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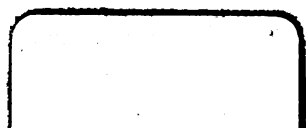
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BAYLE, *Nouvelles de la Republique des Lettres, Preface, p. 2.*

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OF THE

TITLES, AUTHORS' NAMES, &c. of the Publications reviewed in this Volume.

N. B. For REMARKABLE PASSAGES in the *Criticisms* and *Extracts*, see the INDEX, at the End of the Volume.

For the Names, also, of those learned Foreigners who are the Authors of new Dissertations, or other curious Papers, published in the MEMOIRS and TRANSACTIONS of the Scientific ACADEMIES on the Continent, and also for the Titles of those Dissertations, &c. which they include, and of which Accounts are given in the Review,—see the *Index*, printed at the End of this Volume.

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THE MONTHLY REVIEW,

For SEPTEMBER, 1795.

ART. I. *The Æneid of Virgil*, translated into Blank Verse by James Beresford, Fellow of Merton College, Oxford. 4to. 11. 5s. Boards. Johnson. 1794.

THOUGH the moderns may boast of their superiority over the ancients in experimental philosophy, in many branches of the mathematics, and in those arts which cannot be brought to perfection without great and continued application, yet in works of genius, taste, and imagination, we fear that we must, for the present, yield the palm to them, and content ourselves with admiring and sometimes imitating that which, possibly, we may not speedily, if ever, equal. This being the case, those men deserve well of the republic of letters and of the world at large, who, by giving translations of the Greek and Roman Poets, communicate their beauties to such as are unskilled in the languages in which the originals are written:—thus diffusing a general taste for elegant composition, and an admiration of every thing that is great and excellent in the human character.

That the heroic poems of Homer and Virgil have a tendency to elevate the mind, and to qualify it for the exercise of all the virtues, even those of most difficult attainment, is so evident a truth that it requires not the great names of Lord Bacon and Sir Philip Sydney to support it. Though the former has investigated his subject with that acuteness of penetration which enabled him to trace the operations of nature through all her deep recesses; and the latter has illumined it with that glow of imagination, refined by delicacy of taste, and ennobled by generosity of sentiment, for which he has been so long and deservedly admired; yet the difficulty of transfusing the beauties of such poets as Homer and Virgil into any modern language, cannot escape those who consider that every tongue has its peculiar idioms and modes of expression; and that the volatile spirit of poetry depends much on the choice and disposition of words, the harmony of numbers, and the judicious introduction of metaphors and similes, by which a subject is either elucidated or enriched. Metaphors and similes, indeed, owe much of their elegance

and propriety, in every country, to the modes of thinking adopted by the inhabitants; and, as these modes of thinking are the result of government, laws, manners, and even of climate, they are variously combined in different parts of the world: the diversity must therefore be almost infinite.—At the same time there are general resemblances in nature, which are independent of custom and artificial modes of life; and that the more antient poets should avail themselves of these resemblances might reasonably be expected. Thus the similes of Homer are all copied from the great book of nature; and his view of it was so comprehensive, and at the same time so accurate, that critics of all ages have exhausted the powers of language to express their admiration: similes and metaphors of this sort are not to be preserved in all their beauties, by a translator, without great labour and attention:—for the frequent repetition of some, and the simplicity of others, may disgust a fastidious taste.—Of this truth, Mr. Pope, in his translation of Homer, seems to have been fully sensible; for, by softening some passages, embellishing others, and preserving through the whole work an unwearied spirit of poetry, he has given the world the most noble and animated version of that divine poet which ever appeared in any European language.

Having thus taken notice of the difficulty of poetical translation, it may not be amiss to mention the qualifications of a translator of poetry.

That he should be well acquainted with the language of his author, as well as with that in which he translates, is allowed on all hands. He ought likewise to possess a genius for poetry, a quick perception and an accurate discrimination of beauties and defects in writing, and, above all, that quality, which is the theme of so many writers, and is possessed by so few, GOOD SENSE. Perhaps, to render a translator a complete master of his profession, he should not only be endowed with all these qualifications, but should likewise derive from nature a frame of mind, and a cast of genius, somewhat similar to the author whom he translates.

It is to be presumed that Mr. West, in his admirable translation of the *Iphigenia in Tauris* of Euripides, found in his own cultivated mind, and benevolent heart, emotions which corresponded with that sensibility of temper, and that flow of moral sentiment, for which that great tragedian is so celebrated; and Mr. Potter, in his *Æschylus*, seems to be throughout animated by the sublime spirit of that great author. Other translators of equal merit might be produced, were we inclined to enlarge on the subject: but we must now confine ourselves to the predecessors of Mr. Beresford in the translation of Virgil's *Æneid*. In the first rank of this class
stands

stands Dryden, of whose poetical powers it is impossible to speak too highly, and who has executed the task with wonderful fire and spirit. His versification, however, in some parts is careless, which may be ascribed to domestic distress, and to the unpleasant circumstances under which the work was accomplished,—of which he has given a most pathetic account in his postscript; and though it abounds with many splendid passages, and, in some places, may be said at least to equal if not to exceed the original; yet, on the whole, he cannot be allowed to have preserved the uniform majesty and perspicuity of the Roman bard; while in the tender and pathetic parts he has fallen short of what might have been expected from such a poet. Mr. Christopher Pitt, a man of most amiable manners, who was blest with a genius for poetry and an elegant taste, undertook, during his retirement in Dorsetshire, the translation of the *Æneid of Virgil*. His object in this work seems not to have been so much a design to rival Mr. Dryden, as to correct some errors in his translation, and to give a version more conformable to the genius and spirit of the original; and in this attempt he has succeeded so well as to preclude, in the opinion of men of judgment, all hope of its ever being excelled. We therefore cannot charge Mr. Beresford with too much diffidence, in supposing himself capable of giving a better translation of Virgil than those of Dryden or Pitt:—but, as it is contrary to the spirit of the laws of criticism, no less than to that of the laws of England, that a man should be condemned unheard, we shall pay due attention to what the present author says for himself in his preface, which begins in the following manner:

‘To stumble at the threshold was held by the ancients a circumstance of inauspicious omen. The superstition itself is no more, but its spirit still remains; nor is it in any instance more powerfully felt than by every new translator of the same work, who, by an appearance of contempt for others, and admiration of himself, has generally the misfortune to provoke censure before his claims to praise have been fairly examined; and as an aggravation of his hardship, this disgust is always strengthened by his failure, though not so surely weakened by his success:—with respect to myself, however, I would hope that, from the leading difference of versification between the principal translators of Virgil and myself, the force of this remark will be much abated; for, according to the observation of Homer’s last translator, “A contest is no more supposable between us, than between performers on different instruments.” Yet, admitting the contest to subsist, it brings no imputation of vanity to enter the lists even with superiors; for, on such occasions, while severer judges are condemning the candidate for presumption, the more liberal will be applauding him for emulation.’

We collect from this involved passage that, because the author writes in blank verse, he apprehends that he cannot be

supposed to enter into competition with the principal translators of Virgil, who made use of rhyme in their version; and he illustrates this observation by quoting a remark from Mr. Cowper's preface to his Homer, the truth of which we cannot admit; for no parallel can be drawn between two musicians playing the same tune on different instruments, and two translators who endeavour to give a version of the same author in the same language. In the former case, the object of the musicians is to shew the power of the different instruments in imitating sound. The design of the latter should be to transfuse the beauties of their author from one language to another, and to preserve the grace and spirit of the original. As both the translators have the same design in view, surely some competition must subsist between them: for what occasions contest and rivalry among mankind, if not the eager design of many to get possession of an object attainable only by one, or by few?—Mr. Beresford appears to confound the terms emulation and presumption; the former we conceive to be founded on a just confidence in our own powers, which is the result of reflection and of an impartial examination of ourselves; the latter we regard merely as the offspring of folly and vanity.

Mr. B. is of opinion that blank verse is preferable to rhyme, and he supports his judgment by the authority of Mr. Cowper, as expressed in his preface to Homer: but Mr. Beresford might have known that Mr. Cowper made no great addition to his fame by that work. He might likewise have given us a definition of blank verse. If by that term he means such verse as Milton wrote, we will readily acknowledge that a preference is due to it:—but if, as we rather suspect, he gives that name to lines of ten syllables, encumbered with pompous epithets and inflated expression, and obscured by a forced and unnatural transposition of the words, we shall not scruple to pronounce with Pope that it is not poetry, but prose run mad.

Mr. Beresford will not suffer by our passing over in silence the remaining part of the preface; one recommendation of which is that it is not of immoderate length.

We shall now proceed to display the merits of the present translation, which will sufficiently appear when contrasted with the version of Mr. Pitt; whence the reader may be enabled to judge how far Mr. B. has succeeded in the difficult task which he has undertaken. We may begin with that beautiful passage in which Hector appears, in a dream, to Æneas, and informs him of the destruction of Troy, (lib. ii. 268—297.)

Mr. PITT's Version.

" 'Twas now the time when first kind heaven bestows
On wretched man the blessings of repose;

When,

When, in my slumbers, Hector seem'd to rise,
A mournful vision ! to my closing eyes.
Such he appear'd, as when Achilles' car
And fiery courfers whirl'd him thro' the war ;
Drawn thro' his swelling feet the thongs I view'd,
His beauteous body black with dust and blood.
Ye Gods ! how chang'd from Hector ! who with joy
Return'd in proud Achilles' spoils to Troy ;
Flung at the ships, like Heaven's almighty fire,
Flames after flames, and wrapt a fleet in fire.
Now gash'd with wounds that for his Troy he bore,
His beard and locks flood stiffened with his gore.
With tears and mournful accents I began,
And thus bespoke the visionary man !
Say, glorious Prince, thy country's hope and joy,
What cause so long detains thee from thy Troy ?
Say, from what realms, so long desir'd in vain,
Her Hector comes, to bless her eyes again ?
After such numbers slain, such labours past,
Thus is our Prince ! Ah thus return'd at last ?
Why stream those wounds ? or who could thus disgrace
The manly charms of that majestic face ?
Nought to these questions vain the shade replies,
But from his bosom draws a length of sighs ;
Fly, fly, Oh ! fly the gathering flames ; the walls
Are won by Greece, and glorious Ilium falls ;
Enough to Priam and to Troy before
Was paid ; then strive with destiny no more ;
Could any mortal hand prevent our fate,
This hand, and this alone had sav'd the state.
Troy to thy care commends her wand'ring gods ;
With these pursue thy fortunes o'er the floods
To that proud city, thou shalt raise at last,
Return'd from wand'ring wide the watry waste.
This said, he brought from Vesta's hallow'd quire
The sacred wreaths, and everlasting fire."

MR. BERESFORD'S Translation.

'Twas at the hour when first oblivious rest
To care-sick mortals comes, and, gift of Gods
Of all their gifts most welcome, steals unselt,
When, as I slept, before my eyes behold,
Hector, all woe begone, appeared to come
In present sight, and pour down copious tears :
As dragg'd, ere while, fast by the chariot wheels,
Sordid with bloody dust ; his big-swoln feet
With thongs transpierc'd. Ah me ! what seem'd he then ?
How from that Hector chang'd who late return'd
Clad in the glorious spoils of Peleus' son,
Or fresh from hurling on the Barks of Greece
His Phrygian fires. Now squalid was his beard,
His locks blood-knotted, and those gashes, too,

Were seen, which round his parent country walls
 In fights of yore he numberless had borne.
 Melting in tears I seem'd t'acchoit the shade
 Spontaneous, and these mournful words drew forth.
 O Light of Dardany ! O stablest hope
 Of Ilium's sons ! say what so vast delays
 Have held thee thus ? O Hector ! from what shores
 Long look'd for art thou come ? Thee how at last,
 After such piteous deaths of these thine own,
 After such hard varieties of woe
 Borne by our town and soldiers, do we now
 Thus bow'd o'er wearied down, once more behold !
 O say, what cause, with soul indignity
 Hath thus defil'd that countenance serene,
 Or whence these wounds do I discern ? he mute :
 Nor me thus vain enquiring aught regards,
 But heavily from forth his inmost breast
 A groan deep drawing, Fly, alas, he cries,
 Fly, Goddess born, and snatch thee from these flames.
 The foe now holds the walls—Troy plunges down—
 Down headlong from her lofty top. Enough
 To Priam, to our country now is giv'n.
 Might Ilion have been sav'd by any hand,
 In this right hand had that salvation lain.
 To thee her sacred relicts and to thee
 Her household deities Troy now commends.
 Take these, companions of thy fates to come,
 And with them seek those walls that, at the last,
 Wide seas first wander'd, thou shalt rear sublime.
 He said ; and in his hands the fillets pure,
 And potent Vesta, and the eternal fire,
 Forth from the hallow'd sanctuary bears.

In the same book, *Æneas*, after having endeavoured in vain
 to persuade his father Anchises to leave the city, now pos-
 sessed by the enemy, and the greater part of it involved in
 flames, despairingly resolves to rush on certain death. (Lib. ii.
 655—698.)

Mr. PITT's Version.

" Once more I hurry to the dire alarms,
 To end a miserable life in arms ;
 For oh ! what measures could I now pursue,
 When death, and only death, was left in view ;
 To fly the foe, and leave your age alone,
 Could such a fire propose to such a son ?
 If 'tis by your's and heaven's high will decreed,
 That you, and all, with hapless Troy must bleed ;
 If not her least remains you deign to save ;
 Behold ! the door lies open to the grave.
 Pyrrhus will soon be here, all cover'd o'er
 And red from venerable Priam's gore ;

Who

Who stabb'd the son before the father's view,
 Then at the shrine the royal father flew.
 Why, heavenly mother! did thy guardian care
 Snatch me from fires, and shield me from the war?
 Within these walls to see the Grecians roam,
 And purple slaughter stride around the dome;
 To see my murder'd consort, son, and fire,
 Steep'd in each other's blood, on heaps expire!
 Arms! arms! my friends, with speed my arms supply,
 'Tis our last hour, and summons us to die;
 My arms! in vain you hold me—let me go—
 Give, give me back this moment to the foe.
 'Tis well, we will not tamely perish all,
 But die reveng'd, and triumph in our fall.
 Now rushing forth, in radiant arms, I wield
 The sword once more, and gripe the pond'rous shield.
 When, at the door, my weeping spouse I meet,
 My dear Creusa, who embrac'd my feet;
 And clinging round them, with distraction wild,
 Reach'd to my arms my dear unhappy child;
 And Oh! she cries, if bent on death thou run,
 Take, take with thee, thy wretched wife and son;
 Or, if one glimmering hope of arms appear,
 Defend these walls, and try thy valour here;
 Ah! who shall guard thy fire, when thou art slain,
 Thy child, or me, thy comfort now in vain?
 Thus while she raves, the vaulted dome replies
 To her loud shrieks and agonizing cries.
 When lo! a wond'rous prodigy appears,
 For while each parent kiss'd the boy with tears,
 Sudden a circling flame was seen to spread
 With beams refulgent round Iulus' head;
 When on his locks the lambent glory preys,
 And harmless fires around his temples blaze.
 Trembling and pale we quench with busy care
 The sacred fires, and shake his flaming hair.
 But bold Anchises lifts his joyful eyes,
 His hands and voice, in transport to the skies.
 Almighty Jove! in glory thron'd on high,
 This once regard us with a gracious eye;
 If e'er our vows deserv'd thy aid divine,
 Vouchsafe thy succour, and confirm thy sign.
 Scarce had he spoke, when sudden from the pole,
 Full on the left the happy thunders roll;
 A star shot sweeping thro' the shades of night,
 And drew behind a radiant trail of light,
 That o'er the palace, gliding from above,
 To point our way, descends in Ida's grove;
 Then left a long continued stream in view,
 The track still glitt'ring where the glory flew.

The flame past gleaming with a bluish glare,
And smokes of sulphur fill the tainted air."

MR. BERESFORD'S Translation.

' Again I rush to arms, and crave to die,
Of all men miserable most : for Ah !
What counsels or what fortunes now were left ?
And canst thou then, have hop'd, O honour'd sire !
That I could ever hence my steps withdraw,
Thee left ? and hath impiety like this
Fallen from a father's lips ? if so ordain
The heavenly powers, that of a town so great
No stone be spar'd, if fix'd within their breasts
Stand this resolve, and it delight thee thus
To add to sinking Troy thyself and thine,
Then to a death like this the inviting door
Stands wide, and red from Priam's streaming blood,
Pyrrhus incontinent will here be seen,
Who massacres before the father's eyes
The son, and at the altar kills the fire.
Was it for this, O mother ever blest'd !
Thou hurriedst them through hostile darts and fires
Unarm'd, that I might view the swarming foe
E'en in our secret chambers, and behold
Ascanius, and my fire, and, fast beside,
Creusa, weltring in each other's blood ?
Arms, soldiers ! bring me arms ! their latest day
Now calls aloud the vanquish'd : give me back
To yonder Grecians : let me fly again
To the re-kindling fights : ne'er shall it be
That we have all this day died unreveng'd.
Again I brace my falchion on, again
Adapting thrust my arm into my shield,
And from without my roof was rushing forth
Infuriate, when my feet embracing fast
Lo ! in the threshold planted, crouch'd my wife,
And to his fire upheld our tender boy.
" Fliest thou to death ? snatch us with thee thro' all ;
But if in arms experience bids repose
Yet further hope, then first protect thy home.
O say, to whom Iulus thy sweet boy,
To whom thy fire—and she once call'd thy wife,
To whom is she abandon'd ? " Thus she cries,
While all the roof with lamentation rang :
When, strange to tell ! a sudden prodigy
Rises to view ; for 'midst the embraces fond
And kisses by his sorrowing parents giv'n,
Behold ! the turf that o'er Iulus' head
Plays wanton seems t'effuse a streaming light,
And o'er his hairs th' innoxious flame to play
With lambent wave, seeding around his brows.

Beresford's Translation of the Æneid of Virgil.

We, panic seiz'd, began to quake with dread,
And swiftly shake from off his blazing hair
The flame, and quench i' th' stream the holy fire.
But straight my fire Anchises tow'rd the stars
Uprais'd his joyful eyes; and hands and voice
Lifted at once to heaven: Almighty Jove!
If supplication aught may bend thy will,
Look down upon us now! we crave no more:
And if our pious deeds deserve thine aid,
That aid, O Father, give! these signs confirm.
Scarce had my parent ceas'd, when to the left
With sudden burst it thunder'd, and a star
That fall'n from heaven, a trailing glory drew,
Quick through the shades ran blazing: then 'tis seen
Behind the topmost roof swift gliding down,
And midst the Idæan groves, (thus marking plain
Our course predestin'd,) from our wond'ring gaze
Low sinking lustrous: in a lengthen'd line
The glittering track gives light, and wide and far
With sulph'rous odours fume the regions round.

We shall next quote the description of the storm in the third book. (192—206.)

Mr. PITT's Version.

“ Now vanish'd from our eyes the lessening ground;
And all the wide horizon stretching round,
Above was sky, beneath was sea profound:
When black'ning by degrees, a gath'ring cloud,
Charg'd with big storms, frown'd dreadful o'er the flood,
And darken'd all the main; the whirlwinds roar,
And roll the waves in mountains to the shore.
Snatch'd by the furious gust, the vessels keep
Their road no more, but scatter o'er the deep;
The thunders roll, the forky lightnings fly;
And in a burst of rain descends the sky.
Far from our coast was dash'd the navy wide,
And dark we wander o'er the tossing tide.
Not skilful Palinure in such a sea,
So black with storms, distinguish'd night from day;
Nor knew to turn the helm, or point the way:
Three nights, without one guiding star in view,
Three days, without the sun, the navy flew;
The fourth, by dawn, the swelling shores we spy,
See the thin smokes, that melt into the sky,
And bluish hills just op'ning on the eye.”

Mr. BRASSFORD's Translation.

“ When now our ships had reach'd the main, and land
Is seen no more, but sky on all sides round,
On all sides water, a gross, leaden, cloud,
Bringing down night and winter, o'er my head
Low stoop'd its barthen. Darkness, brooding broad,

Cloth'd

Cloth'd the great deep in horror. Growing winds
 Roll ocean, and build up stupendous seas.
 Toss'd wild, we bound o'er all the vasty gulf.
 Dun clouds of storm shut day : a night of rain
 Ravishes heaven from view. Thro' prisons of gloom
 Leap doubling forks of fire. From our due path
 We drive, and travel vague the blind abyss :
 No more can Palinurus' self discern,
 Mid th' elemental chaos, night from day :
 Or, in the wilderness of billows round,
 Remember, or find out, our destin'd course.
 In solid darkness thus three doubtful suns
 We roam the seas, as many starless nights,
 Dawn'd the fourth day, when land first seem'd at length
 To raise its head, and mountain tops from far
 Op'ning to roll their fumes.'

We shall finish our quotations with that most pathetic passage, in which the poet relates the dreadful omens that preceded the death of the unfortunate Queen of Carthage. (Lib. iv. 453—472.)

Mr. PITT'S Version.

" While to the Gods she pour'd the wine, she view'd
 The pure libation turn'd to sable blood.
 This horrid omen to herself reveal'd,
 Ev'n from her sister's ears she kept conceal'd ;
 Yet more—a temple where she paid her vows
 Rose in the palace to her former spouse ;
 A marble structure ; this she dress'd around
 With snowy wool ; with sacred chaplets crown'd.
 From hence, when gloomy night succeeds the day,
 Her husband seems to summon her away.
 Perch'd on the roof the bird of night complains,
 In one sad length of melancholy strains ;
 Now dire predictions rack her mind, foretold
 By prescient sages, and the seers of old ;
 Now stern *Æneas*, her eternal theme,
 Haunts her distracted soul in every dream ;
 In slumber now she seems to travel on,
 Through dreary wilds, abandon'd and alone ;
 And treads a dark uncomfortable plain,
 And seeks her Tyrians o'er the waste in vain.
 So Pentheus rav'd, when flaming to his eyes,
 He saw the furies from the deeps arise ;
 And view'd a double Thebes with wild amaze,
 And two bright suns with rival glories blaze.
 So bounds the mad Orestes o'er the stage,
 With looks distracted, from his mother's rage ;
 Arm'd with her scourge of snakes she drives him on,
 And, wrapt in flames, pursues her murd'ring son ;
 He flies, but flies in vain ; the furies wait,
 And send in forms tremendous guard the gate."

Mr.

MR. BERESFORD'S Translation.

' She sees, while spreading forth
On th' incense-reeking-altars gifts to heaven,
The holy liquors, terrible to tell !
Grow black, chang'd as they pour to blood obscene.
This dire phenomenon to none beside,
Not to her sister's self, the Queen reveals.
Moreover, in the dome a marble fane
Stood sacred to her ancient lord, the which
In veneration high she held, and hung
With snowy fleeces round, and festal wreaths.
Forth utter'd hence, what time night holds the world
In gloomy rule, seem'd voices o'er her ear
To swell, and calling accents of her lord ;
And lone on roofs, and battlements, the owl
To moan with funeral voice, and long-drawn screams
Wind out into a melancholy wail.
And many a strain, beside, of augurs old
Harrows her heart with bodings horrible :
In sleep, himself Æneas, cruel, fierce,
Oft hunts her into madness ; and she seems
Still by herself forsaken solitary,
And all alone o'er long and dreary ways
For ever ever journeying on, to seek,
Far off, her Tyrians in deserted climes.
Thus frenzied Pentheus sees legions of fiends
And double suns appear, and Thebes two-fold ;
Or thus does he of Agamemnon born
Upon the tragic scene infuriate fly
His mother, with black snakes and torches arm'd,
'Th' avenging furies couching in the door.'

From these specimens of Mr. Beresford's poetical talents, we apprehend that some readers will be inclined to rank him with those translators whose works are compared, by Don Quixote, to the wrong side of a piece of tapestry ; or, to use Dryden's expression, his translation may be said to bear the same resemblance to Virgil which a human skeleton does to a human form in the vigour of health, and in the bloom of beauty.—On the particularities of his versification we shall not enlarge, only remarking that the sense is often perplexed, that many of the words are ill-chosen, and ill-arranged, and that the numbers are generally rugged and uncouth.

We cannot dismiss this work without observing that it is no light offence to degrade such a poet as Virgil by a feeble translation. It is not impossible that such a publication may fall into the hands of persons who are not intimately conversant with the beauties of Virgil's language, and who may not be possessed of any other translation ; and what must *they* think of the merit of this celebrated poet, so highly extolled by the critics ? To

speak

speak in the mildest terms,—as translations of this sort have a tendency to lessen our respect for those authors whom we cannot too much admire, and whom it would be our glory to imitate with success, they must be deemed injurious not only to the fair fame of the great originals, but to the taste of the rising generation.

ART. II. *The Transactions of the Royal Irish Academy, Vol. V.*
4to. pp. 498. 18s. Boards. Elmsley, London. 1794.

THE objects pursued by this flourishing society continue to be ranged under the three grand classes of SCIENCE, POLITE LITERATURE, and ANTIQUITIES. The first of these comprehends a variety of articles, which, for the sake of method, we shall distinguish into *Meteorological, Geological, Agricultural, Chemical, Aitiological, and Miscellaneous.*

SCIENCE. *Meteorology.*

On this curious subject, four papers are furnished by that accurate and laborious philosopher, Richard Kirwan, Esq. LL. D. F. R. S. and M. R. I. A.

1. *A comparative view of meteorological observations made in Ireland since the year 1788, with some hints towards forming prognostics of the weather.*—The winter of 1788-1789 was intensely cold over a large portion of the globe, and was even the most severe in the southern parts of Europe; a fact which induces Dr. Kirwan to suppose the easterly winds that produced it to have proceeded from Tartary and the confines of Siberia. Distinguishing the seasons by the general modifications of *wet, dry, hot, and cold*, the following probabilities are here inferred from the perusal of a multitude of observations, made in England, between the years 1677 and 1789:

‘1st. That when there has been no storm before or after the vernal equinox, the ensuing summer is generally *dry*, at least five times in six.

‘2d. That when a storm happens from any easterly point either on the 19th, 20th, or 21st of March, the succeeding summer is generally *dry*, four times in five.

‘3d. That when a storm arises on the 25th, 26th, or 27th of March, and not before, in any point, the succeeding summer is generally *dry*, four times in five.

‘4th. If there be a storm at S. W. or W. S. W. on the 19th, 20th, or 22d, the succeeding summer is generally *wet*, five times in six.’

With regard to the quantities of rain that fall annually or monthly in Ireland, Dr. K. could procure no account except the vague and popular estimations of Dr. Rutty, who kept a journal of the weather at Dublin from the year 1725 to the year 1765 inclusively. During that period there were 6 wet
spring,

*spring*s, 22 dry, and 13 variable; 20 wet *summer*s, 16 dry, and 5 variable; and 11 wet *autumn*s, 11 dry, and 19 variable. A dry summer succeeded to a dry spring 11 times, but not once to a wet spring. Hence the probabilities of the different sequences easily result.

2. *Reflexions on meteorological tables.* The purpose of this article is to ascertain the precise import of the epithets *wet* and *dry*, applied to seasons in this climate. Comparing Mr. Barker's observations in Rutland with those of Dr. Rutty, our author finds that the summer is accounted *dry* when the quantity of rain amounts not to five inches during the three hot months; and that the autumn is reckoned *wet*, if the fall of rain in the first two months approaches to four inches.

3. *State of the weather in Dublin from the 1st of June 1791 to the 1st of January 1793.*—The year 1792 was uncommonly wet. It rained during 228 days at Dublin, yet the whole fall was only 28.8 inches. This circumstance seems to imply that the climate of Ireland is not so humid as is generally supposed. The greatest height of the thermometer, in the course of that year, was 77°, the lowest 19°; the barometer fluctuated between 30.69 inches, and 29.13.

4. *Meteorological observations in Ireland in the year 1793.*—It rained on 214 days, during which there fell 22.8 inches; the thermometer ranged between 80° and 28°, and the barometer observed the limits of 30.68 inches and 29.14, almost exactly the same as in the preceding year. Dr. Kirwan remarks that the year 1792 corresponded in the quality of its seasons with 1755; as did 1793, though in a less degree, with 1756.

To the subject of meteorology, likewise, belongs the article entitled *Observations on Rain-gages*, by Thomas Garnet, M. D. Member of the Royal Medical, Royal Physical, and Natural History Societies of Edinburgh, of the Medical Society of London, and the Literary and Philosophical Society of Manchester.—Rain-gages have two principal sources of imperfection; namely, the loss caused by the resiliancy and dispersion of the impinging drops, and that occasioned by the evaporation from the inner surface of the funnel. To remedy, or at least to diminish, the former defect, the most obvious and certain method would be, to make the aperture of the funnel very large. Mr. Gough of Kendal proposes to stretch a linen strainer over the mouth of the gage, to blunt the stroke of the drops: but this advantage is quite overbalanced by the increased evaporation. Mr. Copland of Dumfries makes the aperture of a square form, which he recommends.—The error arising from evaporation seems more difficult to correct. It occurred to our author that this deficiency could be determined by means of

two contiguous gages, having their funnels differently shaped; for the effect of evaporation, being proportional to the wetted surface, will, according to the form of the recipient, bear a variable relation to the water collected, which depends on the quantity of aperture. Pursuing this ingenious idea, he has investigated an algebraical *formula*, of easy application. When the two funnels are similar, this expression must necessarily fail, from the want of *data*; yet Dr. Garnet betrays a very indistinct conception of the fluxionary calculus, in supposing it capable of resolving that case.—In the year 1792, while the quantity of rain that fell at London was $19\frac{1}{2}$ inches, it amounted at Dumfries to 47, and at Kendal to 85; which, notwithstanding the mountainous nature of the surrounding country, and its position on the west side of this island, is almost incredible.

The science of meteorology, though still in a very backward state, has been greatly advanced by recent observations and discoveries. It was much esteemed by the ancient sophists, on account of its affinity to cosmology, their favourite study: but their attainments in that branch of natural philosophy were peculiarly slender and even contemptible. The noble invention of the barometer first disclosed to us the true constitution of the atmosphere. The air-pump afterward extended our views; and the thermometer gave to observations a precision and a stability which the naked senses could never reach. The researches of pneumatic chemistry, by unfolding the composition of air and the subtle relations which it bears to other substances, have displayed a new world of ideas. Yet many of the instruments of primary use in examining the condition of the atmosphere are still extremely imperfect. We need only mention the rain-gage, the anemometer, and the hygrometer; which last, the most important, perhaps, of any, has hitherto been constructed on fallacious or assumed principles. Nor ought the study of meteorology to discard other helps. If the sages of antiquity be justly blamed for adopting implicitly the notions and prejudices of the vulgar, those of modern times may be charged with too eager a disposition to reject whatever favours of popular opinion. A collection of the numerous rules and remarks formed in the course of ages among different orders of men, deeply interested by their occupations in watching the changes of the sky, would undoubtedly contain some important truths, which the diligence and sagacity of the philosopher might discriminate, and employ for the basis of beneficial speculations. The most sanguine can hardly uphold the prospect that mankind will ever arrive at such a pitch of knowledge, as to be capable of prognosticating the future modifications of the atmosphere, with the same precision with which they can foretel the successive

successive revolutions of the heavenly bodies : yet the motions, however irregular in appearance, which prevail in the element that we breathe, are, equally with those performed in the regions of space, the result of certain fixed laws. The variable aspect of the sky proceeds partly from the direct action of the sun-beams, but principally from the winds which they excite and maintain. The unequal gravitation of the different portions of our atmosphere to the sun, and to the moon especially, must occasion some small effect in producing or altering the aerial currents ; and even the disturbing forces of the planets have a remote share, how minute soever, in the formation of meteors. Nor can we hesitate to conclude, with the late ingenious and eloquent M. Bailly, whose fate demands the tribute of a tear, that the notions, so widely spread among men, of the aspects and influences of the celestial bodies, are only the corrupted remains of astronomical science, already advanced to high perfection in some distant age of the world. If motions were to rise and cease instantaneously with the operation of their causes, the same succession of seasons would exactly attend on each revolution of the sun : but the currents of air acquire velocity by degrees, and thenceforth continue to flow till their force is spent. The varied face of our terraqueous globe will, therefore, modify the direction, the power, and the duration of the winds, raised by the action of the solar rays. Hence an extreme complication of causes, which will produce an immense series of fluctuating events. That profound geometer, M. de la Grange, has established by demonstration that all the changes arising from the disturbing forces in the planetary system are subjected to certain vast cycles, on the return of which the same motions are perpetually renewed. Similar periods, but of an extent that affrights the imagination, probably regulate the modifications of the atmosphere ; for, whenever a coincidence of circumstances prevails, the series of appearances must inevitably recur. That aggregate labours, indeed, of men continually transform the face of our globe, and consequently alter the operations of natural causes :—but, if the agency of animals be stimulated and determined solely by the influence of external objects, it follows that the reactions of living beings are comprehended in the same necessary system, and that all the events within the immeasurable circuit of the universe are the successive evolution of an extended series, which, at the returns of some vast period, repeats its eternal round during the endless flux of time. Besides the grand cycle, there must evidently be many intermediate smaller periods, at the lapse of which our atmosphere will present nearly, though not exactly, the same fleeting aspects. Whether these bear any decided

cided relation to the lunar revolutions, cannot with certainty be affirmed. A copious collection of registers formed in the course of ages will probably, at some future time, lead to the discovery of certain remarkable periods, which will enable men to conjecture with tolerable precision the succeeding changes of the weather. It would be most advisable perhaps to begin the inquiry with the tropical countries, in which the seasons are more uniform, and to advance by degrees into the temperate climates. In the mean time, our prognostications may be greatly assisted by observing and studying the concatenation of *phenomena*. Certain coincidences of aspects mark the near recurrence of some small portions of the general series, and afford scope for the doctrine of chances.

SCIENCE. *Geology.*

1. *Examination of the supposed igneous origin of stony substances.* By Richard Kirwan, Esq. LL. D. &c.—This article contains an able and candid answer to Dr. Hutton's *Theory of the Earth*, 'the most ingenious certainly, our author says, that has as yet been devised.' Naturalists universally admit that all the lapideous matters once existed in the form of a soft or even fluid mass: but whether that state was the effect of solution, or of fusion, is a question which has long divided their suffrages. Nor is the decision an object merely of curiosity: since many arts of prime utility would be perfected by an accurate knowledge of the operations performed in the grand laboratory of nature. Dr. Kirwan enlists himself a strenuous advocate for the aqueous origin of fossils; a system which appears to have acquired most credit on the continent of Europe. He cites and opposes some passages exhibiting Dr. Hutton's general positions. That *all soil* has arisen from the decomposition of stones can hardly be granted. Might not the earthy matters have originally existed in a highly comminuted state, and afterward have partly coalesced and consolidated, and partly continued incompact and divided? It is not conclusive that *all* calcareous substances are derived from the *exuviae* of marine animals. Our author advances that the shells are probably formed of pre-existent calcareous matter conveyed in the food, and that there is 'no proof of the actual productibility of any simple earth.' In this assertion, however, we apprehend, he is mistaken. Plants nourished with water and air alone are found to contain portions of the several earths; and the process of animalization has probably an effect still more powerful in changing the elementary forms of matter.—Dr. Hutton supposes that all the *strata* of the globe were formed at the bottom of the ocean; but his opponent affirms, on good authority, that many stratified mountains

tains afford no vestige of gravel or crustaceous bodies. The former alleges that no consolidation could be effected in water, and that some power must have existed adequate to the expulsion of that fluid, in proportion as the deposition was made. Dr. Kirwan, however, maintains that concretion arises in most cases from the mutual attraction of the component particles; that many stones contain a portion of water, are drawn soft from the quarry, and acquire solidity by exposure to the air; and that mortar formed with puzzolana or terras actually hardens under water, and even sends out stalactites. It would be rash to deny that, in certain circumstances, and with the addition of certain substances, water is an universal solvent. Our ideas of chemical agency are every day extended. The illustrious Bergman has observed that the siliceous stone, sufficiently divided, is soluble in all the acids. Klaproth and Dolomieu have found that, in particular cases, pure water alone will dissolve it. The igneous hypothesis indeed presents obstacles at which the imagination recoils. What an immense collection of inflammable materials in the bowels of the earth is requisite to produce the stupendous effects; and whence is that vast supply of vital air which is necessary to maintain the general combustion? It is hardly conceivable that calcareous substances could be melted without discharging their carbonic gas. Nor can it be shewn that the enormous pressure of the superincumbent mass is adequate to confine the elasticity communicated to that gas by the intense heat of fusion. Yet the difficulty still increases. Pure calcareous matters, such as spars and granular marbles, prove absolutely refractory when urged by the fiercest artificial heats. Steatites and serpentines harden in the fire, lose much water and air, and, at last, melt into a vitreous substance, extremely remote from their previous state. Argillaceous slates, trapps, and basalts, are converted by a moderate heat into slags, and, therefore, disclaim an igneous origin. Mica has been lately proved by Mr. Nauovarke to derive its formation from water. Quartz resists the impression of volcanic fires. How, then, shall we explain that perfect fusion which its regular crystallization would require? Quartz, mixed with other kinds of stones, melts and runs into one common mass: yet siliceous crystals frequently occur intermingled with spars, fluors, horn-blends, &c. Does not this forbid the supposition of an igneous fusion? Not to mention that shells and chalk, nay water itself, have been found inclosed in silex. Dr. Hutton has denied that sulphur can be combined with iron by aqueous solution: but our ingenious author avers that the fact is now established by experience. If water be strongly impregnated with hepatic air or sulphurated hydrogen gas, the metals

will detach and seize the sulphur. The Scotch philosopher is peculiarly unhappy in his account of the formation of granite. Would not this extensive fossil, the aggregate of very different ingredients, lose, by fusion, its distinct granulation, and run into an uniform mass? The bold and ingenious Dr. Beddoes, who is a zealous patron of the igneous theory, alleges that the same liquified mass will concrete into the granitic or the basaltic form, according to the degree of slowness with which the refrigeration is effected: but the instance of Reaumur's porcelain, which that gentleman adduces, will not support his position; for the changes produced in that curious process, on the texture of the glass, have been proved, by that excellent chemist Dr. Lewis, to depend entirely on the intensity and continuance of the heat, which sublimates a portion of the saline ingredient. A granite melts into a greenish or coloured glass, very different from basalt; and examples are not wanting of granitic concretions being sufficiently formed under water.

We have thus briefly stated the substance of the objections brought forwards in this paper against Dr. Hutton's theory of the earth, without espousing either side, or pretending to pass any decision on the question. In subjects of such a comprehensive nature, it is always much easier to demolish than to build; and sober inquirers will maintain a proper reserve, if not an obstinate scepticism, on all cosmological systems.

2. *On the fish enclosed in stone of Monte Bolca.* By the Rev. George Graydon, LL. B.—The fossil fish of Monte Bolca is esteemed by naturalists one of the most curious vestiges of the primordial organic world. Description conveys but a faint idea of this wonderful phenomenon, which was viewed with admiration, on the spot, by Mr. Graydon, in June 1791. Monte Bolca is on the confines of the Veronese territory, about fifty miles nearly west from Venice. It is considerably elevated above the level of the sea, and forms one of the chain of secondary hills that rise in succession, and terminate in the Alps of the Bishopric of Trent. The adjoining country is covered with the productions of extinct volcanos, and particularly abounds with trapp, horn-bland, and basaltic columns. The whole of the hill, except the quarries in which the fish are found, appears to be composed of similar materials. These quarries consist of calcareous stone, of a schistus structure, capable of being split into slabs of various dimensions. Its colour is a dirty whitish, its grain dull and earthy, it has a structure rather soft, and emits, when rubbed or scraped, a peculiar fetid odour.

* The manner of working these stones is by detaching from the face of the quarry moderate sized blocks, which are then drawn out, set on edge, and quickly split with sharp-sided hammers or wedges, the
workmen

workmen glancing between the leaves to observe if there be any mark of fish, or other organic substance; when they discover such, if they happen to be shattered, as they generally are, by the rude manner of opening, and the fragil texture of the stone, they set about to collect all the fragments that compose the piece as carefully as possible, detaching also from the great stone such parts as may remain adhering to it. When their day's work is finished, they bring their collections to their houses, until they happen to go either to market, or on any other occasion, to Verona, when they take them in baskets, just as they are, to the proprietor of the soil, who is their landlord and employer; or frequently, I believe, to sell underhand, for their own profit, to some naturalist there, or to some other shops that vend these productions. Those who receive them in this manner from the peasants are then obliged to employ a skilful stonecutter to find and arrange together the several fragments that compose each piece, and sineer or cement them on another stone of the same kind, which is sometimes done, with such art and exactness that it is not easy to discern where they have been joined; and thus the specimens are made up for cabinets, or for sale.

Besides this principal quarry, there are two or three others precisely similar and equally rich in fossil fish: but the peasantry of the neighbourhood, being very poor, and unassisted by any appropriate funds, have not been able to clear away the bearing, and to prepare for working these with advantage. The ground belonged to Signor Bozza, formerly an apothecary of Verona, whose cabinet has long attracted the notice of naturalists and travellers. His whole collection, however, with the quarries, was recently purchased, at a very considerable expence, by the Marquis Gazola, of that city. A scientific catalogue of their united specimens was communicated by those gentlemen to the author of this paper. The cabinet contains already above one hundred different species of fish, having their features distinctly impressed. What is very remarkable, these fish are described as the modern natives of various seas most remote from each other; and not of Europe only, but of Asia, the Indian Ocean, the South Sea, Africa, and North and South America. Nay, some few are inhabitants of fresh water, and others belong to species now extinct, or to which no similar living species have yet been discovered.

* The fish are of a dark brown colour, and therefore appear very distinctly on the light ground of the stone; they lie flat between the laminæ; their profile, and their several parts, little, if at all, distorted from their natural shape and dimensions, except that in some cases the stone inclosing them seems to have suffered some little disturbance, as if by settlement, after their inclosure; by which they are found, at times, somewhat fractured, and the parts a little disjointed. Their whole form is well defined, but the harder parts, such as the head, fins, spine, with the bones that branch from it on either side,

and indeed all the bones in general, as well as in some the scales, are remarkably well expressed. The dark-brown matter composing these fish remains distinct, and may be picked off from the stone, and projects in proportion to the thickness of each part in its natural state. It is hard, brittle, and rather glossy through its substance, except in some of the grosser bones, such as the joints of the vertebrae, which, though of this appearance externally, are found, when broken, to consist internally of laminar crystallized spar.

‘ To those who may not have an opportunity of seeing specimens of these fish, it is further proper to mention, that when the leaves of stone that enclose them are opened, the forms are found equally announced on each of the opposite sides; with this difference however, that more or less of the prominent brown matter of the bones, fins, and other parts, sometimes adheres to one leaf and sometimes to another, or frequently is divided between both; the prominences on one side, when the pieces have been carefully and well put together, being exactly answered by corresponding hollows on the other; and thus the more valuable specimens are formed in duplicates. This, properly considered, must surely make the difficulty of fabrication, in such instances at least, so great, that it may well be deemed insurmountable; and if not from the nature of the case itself, yet decidedly so at such expence, as either the capital of the late proprietor, or the prices at which I understood he sometimes parted with specimens, would bear; some in his, as well as in the Marquis Gazola’s own cabinet, were of an immense size; certainly as the catalogue mentions, fully three feet long.’

Having thus accurately described the phænomenon, Mr. Graydon proceeds, with great modesty and in the strict mode of induction, to investigate the causes and circumstances of its production. The fish of Monte Bolca, he observes, differ essentially from those commonly found in argillaceous schistus, or in lime-stone strata. The latter present only bare impressions, but the former exhibit the animal substance, almost entirely preserved by what Volta aptly terms a *natural embalming*. These fish must, therefore, have received their tomb with the extinction of life; and the consequence appears natural, that they were suddenly overwhelmed and enveloped by the vast subsidence of some pulvulent matter diffused in their watery element. The offensive smell retained by the enclosing substance implies the absorption of the soft, oily, and mucilaginous parts; and what is better adapted for producing these peculiar and rapid effects than calcined lime? Analogy points to the tremendous operations of subterraneous fires. Might not some neighbouring volcano rend its enormous quarries, and project the burning marbles with mighty plunge into the sea? To account for the multitude and variety of fish collected within a narrow compass, it requires the supposition of a preceding general convulsion. The inhabitants of the deep were probably

chased from their haunts, and compelled to seek shelter in motley assemblage, by submarine volcanic commotions:—but they rushed on their doom, and a second eruption closed the turbid scene. The quarries of Bolca are to be regarded as only the fragments disjoined from their native bed. After the calcareous deposit was consolidated, portions were detached and heaved up from the bottom of the ocean by the resistless force of subterraneous fires. Several very distinct engravings of the objects described are annexed to this paper.

This ingenious theory is developed with perspicuity and elegance. Yet some may object that principles are too lightly assumed, and inferences too hastily drawn. The author evidently leans to the system of the igneous origin of minerals; and perhaps he ought with consistency to have borrowed more from that plausible hypothesis. How could the inclosing stone imbibe animal fat without the assistance of heat? The empyreumatic smell clearly betrays the action of fire. Hence likewise the consolidation of the strata;—and the lamellar structure appears to indicate repeated deposits of calcareous matter. Nor is the supposition necessary that the bodies of the fish were suddenly and completely embedded. Putrefaction is not the invariable consequence of death. The access of air principally hastens that process. A certain measure of compression will obstruct the extrication of the gases, which is essential to the progress of corruption. Fomenting liquors supply a familiar and parallel instance. Carcasses buried at a sufficient depth, and in humid situations, are actually converted by degrees into a fatty substance.

3. *Observations and inquiries made on and concerning the coal-works at Whitehaven, in the County of Cumberland, in the year 1793, by Joseph Fisher, M. D.*—The colliery in the neighbourhood of Whitehaven is said to be the most extensive in Great Britain. It contains five principal seams or bands of coal, varying from two to twelve feet in thickness, and of which the deepest is one hundred and sixty fathoms below the surface. These mines are much infested with the fire-damp, or collections of hydrogen gas, and most remarkably in the works carried on at a considerable depth under the level of the sea. The same observation holds true at Newcastle. The approach of lighted candles frequently produced the most violent and dangerous explosions. Mr. Spedding, late engineer at Whitehaven, discovered that the ignited spark of steel was much less apt to kindle the inflammable stores. He therefore contrived a machine, by means of which a number of flints, in rapid succession, were stricken against steel, and elicited light sufficient to direct the workman in his subterraneous labours.

[*To be continued in another Article*]

ART. III. *Memoirs of Planetes*; or a Sketch of the Laws and Manners of Makar. By Phileleutherus Devonienſis. 8vo. pp. 143. 3s. 6d. Boards. Johnson. 1795.

PLATO ſet the example of deſcribing an imaginary commonwealth, in order to explain his idea of what a people may become, if the rulers ſhall philoſophize, or philoſophers rule. The intolerance of the patriarch Gennadius conſigned to the flames a ſimilar production of Gemiſtus Pletho. More's Utopia has had an extenſive circulation in many languages, and was imitated by M. de Fontenelle, under the title of *Republique des Philoſophes, ou Hiſtoire des Ajaoiens*. The travels of Gaudenzio di Lucca, and ſome ſimilar publications, have acquired among us an inferior celebrity. Wieland and Stolberg are ſaid to have laid before the Germans philoſophical romances of this kind. The moſt attractive, which has fallen under our inſpection, is the memoirs of the year 2140, by M. Mercier. It deſcribes rather the manners of a civilized nation, than the laws and regulations which are neceſſary to prepare the decreaſe of barbariſm. The latter taſk is taken up and well executed by the author of the memoirs of Planetes. He is, however, too learned and philoſophical for a noveliſt; and, in order to inſtruct, he continually forgets to entertain. He appears well read in the more abſtruſe volumes of political ſcience, and abounds with obſervations which the reformer ſhould bear in mind: but he ſeldom delights the imagination by delineating the beautiful in manners and inſtitutions: he ſeldom invites the Graces to wreath garlands around the columns of the temple of liberty.

The following extract affords no indiſtinct glimpe of the political and religious inclination of the author: it forms the whole 24th chapter.

‘ Never was a country more populous, or ſo richly cloathed; not a ſpot of ground was to be ſeen uncultivated. The firſt fifteen miles were almoſt one continued garden of olives, vines, and corn, interſperſed with innumerable farms and villages. Contentment ſmiled upon every face we met, and beggary and poverty were unſeen. Good God! exclaimed I, how is all this poſſible? I ſurely am dreaming, and this is Paradife. You may well be ſurprized, returned Othono, this was not ſo formerly. My father, who died about ten years ago, uſed frequently to tell me, that all this country which we have now paſſed was, when he was a young man, in the poſſeſſion of five or ſix petty Schums*, and its chief inhabitants were, the poor half-starved families of hard-working labourers, and about a dozen rich over-grown farmers. A great part of the land lay either deſolate or only half tilled, or was laid out into extenſive parks, beautiful indged to the eye, but uſeful only to the few; it is now, as you

* Theſe answer to our great Lords.’

see, divided into thousands of small freeholds and supports millions. As we proceeded, my attention was arrested by some inclosures that I perceived at a little distance from the road, which from several spots of earth newly turned up, and a few upright stones scattered here and there, I imagined to be burying grounds. True, said Othono, they are the burying-grounds belonging to Euthus-town, so called from my worthy friend, where we shall soon arrive; and the few upright stones that you see, are the remains of the old superstitious practice of monuments, which some people cannot yet forsake. The Makarians think it unwholesome to bury their dead in towns amongst the living, and therefore carry the bodies to a distance. Your having mentioned superstition, Othono, brings to my remembrance a question that I have for a long time been desirous of asking you. Pray, what is the religion that chiefly prevails among the Makarians? Every kind of religion, Planetes, being admissible, you may readily suppose that various opinions are held among us. Some men for instance believe in the existence of two Gods, others in that of three Gods and a Goddess, and there are some who believe in two Gods and a half; but all these opinions are in their wane, and the prevalent belief is that there exists only one Supreme, whose nature is totally unknown to men, and from whom are supposed to be derived the primary laws which direct and regulate the universe. It is believed that prayers, sacrifices, offerings, and supplications, are of no avail, and that the only road to happiness is, to practise justice and benevolence to our fellow-creatures. And have you, said I, no priests nor bishops? No! thank truth! replied Othono, nor creeds, nor collects. The Makarians are too wise to hamper their intellectual faculties by such clogs. Why surely, you must perceive, Planetes, that religion, like all other things, has hitherto been perpetually varying; and to what cause can you attribute such variation, but to synods, and state politics? where the interference of these is annihilated, religion will soon find its proper station. But priests and bishops are not the only beings whose political existence is destroyed. That arch-enemy of freedom, and friend of usurpation and aristocracy, the political Schum of evil, Oonnanoo, finding no support in a government founded on the rights of man, has abdicated his throne for ever.

As the discourse now began to grow unpleasant, I was not a little rejoiced that Euthus-town appeared in view. It was market-day when we entered; and if I was pleased with the cleanliness and regularity with which every thing was conducted, I was quite charmed with the honesty and integrity of the people. No one demanded either more or less for his goods than their just value, nor was a man to be found that would receive two-pence for a dozen of yams when they worth only one penny. Surely, said I, things are not always thus; you must undoubtedly, Othono, have some examples of dishonesty and injustice. Dishonesty and injustice, Planetes, are looked upon as wonders, and I do not suppose that there are ten instances to be found in the whole nation of vicious or depraved persons. We have prisons, it is true, but they are empty. Among a people that are taught from their infancy to love and practise truth, where do you think dishonesty can rest herself? If any man were so unprincipled as to commit an act of

24 Gregory's Edition of Hawkeſworth's Translation of

injuſtice, he would meet with a monitor in every perſon he ſaw; and if he were not altogether dead to a ſenſe of ſhame, he muſt either inſtantly reform or quit the country. Juſt heaven! ſaid I, and is human nature capable of ſuch perfection? Capable! Planetes, aboliſh unjuſt and oppreſſive laws, leave mankind to themſelves and virtue, and the work is half done.'

The ſtyle of this volume is throughout ſimple and pure; and the typography is very neat.

ART. IV. *The Adventures of Telemachus, the Son of Ulyſſes.* From the French of Salignac de la Mothe Fenelon, Archbiſhop of Cambray. By the late John Hawkeſworth, LL. D. Corrected and reviſed by G. Gregory, D. D. Author of *Eſſays* Hiſtorical and Moral. With a Life of the Author, and a complete Index, Hiſtorical and Geographical. Embellished with Twelve elegant Engravings. 4to. 2 Vols. pp. 260 and 220. Small Paper 1l. 6s. large 3l. 3s. Boards. Kearsley. 1795.

THE high eſtimation in which the admirable poetical romance of Telemachus has been always holden, and the univerſal approbation with which Dr. Hawkeſworth's tranſlation was received*, render it needleſs for us to enlarge much on the preſent edition; which does not require to be examined as a new tranſlation, but merely demands notice as the correction and re-viſion of Dr. H.'s performance. In this point of view, we need only place before the reader Dr. Gregory's ſhort account of the alterations which he has made:

'In order that the preſent publication might be preſented to the public in as perfect a form as poſſible, the editor has carefully compared it with the original; and, to the beſt of his ability, has rectified whatever appeared capable of correction. In the courſe of this re-viſal, a few miſ-translations were found; and wherever the language of the tranſlator appeared affected or turgid, the editor has endeavoured to reduce it to the ſimplicity of the author.'

The biography of Fenelon, prefixed to the volumes before us, is written by a friend of Dr. Gregory, and is compoſed with elegance and ſpirit. It therefore deſerves our attention; for, to a well regulated mind, no pleaſure can be greater than the contemplation of the life and conduct of the man who was eminent for his virtues as well as for his talents;—both of which were remarkably diſplayed in the vicſſitudes to which his life was ſubject. The following particulars will probably be acceptable to the generality of our readers.

FRANCIS SALIGNAC DE LA MOTHE FENELON was born at the Caſtle of Fenelon, in the province of Perigord, in the year 1651. His father, *Pons de Salignac*, was Marquis of Fenelon;

* See Rev. Vol. xxxix. p. 237.

his mother was *Louise de la Cropte*, sister to the Marquis de St. Abre. He received the rudiments of his education at home, where the native sweetness of his temper, and the delicacy of his sentiments, were fondly cherished and improved. The early dawn of his genius proved an unerring prognostic of his future reputation. He might, indeed, be said to have inherited both, from a long roll of illustrious ancestors; his own being the ninth literary name that has reflected lustre on the house of Salignac.

At the age of 24, Fenelon was ordained a priest, and engaged in the duties of the sacred office with exemplary attention. We find him not long afterward sent by Lewis XIV. at the head of a mission for converting the Protestants in Saint-onge and Aunis.

‘That unfortunate sect had experienced all the rigours of persecution, under the influence of old Tellier, the Chancellor, and Louvois, his son. The scaffold, the gallows, and *dragonade*, incessantly displayed the barbarous impolicy of the French court, and the constancy of the martyred Hugonots. The king, perceiving at last the pernicious effects of this depopulating cruelty, dispatched Fenelon to combat heresy in those provinces, with the gentle arms of eloquence and ability. This amiable ecclesiastic, therefore, having obtained a promise, that the bloody arm of coercion should be suspended within the precincts of his mission, preached peace and good-will to the long persecuted Calvinists. His converts, it is true, were not numerous, but they were the converts of conviction or of persuasion at least. Even such as rejected his doctrine, could not help esteeming the man, and wondering how so much charity and benevolence could be united with so unmerciful a religion.’

We pass over the events of Fenelon’s life from this period to the year 1689, when, having just completed the thirty-eighth year of his age, the king appointed him preceptor to the Duke of Burgundy, the presumptive heir to the crown.

‘Some of the most amiable and accomplished men in the kingdom were associated with him, in forming the mind of a young prince, on whose propensities, whether good or evil, the fate of millions was afterwards to depend. The celebrated Fleury was sub-preceptor; Langeron, the faithful friend of Fenelon, was reader, and Valois, an honest and learned Jesuit, was confessor to the Duke of Burgundy. Among all the members of this association, the most perfect unanimity prevailed. They seemed actuated by one mind, and labouring only for one object, the improvement of their royal charge. Though the soil on which these virtuous fellow-labourers were employed was not ungrateful, it yet abounded with rank weeds, produced or cherished by early indulgence and flattery. The Duke of Burgundy, then in his eighth year, was quick, penetrating, and remarkably diligent for so early an age, but he was also choleric, impetuous, haughty, and capricious. The good sense and tenderness of the instructors, as well as the elevated rank of their pupil, forbade the adoption of corporal chastise-

chastisement in eradicating his foibles. They used a more gentle and effectual method, which might perhaps in some measure be introduced into every family, and into most seminaries of private or public education. Whenever any thing deserving of reprehension appeared in the prince's conduct, a severe silence prevailed throughout the household—even the lowest domestic was taught to signify his disapprobation by a melancholy reserve. The royal transgressor, sensible and ingenuous, abandoned thus to solitary reflection amidst the general gloom, soon burst into tears, and implored forgiveness, which was never sternly refused. The vices of habit thus gradually corrected, those of temper were occasionally reprov'd with delicate raillery, or their deformity reflected from the moral mirror of some tale or fable. Sullenness and obduracy were noticed with more direct reprehension, and sometimes punished by the privation of an amusement or a favourite study; for by their conversation, which was not less entertaining than instructive, they had inspired him with such a relish for mental improvement, that the temporary suspension of it became something more than a negative punishment. His studies were directed neither by constraint nor by rule. He was generally left to the guidance of his own taste; but if they wished to direct his application to any particular branch of science, it was enough to introduce the subject in a favourable light; he immediately became impatient to acquire it. The dry morality of the schools was exploded by those judicious instructors, and the charms of virtue were engraved on the tender mind of the pupil by the finger of taste. The most exalted virtues of humanity were agreeably exemplified to him from history or fable. Even new works were produced, in order to inculcate these lessons with more facility and success; for this were composed, the *Dialogues of the Dead*, and the *Adventures of Telemachus**.

Our readers will doubtless agree with us in thinking that this plan of education can never be praised more than it deserves.

Fenelon was rewarded for his services in forming the mind of the young prince, first with the Abbey of St. Vallery, and afterward with the Archbishopric of Cambray.

In the course of this biographic history, we are brought acquainted with Madame Guyon, a woman of weak understanding and wild imagination. After the death of her husband, she gave herself up to exercises of devotion, and indulged strange visions of mystic and divine love. From the fascination of youth and beauty, the proneness of the human mind to embrace error, and the unaccountable attachment which mankind generally discover for mad people and for enthusiasts, Madame Guyon made many converts; and, among the rest, strange to relate, the new Archbishop of Cambray. Fenelon's biographer takes great pains to vindicate the partiality which he manifested for this lady and her opinions: but, without altering the nature of things, it could hardly, one would imagine, be thought

* See anecdotes of this Prince, Rev. vol. lxxx. p. 155, &c.

decent in the Archbishop to encourage the maintainer of doctrines at once absurd and fanatical; and which have a tendency to inflame those appetites and passions which it is the object of religion and morality to regulate and restrain:—for that there was a portion of sensuality in the devotion of Madame Guyon was never disputed by the rational part of the public; and, as she openly asserted her nuptials with Jesus Christ, it would be difficult to defend her from the charge of impiety. Let us turn our eyes from this unfavourable part of the Archbishop's conduct, and follow him to his diocese, where he shone forth a bright example of piety and virtue. In the words of our author:

‘ His visitatorial and instructive labours throughout so large a diocese were incessant. — In his distribution of appointments and preferments, it is remarked that he never patronized a single person from the influence of the court, or of any great man whatever, but made learning and merit the sole recommendation to his favour; and in the course of his ministry, he introduced to public notice and distinction, a greater number of eminent literary characters, than the whole episcopacy of France. Impartial and affable, yet strict in all the concerns of his diocese, he inspired his vicars and inferior clergy with the same benign and conscientious sentiments. The poor revered in him the active piety of the ecclesiastic, and blessed the discerning liberality of the prince. They always had free access to him. He heard, pitied, and relieved their distresses. —

‘ But his cares were not merely episcopal. Temporal as well as religious beneficence was included in the wide sphere of his philanthropy. The severe winter of 1709, having blasted the hopes of the husbandman, the French army in Flanders were greatly distressed in the succeeding summer, for the want of forage and magazines. The Archbishop of Cambray set an example of patriotism and humanity to the provinces around, in gratuitously supplying the wants of those troops; thousands of whom must otherwise have fallen the famished victims of their sovereign's criminal ambition. Though Fenelon sincerely lamented that destructive and unchristian spirit in Lewis XIV. he did every thing in his power to relieve the unhappy instruments of it. After the hard fought battle at Malplaquet, he converted his palace and diocesan seminary into hospitals for the wounded officers and soldiers: but these not being sufficient for all that stood in need of his humane assistance, he hired houses, in which he lodged and visited the rest with paternal tenderness and care. In the course of that ruinous war, his military guests were generally succeeded by crowds of distressed fugitives from the country, who, on the approach of an hostile army, sought security within the walls of Cambray. Neither the squalid appearance of poverty, nor the contagious breath of disease, deterred him from personal attendance on the most loathsome objects among them. Furnished with cloathing, food, and medicine, at his expence, they also received daily consolation and instruction from their noble benefactor.’

This

This excellent prelate died on the eighth of January 1715, in the 64th year of his age, amid the unfeigned sorrow of his friends and connexions, and the blessings and regrets of the poor. He died as he lived, without debt, and without accumulation, having disposed of his revenue, as the faithful steward of Providence. 'In no sense, (says our ingenious biographer,) did he abuse the talents intrusted to him by heaven; an imputation on whose goodness it would be to doubt his present enjoyment of the most gracious rewards that the divine justice and bounty can bestow.'

These volumes are handsomely printed, and are adorned with engravings, of which we are sorry we cannot speak with equal praise: some of them are skilfully designed and delicately executed, while others are unnatural, disproportionate, and coarse. An explanatory index of the persons and places which occur in the archbishop's charming performance (so justly styled *A POEM*,) is added; and such an addition will prove highly acceptable to many readers of a work so greatly abounding in classical allusions,—and especially to the ladies.

ART. IV. *Professor Michaelis's Introduction to the New Testament, translated by Mr. Marth.*

[Article concluded from the Review for July.]

THE importance of the antient versions, in ascertaining the genuine text of the New Testament, is acknowledged by all Biblical scholars. Prof. Michaelis deems them of more authority than any MS. of the New Testament now extant, and has therefore devoted the whole of chapter vii. containing 38 sections, to a critical review of them. We are inclined to think with him, that there is no MS. copy of the Greek originals older than the sixth century, and that unlimited reliance ought not to be placed on the testimony of the most antient, in favour of any particular reading. On the other hand, the authority of versions or translations should not be carried too far. By carefully comparing the one with the other, the judicious critic may be able to determine, with some degree of certainty, the true reading in doubtful places, and to restore the purity of the text. The old Syriac version is highly esteemed by the Professor, who warmly recommends it to the attentive examination of learned christians. It was certainly very antient, though not so antient as M. Michaelis supposes, and made from a Greek copy essentially differing from our present exemplars. He offers his reasons for concluding that the epistle to the Hebrews was not originally in the old Syriac translation, and informs his readers that neither the story of the adulteress, John viii., nor the celebrated passage 1 John v. 7., nor the last

two epistles of St. John, nor the 2d epistle of Peter, nor the epistle of Jude, nor the book of Revelation, made any part of the Syriac canon. He mentions the omission of 1 John v. 7. to have been with the approbation of the censors of the church of Rome, and accuses the Protestants of having obtruded this spurious passage on the Syriac text. The Syriac and the Latin are the two oldest versions: but the former having descended to the present age with fewer alterations than the latter, the Professor urges a compilation of all the Syriac MSS. of the New Testament, as more likely to contribute than any other undertaking of the kind to a perfect edition of the Christian scriptures. On the critical use of this version he makes the following remarks:

‘The difference between the Syriac version, and the greatest part of the Greek manuscripts, is no ground for condemning the former. It is natural to suppose, from its great antiquity, that it must deviate in many cases from the Greek manuscripts, the oldest of which was written above four hundred years later, and are mostly the produce of countries remote from Syria. They were probably taken neither from the same copy, nor from the same edition, and length of time must have rendered the difference still greater. But on the other hand, we must not suppose that every reading is genuine, where the Syriac version differs from the later manuscripts, because the ancient Greek copy, that was used by the Syriac translator, had undoubtedly its faults, the version itself has not descended unaltered to the present age*, and our printed editions are extremely faulty. It is almost impossible therefore to give general rules on this subject, as it is often difficult to determine whether this difference must be ascribed to an error in the ancient Greek manuscript, from which the Syrian translated, to a corruption of the Syriac text, or a corruption of the Greek manuscripts that are now extant. This point being once determined, we should make a greater progress in the criticism of the New Testament †.’

From the old Syriac, called the *Peshito*, or pure edition, our author proceeds to an examination and account of the more modern Syriac versions, and of the Philoxenian or new Syriac version; which latter, in point of style, purity, and critical use, is not to be compared with that of the *Peshito*.

To the sections appropriated to the examination of the Coptic and Sahidic versions, valuable additions are made by the translator in his notes; in one of which we are encouraged to expect from him a translation of the learned Woide’s historical and critical German essay on these versions. We hope that he will carry his purpose into execution:—he does not, however, content himself, even for the present, with promises, but selects a few remarks by way of supplement to the observations of Professor Michaelis.

* * Curæ, sect. 6.

† Curæ, sect. 12.

* The Sahidic version, (adds Mr. Marsh in a note,) according to Woide, was made in the second century. His principal argument is drawn out at full length, p. 80—94 of the essay quoted Note 1, to the preceding section. It is grounded on two Sahidic manuscripts, one formerly in the possession of Dr. Askew, the other brought from Egypt by the celebrated Bruce: both of which are, I believe, at present in the British Museum. The former contains a work intitled *Sophia*, and written by Valentinus in the beginning of the second century. That Valentinus wrote a book with this title, appears from the testimony of Tertullian, in the second chapter of his treatise adv. Valentinum; and that this manuscript contains that very work, Woide endeavours to shew by several arguments: the principal of which is, that psalms are found in it, which belong not to the sacred collection, agreeably to the account of Tertullian, who says (c. 2. adv. Valent.) docet ipsa Sophia, non quidem Valentini, sed Salomonis; and again, (cap. 20. de carne Christi) nobis Psalmi patrocinantur non quidem Apostatae, et Hæretici, et Platonici Valentini, sed sanctissimi David. He relates also that Origen, in his Catena in Jobum, speaks of the Psalms of Valentinus. Now this manuscript contains various passages both from the Old and New Testament, which coincide with the fragments of the Sahidic version now extant; whence he concludes that a Sahidic version of the whole bible not only existed so early as the beginning of the second century, but that it was the same as that, of which we have various fragments, and which, if put together, would form perhaps a complete Sahidic version of the Bible. The other manuscript to which he appeals contains two books, the one entitled Βιβλος της γνωσης, the other Βιβλος λογων κατα μυητας. Now that this was written by a Gnostic, as well as the other manuscript, appears both from the title and the contents, and Woide concludes therefore that the author lived in the second century. And as various passages are quoted in it both from the Old and New Testament, Woide deduces the same inference as from the foregoing. It appears then, if no objections can be made to these arguments, that proofs may be alleged of a higher antiquity in favour of the Sahidic version, than can be produced in favour of any other version of the New Testament; and it must of course be of the highest importance in the criticism of the Greek Testament. At the same time it must be acknowledged, that the oldest historical evidence for the high antiquity of an Egyptian version is that of Epiphanius and Theodoret, the former quoted by Semler, in his Apparatus ad N. T. interpretationem, p. 64. the latter by Wilkins in the Prolegomena to his Coptic N. T. p. 6.

With the office of translator, Mr. Marsh intimately connects that of Reviewer; and his remarks throughout evince the most minute and laborious attention to the original work. Whoever follows the author and his translator through the sections on *Arabic*, *Ethiopic*, *Armenian*, *Persian*, *Latin*, and other versions, discussed in this chapter, must subscribe to the justice of this commendation. We shall content ourselves with adducing the following instance. Among the Latin versions, the Professor tells us that there was one in particular styled *Itala*; which he deduces

deduces from the following quotation from Augustin, "*In ipsis autem interpretationibus Itala cæteris præferatur*:" but his English editor and annotator very judiciously remarks that '*Itala*' is perhaps an erratum (in the manuscripts of Augustin's works) for '*illa*;' and that perhaps the genuine reading is "*in ipsis autem interpretationibus illa cæteris præferatur*." He then proceeds :


' This conjecture was made by Bentley, defended by Casley, and adopted by Lardner, Ernesti, and other eminent critics. See the arguments in support of the reading '*illa*,' in Lardner's Works, Vol. V. p. 116. ed. 1788, and Ernesti *Institutio interpretis* N. T. p. 121. ed. 1775. If this conjecture is grounded, the error was occasioned by a transcriber, who read ITLA for ILLA, and supposed it to be an abbreviation of ITALA. But there is an inconvenience attending this conjecture, which consists in the word '*nam*,' because if Itala be altered to illa, and the sentence be written '*in ipsis autem interpretationibus illa cæteris præferatur, nam est verborum tenacior, &c.*' there is something wanting to determine the sense of '*illa*:' and if, in order to effect this purpose, we change '*nam*' into '*quæ*,' as some critics have done who defend the reading '*illa*,' we take a liberty which is wholly unwarranted. To avoid therefore the necessity of so violent an alteration, another ingenious conjecture was proposed by Potter. He supposes that Itala is a mistake for usitata, and that the passage stood originally, as written in the most ancient manuscripts, as follows INIPSI SAUTEM INTERPRETATIONIBUS USITATA CAETE RISPRAEFERATUR, &c. that a transcriber, after having copied '*interpretationibus*,' took the first syllable of usitata, on returning to his manuscript, for the last syllable of the word which he had just written, and of course read the next word ITATA, which he concluded to be an erratum for ITALA, and in this manner produced our present spurious reading*.'

In noticing the following chapter on the manuscripts of the New Testament, we know not which we ought most to applaud,—the diligence and perseverance of the Professor in this important department of sacred literature, in endeavouring to ascertain the number, character, and comparative value of the now existing *codices manuscripti* of the New Testament,—or the investigation and studious pains of the Editor in supplying the deficiencies of the German original. This chapter, which occupies a considerable space, contains an account of 292 MSS. of the New Testament, which have been either wholly or partially collated; to which number Mr. Marsh adds an account, in his notes, of 177 more, making a total of 469 collated MSS. Of these the most esteemed are the *Codex Vaticanus*, the *Codex Alex-*

* Though this thought be not Mr. Marsh's own, its introduction here is a proof of his vigilance in correcting Michaelis's errors, and of his good sense as an annotator.

alexandrinus, and the *Codex Cantabrigienfis*, or *Codex Bezae*, which have their several advocates; and into the respective merits of which, as sources of various readings, it is essential for the sacred critic to examine. It appears that Prof. Michaelis's esteem for the *Codex Alexandrinus* has much declined since the publication of the first edition of these Introductory Lectures. After attentive examination, he found himself compelled to prefer to it the *Codex Bezae*; and in this preference he is joined by the translator, who places it first among the first, giving it the precedence even of the *Codex Vaticanus*.

On the antiquity of the *Codex Bezae*, or (as it is otherwise called) the Cambridge MS., the translator makes the following observations:

* If we argue from the internal evidence of the text, and conclude from the antiquity of its readings, that is, from the circumstance that the *Codex Bezae* is free from many spurious additions and alterations, that were introduced into the more modern Greek manuscripts, (though it has others of a different kind not found in modern manuscripts,) the inference to be deduced is, not that the manuscript itself is ancient, but only that it has a very antient text, a matter, which is of much greater importance than the antiquity of the vellum and of the ink. See the latter part of Note 11. That it was written before the eighth century is certain, as appears from the shape of the letters, the want of intervals between the words, and of accents, and marks of aspiration. For in the eighth century the Greek uncial characters degenerated from the square and round form, which is seen in the *Codex Bezae*, to an oblong shape; marks of aspiration and accents were added, and the elegance of writing considerably decreased. See Montfaucon *Palæographia Græca*, Lib. III. cap. vi. Secondly, it appears from comparing the letters of the *Codex Bezae* with the Greek inscriptions given by Montfaucon, p. 158—175, not only that it *must* be more ancient than the eighth century, but that it *may* be as antient as the sixth, the fifth, or even the fourth century. No inscription however comes so near to it in the shape of its characters, as that which Montfaucon has given, p. 174. No. 1. an inscription which was engraved about the middle of the sixth century, in the reign of Justinian. The letters of this inscription and of the *Codex Bezae* are very nearly alike, both in form and proportion, and the only material difference is in the Alpha, which in the former is made thus A, in the latter thus . But this is no argument against the antiquity of the manuscript, for though the former shape is the most ancient, yet the latter was introduced in a very early age into manuscripts, because it might be made with only two strokes of the pen, while the former, which required three strokes of the pen, and was therefore rejected from manuscripts, was retained in inscriptions, because it was more easy to be cut by the chissel. See the *Palæographia Græca*, p. 152. Nor is there any great dissimilarity between the letters of the *Codex Bezae*, and an inscription given by Montfaucon, p. 170. which bears indeed no date, but which Montfaucon, p. 168: says

says may certainly be referred 'ad Augustorum priora secula.' It appears therefore, from comparing the Codex Beza with Greek inscriptions of different ages, that it cannot have been written later than the sixth century, and that it may have been written two or three centuries earlier. We must in the next place therefore examine, whether this possibility may amount to a probability. The tawny colour of the ink discovers indeed the highest antiquity; but, if two manuscripts were written with the same ink, the one in the fourth, the other in the sixth century, they would probably be faded at present in a nearly equal degree, and the difference between twelve and fourteen hundred years would hardly be sufficient to enable us to discover at present any difference in the colour. Besides, as some inks are more durable than others, the letters of a modern manuscript may be more faded than those of a more ancient manuscript. But a probable argument may be derived from the chapters and sections, into which the antient manuscripts of the Greek Testament were usually divided. This argument I do not mean to produce as a new one, for it has been applied by Grabe, Casley, and Woide, to the Codex Alexandrinus, and by Hichtel to the Codex Vaticanus. It is well known to those who are conversant in manuscripts of the Greek Testament, that the four Gospels are divided into greater and smaller portions, the one called *τιτλος*, the other *κεφαλαιαι*, in the same manner, though in different proportions as we divide them into chapters and verses. The *τιτλοι*, or the larger portions, were generally marked in the upper margin; the *κεφαλαιαι*, or, as they are frequently called, the Ammonian sections, were always marked at the side, and to these sections Eusebius adapted his ten tables, or harmony of the Gospels, to which he referred by writing, under each of the Greek letters or numbers expressive of the Ammonian sections, letters which denoted that part of each table, where the section was to be sought. Those who have not access to Greek manuscripts, will find this very clearly represented, either in Stephens's edition of 1550, or in Küster's edition of Mill's Greek Testament. The Acts of the Apostles, and the Epistles, were likewise divided into sections, which are called from the inventor the sections of Euthalius; and they were noted in the margin by letters, in the same manner as the Ammonian sections in the Gospels. Now as the Euthalian sections are not marked in the margin of the Acts of the Apostles, and the Epistles, in the Codex Alexandrinus, though the *τιτλοι* and *κεφαλαιαι* are noted in the Gospels, Grabe in his Prolegomena to the Septuagint, Casley in his Catalogue of the King's manuscripts, and Woide in his Preface to the Codex Alexandrinus, contend that the Codex Alexandrinus was written before Euthalius had introduced those sections, that is before the year 396. But this is much too hasty a conclusion, since a considerable time might have elapsed after the year 396, before those sections were brought into general use. Besides, though no sections are marked in the margin of the Codex Alexandrinus, in the Acts and the Epistles, yet the text itself is very distinctly divided into sections, by blank spaces at the end of each section, and by large letters written in the margin at the beginning of each section. These sections amount in the Codex. Alex. in the Acts of the Apostles, to 427, as

may be seen on counting them in Woide's edition. It appears from the list of *κεφαλαια*, prefixed to the Acts of the Apostles, in Stephens's edition of 1550, and Küster's edition of Mill, that the common Greek chapters, or Euthalian sections, amounted only to 40 in the Acts of the Apostles. Now the division into smaller portions, was probably later than the division into larger portions; and the portions into which the Acts of the Apostles are divided in the Codex Alexandrinus, appears to be nothing more than a sub-division of the Euthalian sections, for I have compared them in nearly one half of the book, and found, in every instance, that where an Euthalian section begins, a new section begins in the Codex Alexandrinus, except in one instance, which is of little importance, namely, Acts viii. 20. where an Euthalian section ends, whereas the corresponding section in the Codex Alex. ends with the next verse. Upon the whole, however, the writer of the Codex Alex. appears to have been acquainted with the Euthalian division, and Woide's argument is inconclusive.

If we apply the same argument to the Codex Bezae, we shall meet with the same objection. For though no sections are noted in the margin, yet the text itself is divided into sections, which are denoted, not by blank spaces, as in the Codex Alexandrinus, but by the first word of each section being so written, that the first letter stands in the margin, which is sometimes greater, but in general of the same size with the other letters. Now these sections are not the same as those in the Codex Alexandrinus, but the number of them is nearly the same in both manuscripts; and, as I have found on examining the Codex Bezae, that wherever an Euthalian section commences, a new section begins in the Codex Bezae, it appears that the sections of these two manuscripts in the Acts of the Apostles, are only different subdivisions of the Euthalian sections. This argument therefore, instead of being favourable to the Codex Alexandrinus, and the Codex Bezae, is rather an argument that neither of them were written before the fifth century.

Mr. Marth proceeds to other remarks on this MS.: but, as we cannot conveniently continue the extract, we must refer the learned divine to the work itself. Admitting the reasoning in favour of the antiquity and excellence of the Cambridge MS. to be conclusive, the fac simile of it published not long ago by Dr. Kipling* is an important acquisition to the theological world.

Professor Michaelis recommends similar impressions to be taken of several of the most ancient manuscripts, before they have farther experienced the corrosions of time, and before the strokes of the pen, now very pale, are become quite illegible. He wishes that some scheme of this kind was set on foot in England, as he is persuaded that it is the only country in which it is likely to be executed. On this occasion, we cannot more effectually gratify our readers than by transcribing his own words:

* See Rev. N. S. vol. xii. p. 241.

* A very

* A very valuable library might be composed of the impressions of ancient manuscripts, which, though too expensive for a private person, should be admitted into every University collection, especially the Alexandrine and Cambridge manuscripts, to which I would add, if it were now possible to procure it, Hearne's edition of the Codex Laudianus 3. A plan of this sort could be executed only in England, by a private subscription, where a zeal is frequently displayed in literary undertakings, that is unknown in other countries; and it were to be wished that the project were begun, before length of time have rendered the manuscripts illegible, and the attempt therefore fruitless. Ten thousand pounds would go a great way toward the fulfilling of this request, if the learned themselves did not augment the difficulty of the undertaking, by adding their own critical remarks, and endeavouring thereby to recommend their publications, rather than by presenting to the public a faithful copy of the original. Should posterity be put in possession of faithful impressions of important manuscripts, it would render the highest service to sacred criticism.

Great use, no doubt, may be made of the antient ecclesiastical writers, in ascertaining the genuine text of scripture.

In chapter 9, the Professor proposes to the learned clergy, (who, retired in the country, often languish through the want of a proper object of study,) an attentive investigation of the quotations made by the Fathers from the New Testament,—marks out the path which they should pursue,—and endeavours to impress them with a sense of the importance of the undertaking.

He proceeds in the next chapter to discuss the question whether critical conjecture should be employed in the correction of the sacred text? Here, notwithstanding the arguments urged by some against its admission, the Professor is of opinion that in certain instances it is an auxiliary which he cannot refrain from calling in.—Recourse, we think, ought not to be had to it, except in cases of absolute necessity. As the translator remarks, conjectural emendation is only matter of opinion, and should be proposed with modesty and received with doubt; yet we cannot see the necessity of wholly interdicting its use.

The Professor, having carefully investigated the sources whence various readings are drawn, advances in the 11th chapter to examine the use to which the several editors of the New Testament have applied them in furnishing the world with a corrected text. The editions of Mill and Wettstein are particularly noticed; with the labours of the former of whom M. Michaelis conceived the manhood of criticism, as it respects the New Testament, to have commenced. On Wettstein he is extremely severe. This learned editor of the Greek Testament has found, however, a strenuous apologist in Mr. Marsh; who very properly remarks that, when he has discovered in the present work

of M. Michaelis such a number of mistakes in making three or four thousand quotations, some allowance ought surely to be made for Wettstein, who, in his most laborious edition of the New Testament, has produced *a million of quotations*. At the same time, it should be remembered that the severity of the Professor's strictures on Wettstein and others, in this chapter, does not proceed from the acrimony of criticism; they are merely offered with a view of demonstrating the want of a new and accurate critical edition of the Greek Testament. He particularly enumerates the qualifications for this undertaking; and, as it must be a work of vast labour, too much for the greatest Hercules in literature, he recommends a junction of learned men: but, when he observes that the learned in general are not of a social disposition, he could have cherished no very sanguine hopes of its execution.

The last chapter, on the marks of distinction and divisions of the New Testament, equally evinces the unwearied attention which the Professor has paid to every part of his subject.

Long as our account has been of this work, we quit it with the consciousness of not having done it the justice which it merits. It will be found a very valuable library or stock book for Divines, opening a spacious field for study, and containing many important hints and references. Whoever takes the pains to compare this 4th with the first edition will be sensible of its far superior excellence; and, while he notices the Professor's change of opinion in several instances, he will regard this as an almost necessary consequence of a real advancement in science. Ignorance is generally obstinate and pertinacious: but he who pursues his inquiries in the fields of literature will often be forced to abandon, as error, that which he once embraced for truth. He who passes through life with the same sentiments can have made no great additions to the stock of his knowledge.

As to the English editor, he has executed his task with so much ability, that the church in this country will no doubt prepare for him some distinguished reward; while scholars on the continent will deem the University of Cambridge honoured by such a member, and will combine his fame with that of the learned German Professor.

ART. VI. Major Cartwright's, "*Commonwealth in Danger*."

[*Art. concluded from the last Review, page 465.*]

IN some parts of this work, our author makes distinctions of interests between different classes of society, which in our opinion are as ill-founded in theory as they are in practice: his error, however, is amiable, for it flows from his philanthropy;

thropy; he feels for the distresses of men in the humbler walks of life, and wishes to give them a weight and a consequence which ought to belong to them as fellow men. On this principle, he thus exclaims, p. 89.

‘What would be the condition of political society if the husbandman and the artizan were not members of it? Where would be the wealth, the strength, or grandeur of the state, if these persons were abstracted? Would not grass grow in our streets, and the country be a desert? Strip things of their outside shew, and men of external advantages, and then tell me whether he who weaves, or he who wears, the broad-cloth, is the most useful member of political society; or whether those whose productive labour actually *creates* the wealth of the state, and all the means of revenue, or those whose only merit, like that of the hog in the stie, is to *consume*, and to live on the labour of others, most deserve the title of citizens.’

Instead of asking which is the more useful member of society, the weaver or the wearer of broad cloth, we think that the author would have done better if, without depreciating either, he had contended that they were both necessary to and dependant on each other. The wearer must certainly go naked, if there were no weaver; and the latter, who now lives exclusively by weaving, must look out for some other means of subsistence, if he had to manufacture cloth only for his own consumption. We all have wants which all cannot supply; the sense of those wants ought to make us feel that we are all necessary to each other, and should convince us that no class of men in the state can be truly called independent. The author will easily see to what we point our objection; and he will have candour enough to believe that we can have no wish but to second him in his efforts to secure to every description of men, who are not criminals, nor idiots, the full enjoyment of those civil rights which make their liberty and property as secure under the law, as even the highest and most favoured prerogative of the crown. What we principally would discountenance is that mode of reasoning, which seems to perceive no other way of bringing men to a level than by pulling down the class that is high: we think it would be more worthy of an enlightened mind to make the level by raising the depressed set to the height of the other.

Major Cartwright, it seems, would not rest perfectly satisfied with merely the adoption of his own plan of arming all taxed housekeepers, and granting the right of universal suffrage. There are other reforms which, in his opinion, ought also to take place: but then he appears to think that they would affect rather the forms than the essence of our constitution. He does not like that the king should be considered as the fountain of legislation;

nor that the laws should be said to be made by his Majesty, by and with the consent of the Lords and Commons, according to the general style of our acts of parliament : would not the style, he asks, run full as well thus :

“ Be it therefore enacted by the people of this Commonwealth in Parliament assembled, with the counsel and assent of the Lords of Parliament and his Majesty, and by the sovereign authority of the same.”

In answer, we would observe that he himself has elsewhere remarked that, notwithstanding the external appearances and trappings of state, the king of England was in reality no more than the chief magistrate of a disguised commonwealth. In other places, he objects only to the terms *monarchy* and *monarch*, as giving false notions of the English constitution, in which the government is not in one man ; and he says that *kingdom* and *king* are well calculated to express the true idea of this office and of the officer under our constitution. Why then should we differ about mere words or forms, when the substance of liberty is in no way affected by them ? If he were for abolishing the office, which certainly is not his object, then it would be of importance to make a change in certain names and forms : but, under the present circumstances, to call for such a change would naturally create alarms, and would make the enemies of reform seriously think that, in withstanding it, they were the champions of the constitution. For our part, we believe Major C. to be a steady supporter of limited royalty : but we confess that, if we entertained a contrary opinion, there are passages in his work that would alarm us. We will lay some of them before our readers :

“ Having thus finished my observations on this chapter of *Harrington*, so applicable to the healing measure I recommend ; of calling our government by *name*, what we know it to be in *fact*, a COMMONWEALTH, let me explain the propriety of accommodating our language and our law to this just, this necessary, this important distinction ; a want of attention to which has too long caused much inconsistency, much confusion of ideas, and much mischief. Our present *legal* language, as well as what may be called our *language of state*, forms almost wholly derived from the idea of living under a *monarchy*, and were fit only for such an arbitrary system. Towards the king, it is a language of falsehood and servile adulation, disgraceful to a free nation : towards the people, it is humiliating and degrading. It is a language which, if a king be not more than mortal, must poison his mind with despotic ideas ; and implant in it prejudices against the liberties of the people, which no information, no advice, no experience, can ever eradicate. All the lawyers and all their books, by monstrous fictions grounded on the pretensions of feudal tyrants, suppose the king to be sole proprietor of all our lands, the sole source of all our laws, and sovereign lord of all things and all persons, in *his Majesty's* dominions.

“ Hence

* Hence all writs run in the king's name ; no man kills a hare on his own manor, but under an authority supposed to flow from the grace and favour of the *monarch*, as Lord Paramount of all manors ; and if, while his Majesty is botanizing at *Kew*, or amusing himself with cards at *Windsor*, two fishwives pull caps at *Billinggate*, and cause a fray in the street, it is " against the peace of our sovereign lord the king, his crown and dignity." Nay ; the *state*, forsooth has no " collected will ;" the millions do not even make our legislative acts ;—it is the king only who *enacts*, in and to which, indeed, the lords and commons *advise and assent* ; and in the tail of the paragraph, I suppose by way of a little flattery, there is a bare admission of their having some *joint authority* in the proceeding. '—

* Less than what he (the author) has done, he could not reconcile to his own mind, when he contemplated the awful situation of his country and of Europe ; and the stupendous dispensations of Providence which are so evidently operating a great change in the condition of the human race ; preparing them by means of political reformation for the great moral reformation which is to follow. At such a period,—a period when all court policy is baffled by the ground it stands on sinking under it ;—a period, when the triumphs and the energies of republicanism on both sides the *Atlantic*, proclaim it to be the species of government for every one who prefers the dignity of being a citizen to the debasement of being a subject ;—and a period to which the finger of divine prophecy more than seventeen hundred years ago distinctly pointed, as to a time of awful events ; and, in countries of *great political depravity*, but too probably, of a *new chaos* and a *new creation*, as in one instance, we have already seen ;—

In the abstract, it is certainly true that the republican form of government is calculated to give citizens a high opinion of themselves in the state ; to establish the reign of the law ; to secure every class of individuals from oppression ; to make the legislature have constantly for its object the common good, and the executive power to act with integrity under the eye of a people ever on the watch : but it cannot be true that a man, who gives a preference to a republic, who thinks it the species of government for every one who prefers the *dignity* of being a *citizen* to the *debasement* of being a *subject*, can be a zealous supporter of the British constitution. He may be a very worthy honest, upright, and well-meaning man ; he may have in view the melioration of the condition of mankind : but he cannot be an admirer of a government by king, lords, and commons. Now, as we know that our author has ever expressed himself in praise of the constitution of his country, and that it has been the study of his life to renovate it, not to innovate on it, we are willing to hope that this little sally in favour of republicanism was not the result of any settled predilection, but that he was betrayed into it only by a sudden admiration of the splendid victories that have been gained under its standard ; or perhaps

by an indignation of which we shall perhaps hereafter see the cause.

The following passage will serve to shew that our author bears no ill-will to the royal and aristocratic branches of our constitution :

‘ To his Majesty and the nobles of the land, the writer particularly and most earnestly recommends a dispassionate consideration of what he has offered. In advising them for their welfare, they have this ground for confiding in his sincerity, that he has not been in the habit of courting their smiles, nor of flattering their passions. Under their own roofs, he wishes them advisers equally faithful ; and equally solicitous to point out to them the things that belong to their peace, their interest, and their honour.’

The consequences of the entrance of a victorious French army into London he thus describes :

‘ Should the tri-coloured flag once fly on the Tower of *London*, from that moment, whatever might be the fate of the people, the privileges of nobility and the regal office must be annihilated. But consequences still more serious might be found in the train of such an event. By a conquest of this island, not only the British navy would be added to the marine of *France* ; but *Ireland* also must fall ; and the British empire in *Asia* and the *West Indies* be transferred to the conquerors ; then truly possessing the dominion of the sea from pole to pole. Tell me not, that, with such prizes to contend for,—prizes which the conquest of this island gives at once,—*France* will attack you at a distance and in detail !—No : If you put not instantly on the complete armour of representation, and wield not the potent sword of a Saxon militia, you are a subdued people ! Success in this enterprise would satisfy the great ambition of *France*. By making and occupying such conquests, she would be disburdened of armies too numerous to be received back into her bosom : and the Convention, crowned with glory, and enjoying the full confidence of their constituents, would then have an opportunity of closing their revolutionary labours, by giving a lasting constitution and repose to their country.’

We believe with our author that all those consequences would follow, were the French to be once masters of London : but we also believe that the decided superiority of our navy will prevent them from landing on our coast ; or that, should they, contrary to all probability, be able to elude the vigilance of our fleets, and to make good a landing, they will find their way to the grave much sooner than to London.

It was not to be supposed at this period that Major C. could write on the subject of reform, without touching on the late prosecutions for high treason. These extraordinary trials having already occupied so much of the public attention, we will take little notice of them here : but we think that we owe it to the character of our author to make one extract, from the introduction,
which

which relates principally to an observation made on him by Lord Chief Justice Eyre, when the Major gave evidence on the trial of Mr. Tooke.

When in my evidence I said, that I had signed many petitions for a reform of Parliament, in company with those whom I thought bad men, and that there was no man so bad with whom I would not sign a petition for obtaining that object, it drew from the Bench an observation; that "it might be a very sincere declaration, but was not a very prudent one, because by connecting myself with bad men, I could never be sure that I might not be carried far beyond my own purpose."—To this observation I made no reply in Court; but I have now to remark, that I did not appear there as a witness, upon my oath, to exhibit my prudence by any prevarication, but to speak truth. As the matter had originated in my having been asked, if I would get into the stage-coach of reform, without regarding the company that might happen to be in the coach, or to that effect; I must also remark, that he who has a necessary journey to make, and no means but a stage-coach, has not the choice of his company. Conceiving a reform in the House of Commons to be necessary to preserve the liberties of my country, I am not likely to refuse the assistance of any man, in such moral means as I choose myself to adopt for that end. A man may travel in a stage-coach without *connecting himself with bad men* who may at the same time be passengers; as he may sign petitions at public meetings without *connecting himself* with others who attend. I served many years for the defence of my country in the militia associated with what Mr. Young calls *the dregs of the people* (p. 140.) since the regiment was in a great degree composed of hired substitutes; and I have also fought the enemies of England at sea, associated even with the very worst men to be found in the night cellars of London and *felons from Newgate*; of whom I remember one man in particular—Nichols, who murdered a woman, then murdered Colman, by charging him with the first murder and swearing away his life;—then impeached and swore away the lives of his accomplices, whom he also drove to execution, and by being evidence for the crown obtained his pardon.—If government *oblige* gentlemen to take the assistance of such men in defending their country, it need not be offended, that gentlemen should attempt saving that country, by joining in moral acts with men with whom they are not personally acquainted. If conduct can manifest intention—those who so unreservedly commit themselves to persons whom they do not know, must stand unsuspected of doing what they fear to have reported.

In another part of the work, Major C. strongly inculcates the necessity of a speedy peace, and even goes so far as to point out on what terms it ought to be made. Security for the future, this country, he says, ought to require and expect: but he renounces all idea of indemnity for the past. On the contrary, he is for a restitution of all the possessions which we have taken from France. On this subject, he speaks very decisively; as the following short extract will shew:

• Restitutions

‘ Restitutions we must make; and a little consideration will shew it to be our best interest so to do. At present, we have stripped *France* of her *Newfoundland* Fishery, her small settlements in *Hindoostan*, and her *West India Islands*. We must not suppose she will consent to cease being a maritime power. Now a navy has but two supports: Commerce or War. If, therefore, we refused to restore any thing, she could not make Peace. It would ruin her navy. Are we, then, to have perpetual war, for the sake of retaining our conquests? I fear it would be paying too dear them. If by completely arming, by perpetual vigilance, and by meeting every attack with the spirit of Englishmen, we could defend our own island; how could we defend a commerce spread over the face of the whole world?

It is not merely for peace but also for friendship with France that our author contends; we ought, he says, in our negotiation, to get rid of the ‘narrow-mindedness of rivals,’ and to aim at an alliance calculated to perpetuate liberty between the two nations. Here he launches forth into a wide field of politics; discussing the question, whether it would not be wise for both France and England to give up all their colonies, and retain no other than a commercial relation with them in future. He points out the disadvantages attending colonization, and appears to be of opinion that Europe would derive more benefit from an open trade with the East and West Indies, than from any that can be carried on with them while they continue appendages to an European state. The world, he thinks, is large enough to give ample scope to the activity of every nation; and he is of opinion that monopoly only serves to fetter or restrain it. ‘The day (he says,) seems rapidly approaching which must decide our fate; and four distinct events seem to hang in the scales. 1st, An honourable peace, with security for the future; but no indemnity for the past: 2d, An end of colonial monopoly, and an open trade throughout the world: 3d, A perpetual naval war, with an enemy invulnerable to our attacks, and without any trade on which we can retaliate: Or 4th, A national and universal bankruptcy, and *Britain* at the feet of *France*.’

It is not our intention to dilate on the author's system of pacification, and commercial intercourse with the East and West Indies, &c. but we must say that he brings in support of it arguments which, if not irrefragable and conclusive, must be allowed even by the disapprovers of his system to be extremely specious, and entitled to very serious consideration. It is evident to any man who is a judge of reasoning that they come from a sound head; and the sentiments with which they are interspersed, and indeed on which, as well as on reason, they are founded, will convince every impartial reader that the author possesses an amiable heart.

On

On the whole, this work is entitled to more than common praise; we have pointed out some defects in it: but, were we to dwell on all its excellencies, we should greatly exceed our limits. The style is nervous and correct, the sentiments are manly, and the author's general notions of the essence of our constitution are just: if he in some places seems to speak of it with less admiration than in others, it may be because he was then under the influence of indignation against men who, while they stood up for the letter of the constitution, were regardless of its spirit,—as if all its excellence consisted in forms and not in substance. Though this indignation be honest and patriotic, our author would do well to recollect that, when it betrays him into unguarded expressions, he may essentially injure the cause of reform, which lies so near to his heart, and so near to the heart of every true British patriot, by giving the enemies of reform some ground for saying that the object of the reformers is not to renovate but totally to new-model the constitution: of such a design we sincerely acquit Major C.: but his political enemies will impute it to him, and will endeavour to find proof of it in his writings.

ART. VII. *Designs of the Church and Royal Monastery of Batalha*, situated in the Province of Estremadura, in Portugal: with an introductory Discourse upon Gothic Architecture. By James Murphy, Architect. Nos. 2, 3, and 4. Superfine vellum Paper, Imperial Folio. 15s. each. Taylor.

THE first number of this work was noticed in our Review for March 1793. We then briefly remarked on some leading features of Mr. Murphy's curious production; and we shall continue our observations, in the same manner, until the whole is completed by the appearance of the next number, as stated in the proposals: it will then be proper to investigate the premises on which the author has founded his "Discourse on the Principles of Gothic Architecture."

The three numbers above mentioned are a continuation of the elegant example given in the first; and the author has, thus far, well acquitted himself of his engagement with the public: he has, besides, added to the quantity of plates by giving, in these three numbers, no fewer than sixteen, representing the several elevations and sections of the church of Batalha, of the Mausoleum of Emmanuel the Great, and of king John the First; together with accurate delineations of the several parts of which these remarkable structures are composed. One of these plates represents the effigies of king John the First, and queen Philippa; and three of them contain, among other subjects,

jects, an interesting detail of the various arches used in Gothic architecture; an ample representation of the religious *insignia* of the thirteenth century; and various fragments of the Gothic order. These, we apprehend, occasion the increased number of the plates; at least they are more than were promised; and we have no doubt of this circumstance being properly appreciated by the public: who will thus possess a scientific history of Gothic architecture:—a work which, though much desired, has not hitherto appeared.

In the preface given in the third number, the author says that the royal monastery of Batalha is a structure very little known; though the excellence of its architecture justly entitles it to rank with the most celebrated Gothic edifices of Europe:

‘My first knowledge, (says Mr. M.) of this venerable pile, was derived from seeing some sketches of it in the possession of the Right Honourable William Conyngham, taken by himself, and two other gentlemen who travelled with him through Portugal in the year 1783. These sketches, which are very correct representations of the original, gave me so high an idea of that building, as to excite in me an earnest desire to visit it; and the above gentleman having generously offered me his patronage and support, I set out from Dublin in a trading vessel, and arrived at Oporto in the month of January 1789, whence I departed after a short stay, and in seven days reached Batalha, where I was kindly received by the prior and all the convent.

‘This monastery is situated in a small village of the same name, in the province of Estremadura in Portugal, about sixty miles north of Lisbon; it is environed by mountains, some of which produce pine and olive trees.

‘The building, considering its age, is in good preservation, and has suffered very little from the usual injuries of the elements; owing to the durability of the materials, and the serenity of the climate. Some parts, however, have been damaged by the fatal earthquake of 1745, and the spire that crowned the mausoleum of the founder (king John I.) was entirely destroyed by that disaster, but fortunately, in its fall, did not hurt any part of the inside.

‘In the church belonging to the monastery, we observe none of those trifling and superfluous sculptures, which but too often crowd other Gothic edifices. Whatever ornaments are employed in it, are sparingly, but judiciously disposed; particularly in the inside, which is remarkable for a chaste and noble plainness; and the general effect, which is grand and sublime, is derived, not from any meretricious embellishments, but from the intrinsic merit of the design. The forms of its mouldings and ornaments are also different from those of any other Gothic buildings that I have seen.’

The descriptive account of the tranquil situation of this building, remote from all the turbulent disquietudes of life, strongly impresses the mind with its solemn appearance amid the surrounding mountains. Of its inhabitants, our author says, ‘the piety, hospitality, and simplicity of these reverend fathers,

fathers, can scarcely be imagined in these degenerate times; they call to our recollection the description which historians give us, of the christians of the apostolic ages; their sanctity of manners increases the dignity of the venerable mansion they inhabit.'

In rescuing from oblivion the choicest works of art, and in furnishing the world with examples of the great labours of past ages, every admirer of what is good or excellent must regard the beneficent assistant with more than common respect: to characters who thus generously step forwards, and furnish talents with the means of accomplishing such laudable undertakings, the due acknowledgement is but a bare requital. We sincerely subscribe to the author's encomiums, when he says,

' I cannot conclude without acknowledging my obligations to the Right Honourable William Conyngham, by whose munificence I have been enabled to carry on this work. The Portuguese have too much gratitude, not to add their acknowledgements to him also, for having made known the merits of this inimitable structure. Till now, no part of it, as far as I could learn, has ever been published. The honour of presenting it to the world was reserved to a private gentleman, a native of Ireland, who, induced by no other motive than a love of the fine arts, and a wish for the advancement of science, has expended upwards of one thousand pounds, in rescuing this noble edifice from the obscurity in which it has lain concealed for ages.'

The history of the monastery, translated from the original by father Luis de Sousa, is given in the course of the work: from which it appears that

' Don John, the first of this name, and the tenth king of Portugal, finding his kingdom invaded, encamped in the plains of Aljubarrota, in the district of Leira, accompanied by a few, but faithful and resolute subjects. His adversary, another king named John, and also the first of that name in the regal line of Castile, was drawn up in his front, with all the forces of his kingdom, among whom were a great number of Portuguese, who followed him either through motives of interest, or from a mistaken idea of the justice of his cause: matters having arrived to this crisis, a battle became inevitable.

' On the eve of the battle he vowed, that if he became victorious, he would build a monastery, [the subject of this discourse,] to the honour of the blessed Virgin Mary, whom he had invoked on this occasion: the battle having terminated in his favour, he proceeded to the completion of his vow, and being desirous of building a temple and monastery, which should surpass the most stupendous, not only in Spain, but throughout all christendom, succeeded in realizing what he conceived in imagination: for neither his age, nor many succeeding years, witnessed so grand and magnificent, so perfect and elegant an edifice. He invited, from distant countries, the most celebrated

celebrated architects that could be found, and collected, from all parts, the most dexterous and skilful stone-cutters : to some he held out honours, to some great wages, and to others both. The fame of the greatness of the structure drew from all parts of the kingdom multitudes of workmen.'

We collect also the following curious relation appertaining to the history of our own country : in the mausoleum of the founder is ' the sepulture the king had made for himself, and for queen Philippa his consort : ' being, according to *De Faria's history of Portugal*,

' Daughter to the duke of Lancaster, who, at the instigation of king John the First of Portugal, asserted his right to the crown of Castile, to which he appeared to have had a legal right by his wife Constance. Upon this presumption the duke set sail from Plymouth, arrived at Coruna in Galicia the 25th of July 1386, and landed with 2,000 horse, and 3,000 archers, besides other forces; several persons of distinction accompanying him.

' The duke, at this time, was sixty years of age, without any grey hairs; his person was tall and well shaped, he was affable and modest in conversation, and in all respects answered his royal descent. With him came his wife Constance, and his two daughters, Philippa by his first wife, and Catherine by his second. Scarce was he landed at Coruna, when that place acknowledged him as lawful sovereign, as did also the city of Santiago, and the greatest part of the kingdom of Galicia.

' When the duke landed in Spain, king John was at Lamego; and having agreed to meet the duke at Ponte Mauro, set out with a numerous retinue. They met upon the first of November, in a plain near Melgaço : here it was agreed, that, if the duke succeeded in his enterprize, he should give twelve towns with their territories to the king of Portugal, as a dowry with his daughter Philippa. The princess, accordingly, was conducted to him, and they were solemnly married upon Candlemas day, in the year 1387. Immediately the queen's household was established, and a splendid revenue assigned her.

' The king, having spent two months with his queen at Oporto, marched at the head of 3,000 spearmen, 2,000 cross bow men, and 5,000 infantry, to meet his father-in-law at Bragança. They entered the dominions of Castile, and took Castro, Calvo, Montilla, Rosales, Valderos, and Villalobas. Though Galicia had received the duke as lawful king, yet no place in Castile admitted him but by constraint. Hereupon the king told him, that, to make an absolute conquest, he had better return to England for more forces. The duke approved his advice, and they returned to Portugal, where ambassadors came from the king of Castile, offering, that prince Henry, heir to the Crown, should marry Catherine the duke's daughter. The duke assented, and the war betwixt him and Castile ended. Soon after he returned to England.

' On this tomb are two cumbent figures of marble, one of the king in complete armour; the other of the queen on his right, with their right hands locked in each other; their heads are turned towards the

west,

west, and each has a particular inscription carved on the side of the tomb.*

These effigies are represented in one of the plates.

This history or description contains an account of many other royal and noble persons whose monuments enrich the building, and is, on the whole, an interesting accompaniment to Mr. Murphy's delineations.

The plates bear evident marks of laborious attention in the drawings and measurements of this elegant structure; and the several parts being accurately detailed, the reader is enabled to form a just idea of its effects; so that the volume, enriched by the essay on Gothic Architecture, will, when completed, form an excellent treatise, accompanied with examples from one of the choicest works in that style of building.

ART. VIII. *The History and Antiquities of the ancient Town of Leicester*; attempted by John Throsby. 4to. pp. 423. 1l. 11s. 6d. Boards. Nichols.

'If any one,' says this our loquacious friend, 'should wish to know, or even expect to find in the subsequent pages, any thing respecting the magnitude or consequence of Leicester, prior to the general deluge, he will be miserably disappointed: and that reader will be equally so, who wishes to trace, through the medium of these sheets, the rich and noble blood which may flow in his veins from the Romans, Saxons, or Danes, who, we are told, came hither in succession, to plunder, and to ravish the worthy matrons and virtuous maidens, natives of this favoured isle. Neither will they be gratified who are fond of marvellous relations ominous of great events which before had long been hidden in the womb of time. The writer, it may be easily perceived, is much out of the habits of conjecture, and fanciful speculation. Stories of gigantic forms, perturbed spirits, and bewitching murmurs of aged women, now silenced in the grave, may rest till a happy genius rise to relate the tale of wonder and call forth the tear of sorrow. His history begins with visible demonstrations of truth, renowned monuments of antiquity, which still remain the most venerable tokens of the age and consequence of Leicester. Some things, in continuation of the narrative, may be found not to square exactly with the penetration of the sage observer: let such an one remember that the writer had no beaten track, no smooth passage to travel over; his road was through a field, beset, as it were, with the bramble and the wild thorn; and in some places through depths of mire and clay, by the help only of a shaded moon. If, at the conclusion, this attempt be found imperfect, it may then even rank with some efforts of a similar nature in other districts; above which L. T.'s ambition has not taught him to soar.'

After the account which has already been given of this author and his works*, and after the apologies and plaudits of

* See M. R. New Series, for Jan. 1794, vol. xiii. p. 28. and for Feb. 1794, p. 158.

the above advertisement, a brief description of this performance is all that will be requisite. An air and character similar to the former pervade the present volume. An inaccuracy of expression, and in a few instances, perhaps, of reflection and sentiment, will probably strike the intelligent and observing reader: a kind of drollery, also, and of sarcasm, somewhat rough and unpolished, yet on the whole cheerful and not ill-natured, frequently presents itself. The writer appears to possess, in general, a degree of liberality and candour of mind: but at the same time there are symptoms of superstition, bigotry, and prejudice, which can reflect no honour on any writer's production. We expect no work to be perfect, in the strict sense of the word; yet it may be presumed that what is intended for public notice should be corrected and improved, as far as leisure and ability will allow. — After these general exceptions and remarks, we scruple not to commend, as we have done already, the industry and attention which Mr. Throsby has discovered; and we regard his publication as an acceptable addition to others of the kind, contributing to information, entertainment, and improvement, according to the nature of the subject.

The volume consists of five sections. First, the origin, history, and antiquity of Leicester, till it became chartered under king John; 2. its history and antiquities continued under the government of mayors; 3. its religious houses, churches, and hospitals; 4. its Earls; 5. its present state. This division seems to us natural and proper.

Whether Leicester was a British town, deriving its name from king Leir, or from the river *Leir*, now Soar, is a point on which we will not enlarge: the Foss-way, the Raw-dikes, military-stone, tessellated pavements, coins, &c. to which we may add the *Jewry-wall*, concur to prove that it was a Roman station, *Rata* Coritanorum, and probably of high antiquity. Concerning the last article mentioned, (*Jewry-wall*,) which had so much perplexed our antiquaries, it seems now to be determined that it was originally a *Janua*, or gate-way to the Roman city.

In this first section, we remark an extract from Domesday-book, which says, among other things—“At this time king William has for all rents from that city and county (*Leicester*) forty two pounds and ten shillings in weight. *Instead of one hawk he has ten pounds by tale; and instead of a baggage or sumpter horse, twenty shillings.*”

The second section brings down the history to the year 1790: it is finished by a few *characters*, thus introduced: ‘Let not those whose kindred have figured in the higher circles of life,
and

and are noticed, here, be offended that under the appellation *characters* are to be found worthies and unworthies, legislators and mechanics, wise and simple, rich and poor, the son of fortune and the child of sorrow: all come from one common parent, and all now rest alike undistinguished in the grave.*

In this biographical list appears the late Rev. Mr. Jackson, master of Wigston's hospital, a preferment which might be holden without *subscription*; an excellent scholar, says our author, if not an orthodox divine; a great defender of the revolution, and of the Hanover family. Mr. Throsby manifests some generosity of sentiment, by pleading in favour of Mr. Jackson's genius and ability, in opposition to the late Rev. William Ludlam*: his remarks often indicate a natural humanity and fairness of disposition: but we do not observe that, either in the character or elsewhere, when the subject is introduced, he bestows any censure on, nor intimates any objection to, the hostilities employed against Mr. Jackson, nor respecting the obliquity thrown on him for adhering to what he believed, with many others, to be a christian truth.

It is melancholy that the history of towns and provinces, reputed *christian*, almost without exception, afford instances of the barbarity and injustice of ecclesiastical or civil policy and tyranny: thus we read, '1556: under the reign of Mary, Thomas More, a husbandman, aged 24, was condemned to death by the ordinary, in St. Margaret's church, for saying that his Maker was in heaven, and not in the *Pix*, and was burnt in Leicester a few days afterwards.'

We must applaud this writer's benevolence for having inserted among the *characters*, some of which are droll enough, Mr. John Lambert, keeper of the county-goal; 'who taught the objects, whom necessity placed under his care, obedience to the severities of a prison, by a mild administration of his power.'

The third section, as also the former, might furnish some amusing and interesting extracts: but we must satisfy ourselves with few, and such as are short. In the account of St. Martin's church, we observe among articles of expence,—'1563, a communion book 3s. Pd for wyn for the communion at estur, iij quartes of *manefs*, and ix quartes of claret wyne, iiis. 6d. Are we to wonder most, (Mr. Throsby asks,) at the price of the wine, or the quantity drank?' What is meant by *manefs* we do not well comprehend. '1570—1. pd unto Yreland for cuttyng down the ymages hedes xxd. 12d was paid for taking down the angel's wings. Angels and ministers of grace, (adds

* See Nichols's Leicestershire Collections.

this writer again,) did not defend these inoffensive forms from axes and hammers.' In the account of this church, particular notice is taken of a beautiful figure of *Hope*, executed by *Bacon*, in fine marble, to the memory of Mr. John Johnson and Frances his wife. 'This charming little monument (it is said,) bears this dutiful injunction, Honour thy father and mother:—a modest apology of the son, John Johnson, Esq. now an eminent banker in London, for erecting this masterly piece of statuary to the memory of his aged parents, which does equal honour to the church, the statuary, and himself.' This gentleman has lately finished a building which he calls *Confamguinitarium*; intended, it is imagined, as an asylum for any of his relations who may need such assistance.

In the last section, '*recent discoveries*' form a principal part. Our author, in a note, makes some reflections addressed to a human skull, found lately with others among the supposed ruins of St. John's chapel: but surely he is mistaken when, expressing his wish to have been acquainted with the priest to whom he imagines the skull might belong, he expatiates on those pure sentiments of religion which might have been drawn from him. The 12th or 13th may be deemed *early* ages of christianity, as this writer seems to intimate; and all who are acquainted with history well know that they were times of the most deplorable ignorance and superstition, when darkness covered the face of the earth, and both clergy and laity were enslaved in body and mind. A man of good temper, and rather disposed for inquiry, as Mr. Throsby seems to be, can never wish for the return of such a period!—The *discoveries* chiefly worthy of notice are remains of pottery, and fragments of buildings, apparently Roman,—which farther prove the antiquity of the town of Leicester.

We have taken no particular notice of the Earls of Leicester enumerated in the fourth section: 'Earls of Leicester, like Earls of other places, (it is here said,) have latterly ceased to live in habits of particular and partial friendship with the inhabitants of those places whence they drew their titles. In fact, titles now, which under the Saxons and Normans were not only honours, but dignities of power and trust, are become simply marks of distinction; therefore to the people of those districts which give them titles, their family history is become of no local import. It is likely that many of our nobility now have not even seen the places which gave them honourable appellations.' However, a short account is exhibited of these Earls, down to Robert Dudley, so famed in the reign of Elizabeth; and some slight additions are made respecting the Sidneys, together with a genealogical table of the family of Ferrars,

of which George Townshend, the present Earl of Leicester, is said to be the lineal heir.

Mr. T. preserves the regard expressed in his former publications for Richard III. or *king Dick*, as he sometimes calls him. When he speaks of the bridge near the Black Friars, he adds with a kind of enthusiasm,—‘but the arches of this bridge, which span the *ancient* river Soar, should be ever memorable as the passage of one of the bravest kings, that ever swayed a sceptre, to the field of battle, and his death, arrayed in martial glory, panting for fame and victory.’ A man of courage he might be: but impartial truth will allow no praise to his memory as a man of rectitude and real honour. Such relics of him as can be collected are here noticed: a piece of his stone coffin appears in one of the prints; the house in which he slept, and the bedstead which he occupied the night before the battle of Bosworth, form another.

This volume is illustrated by nearly fifty engravings. The exactness, the ingenuity, the fancy, as well as the application of the author, are here manifested. The oval, containing twelve heads of eminent persons, and placed before the *characters* which we have mentioned, is a pretty device and a pleasing picture. The same may be said of others,—most, if not all, the fruit of Mr. Throsby's own skill and labour; excepting a fine fragment of painted glass in his possession, said to represent St. Peter, which was copied by the late Mr. Schnebbelie, draughtsman to the Society of Antiquaries.

ART. IX. *The Fable of Cupid and Psyche*. Translated from the Latin of Apuleius: to which are added a poetical Paraphrase on the Speech of Diotima, in the Banquet of Plato; Four Hymns, &c. &c. with an Introduction, in which the Meaning of the Fable is unfolded. 8vo. pp. 152. 4s. Boards. Leigh and Sotheby. 1795.

AT the synod of Florence, Gemistus Pletho foretold to George of Crete that mankind would at length unanimously renounce the gospel and the koran for a religion similar to that of the pagans. Of this remarkable prophecy, it was reserved for the stupenduous profaneness of the present age seriously to attempt the fulfilment.

We should unwillingly imitate the credulous intolerance of Pope Paul the Second. We are far from being predisposed to discern any serious impiety in the occasional sportive play of fancy and of learning. Our alarms do not transmute a society of Dilettanti in the fine arts into a confederacy for the revival of classical superstition. In the composition of theatrical pageants, we discover no latent wish to familiarize the ritual of

antiquity. We behold the painter, who immortalizes a mythological theme on his canvas, without suspecting him of pursuing the re-establishment of the elegant divinities of Greece and Rome. Yet we think it difficult that any impartial friend to religion should contemplate the various movements of the pupils of philosophy throughout Europe, without supposing them to aim in concert at the restoration of idolatry. Not in their writings only, but in their Pantheon of Paris, the eloquence of men the most accredited has been employed in the recommendation of hero-worship, as likely to offer new incentives for useful conduct; and the crowd, ever prone to change, seems but too willing to forsake the cold abstractions of a metaphysical devotion, for the fascinating allurements of a ceremonious and sensual religion.

Among the most zealous and industrious, although not among the most able, priests of a dangerous sectarism, is the modern Gentleman—Thomas Taylor—who inscribes this volume to the President, Council, and Members of the Royal Academy;—and certainly he has chosen, on the present occasion, one of the most beautiful fables of the heathen system, and one that is arrayed in all the luxurious embellishments of the gorgeous style of Apuleius, in order to display his talents at spiritualizing an amusive legend, and at engrafting abstrusely mystical interpretations on a highly romantic narrative. Still we think that a more rational plan of exposition were as yet better calculated to attract an avowed adherence to his fanaticism, than the recondite unintelligible allegory which he so devoutly patronizes, and which is much fitter to satisfy the initiated than the aspirant. Surely it were more auspicious of success first to summon all the claimants of Olympus before the inflexible tribunal of reason, to subject them to the purifying scrutiny of philosophy, and, instead of proposing to restore with indiscriminate zeal the over-peopled calendar of polytheism, to admit only the real benefactors of mankind to the divine honours of this eclectic theology. It may not be wholly absurd that, under the name of *Déméter* or of *Ceres*, statues and cenotaphs should be erected to the memory of him who first observed the process of nature in the dissemination of vegetable seeds, who first gathered grains of wheat, planted them in some unoccupied spot; attended to their exclusive growth, and thus instructed mankind in the earliest agriculture. It may not be wholly absurd to celebrate *Prometheus* the author of fire, *Hephestos* the inventor of the forge, or *Triptolemus* the discoverer of the plough. To dance on their holiday, to place their busts over hearths, to hold convivial festivals in commemoration of their services, may class among the innocent rites of an exploded and extravagant credulity:—
but

but by what milder term than that of *blasphemy* could we call the mischievous dedication of hymns or temples to the tyrannical licentious Jupiter, or to Mars the homicide?

We are, however, well aware that by no reprimand of ours will this self-satisfied writer be induced to revise his superstitious orthodoxy, or to swerve from the precise opinions which Jamblichus revealed to Ædesius, and thus handed down to Chrysanthius and Eustathius. He expects, no doubt, to be counted as a new link of the golden chain of Eunapius. Leaving, therefore, his Introduction to operate as it may, we reprint a portion of the translation :

“ In the mean time, while Psyche wandered over various realms anxiously searching after Cupid, he, through the pain of the wound from the lamp, lay groaning in the bedchamber of his mother. Then that extremely white bird, the sea-gull, who swims with his wings on the waves of the sea, hastily merged himself in the profound bosom of the ocean. There placing himself near Venus as she was bathing and swimming, he informed her that her son was severely burnt, that he was groaning with the pain of the wound, and that his cure was doubtful; that besides this the whole family of Venus was every where reviled; in the first place Cupid, because he had retired to a mountain in order to have illicit connection with a girl, and in the next place, said he, yourself, by thus withdrawing to swim in the sea. Hence it is said, continued the bird, that there is no longer any pleasure, elegance, and festivity to be found, but that every thing is inelegant, rustic, and horrid; that nuptial ties, social friendships, and love of children are no more, but in their place have succeeded enormous filth, and the bitter loathing of fordid compacts. Thus did this loquacious and impertinent bird defame the son of Venus by murmuring scandal in her ear.

“ But Venus being enraged at the information, suddenly exclaimed in a firm tone of voice, “ So then this hopeful son of mine has got a mistress! Come, tell me, thou who alone dost serve me with affection, tell me the name of her who has solicited the ingenuous and naked boy, and whether she is one of the tribes of nymphs, or of the number of the goddesses, or of the choir of the Muses, or belonging to my train of the Graces?” The loquacious bird was not silent: “ But my mistress,” said he, “ I am not certain, though if I well remember, he is said to have been vehemently in love with a girl whose name is Psyche.” Then Venus, being indignant, exclaimed, “ Does he then love her who is the rival of my beauty, and who is emulous of my name? and does he mean to make me, who first brought him to the knowledge of her, act the part of a bawd?”

The passage—*omnem Veneris familiam male audire, quod ille quidem montano scortatu, tu vero marino natatu secesseritis, ac per hoc non voluptas ulla, non gratia, non lepos, sed incerta & agrestia & horrida cuncta sint: non nuptiæ conjugales, non amicitia sociales, non liberum caritates; sed enormis illuvies, & squalentium fæderum insuave fastidium*—might more concisely have been rendered:

"The whole family of Love are censured: he has seceded to his mountain-nymph, you to your sea-bath: hence there is no more pleasure, grace, nor delicate enjoyment; all grows inelegant, coarse, and rude; the nuptial endearments, the social friendships, the filial charities are no more: but in their stead are seen filthy enormities, and the souring irksomeness of fordid unions."

In the next paragraph, the substitution of the generic term *Goddesses* for the specific *Horæ* of the original has a bad effect. Indeed an affected use of terms, a needless expansion, and a loss of elegance, are too frequently perceptible. The translator is insufficiently familiar with the English classics to compose well.

If the dissonant accounts of Jordano Bruno, who visited England in company with Sir Philip Sidney, may be credited, he was probably a philosopher of the Platonic school; and, in his *Asino Cillanico*, he has already endeavoured to make the fanciful fictions of Apuleius subservient to the inculcation of these opinions. It is strange that, in one of the most brilliant periods of human culture, the Medici and some of the most accomplished men of Italy should have embraced these Platonical tenets.

To the translation succeeds a poetical paraphrase of the celebrated speech of Diotima, several idolatrous hymns, and a pænyric; out of which latter we shall extract some couplets:

See, as the leader of the noble band,
The greatly-wise and good Plotinus stand;
Genius sublime! whilst bound in mortal ties,
Thy soul had frequent commerce with the skies;
And oft you loosen'd the lethargic folds,
By which th' indignant mind dark matter holds.
What depth of thought, what energy is thine!
What rays of intellect in ev'ry line!
The more we fathom thy exalted mind,
A stronger light, a greater depth we find.
Thee, too, blest Porphyry, my muse shall sing,
Since from the great Plotinus' school you spring;
What holy thoughts thy sacred books contain!
What stores of wisdom from thy works we gain!
Urg'd on by thee, we learn from sense to rise,
To break its fetters, and its charms despise.
Nor shall my muse the just applause decline,
Due to Jamblichus, surnamed divine:
Who pierc'd the veil, which hid in dark disguise
Wisdom's deep mysteries from mortal eyes.
Whose godlike soul an ample mirror seems,
Strongly reflecting mind's unclouded beams;
Or, like some sphere capacious, polish'd bright,
Throughout diaphaneous, and full of light.
Great Syrianus next, O muse, resound,
For depth and subtilty of thought renown'd.

Genius

Genius acute ! th' exalted task was thine
 The concord to display of men divine.
 And what in fable was by them conceal'd,
 Thy piercing mind perspicuously reveal'd.
 But greatly eminent above the rest,
 Proclus, the Coryphæus, stands confest.
 Hail mighty genius ! of the human race,
 Alike the guide, the glory, and the grace :
 Whose volumes, full of genuine science, shine
 With thoughts magnificent, and truths divine.
 Whose periods, too, redundant roll along,
 Like some clear stream, majestically strong.
 While genius lives, thy num'rous works shall last,
 Alike the future wonder as the past.
 Hermæus and Olympiodorus claim
 Our rev'rence next, as men of mighty name ;
 While yet philosophy could boast a train
 Of souls ally'd to Homer's golden chain ;
 The former for unfolding truth renown'd,
 The latter famous for his mind profound.
 Damascius, of a most inquiring mind,
 And accurate Simplicius, last we find.'

Surely Philoponus had some claim to be named after Simplicius.

ART. X. *The Commonwealth of Reason*. By William Hodgson, now confined in the Prison of Newgate for Sedition. 8vo. pp. 104. 2s. 6d. Symonds, &c. 1795.

WE feel the duty of our office extremely painful, when it obliges us to speak harshly of the productions of persons whose situation is that of distress : but, when we are placed in such a state as that we must either do violence to our sensibility, or sacrifice the cause of truth, we cannot hesitate in our choice. In all our political labours, we have contended for the native excellence of the British constitution ; we have lamented the various departures in *practice* from its *theory* and *spirit*, which have been ably pointed out by many reformers : but, on all occasions, we have contended that nothing could more effectually secure the establishment of rational liberty, than the pure, unadulterated, and genuine constitution handed down to us by our ancestors. We have zealously concurred with those who asserted that, though the forms of this constitution were retained, its substance in many instances was lost : we have lent our sincere support to those whose object was to recover and restore this substance, and by judicious reforms to make the constitution in practice what it was in principle : in a word, we have always been for reforming, but never for annihilating,

the constitution. We have ever been and still are too firmly convinced of its excellence, and of the blessings that may be derived from it, to think of countenancing plans calculated wholly to destroy and dissolve it, and in its place to establish a form of government which, though it might in the abstract be deemed not only good but perfect, by no means holds out that pledge or security in practice for the joint-existence and preservation of freedom and internal tranquility, which we are sure may be enjoyed to the greatest extent under the regenerated constitution of Great Britain. We presume not to blame those who, legislating for a new state, prefer the republican to any other form of government: it has natural charms and natural excellence too: it may also, from local circumstances, be the best suited to the genius, habits, and situation of particular nations: but in England, where the love of our antient constitution is deeply rooted in the hearts of a great majority of the people, a serious attempt to set up a republic would be the signal for a civil war, and would deluge the country with blood. This consideration alone, independently of the superior advantages arising from a legislature divided into three branches, and an executive power in the hands of an hereditary king, (the enjoyment and transmission of whose crown to his posterity depend on his due observance of the law of the land, which is still superior to him,) ought to deter men from striving to establish a government in this country on revolutionary principles.

On these ideas, we must greatly disapprove the general tendency of the work before us, which avows and even recommends a system, that can be established in this country only on the ruins of the British constitution. Should the author say that his plan was not intended for England, but that it was merely speculative, our observations will not apply to it: but, if he had an eye to this island when he framed it, (and that he had would seem probable from his having calculated on a population of *ten millions* of inhabitants, which is pretty nearly that of Great Britain,) we will say that he has done the cause of reform an essential injury, by affording its enemies ground for saying that all reformers are alike, and that, when the *ostensible* or avowed object is merely the removal of abuses, the *real* one is to pull down the constitutional fabric, and to build a republic in its stead.

The author begins by saying that corruption is the most dreadful evil that can affect either public or private life; and that it is generally the result of power long continued in the same individual. His remedy for this evil is 'to make every situation in the commonwealth, to which is attached either trust or power, REVOLUTIONARY or ROTATIVE.' This would necessarily pull down the throne, demolish the house of lords, and

and bury the constitution under the ruins of both : but, lest it should be thought that this consequence was to be a matter of mere inference, he says, in plain terms—' I propose, that in my plan, no *grade*, or title of distinction whatever, shall exist among the citizens of the commonwealth, except what the exercise of superior benevolence and virtue shall obtain from the general respect of society, or what the temporary possession of the public functions shall necessarily demand for the moment.' He next declares war against the accumulation of immense wealth, which he ascribes to the law of entails and of primogeniture ; and he therefore proposes to abolish them, and to give to every child an equal portion of its parent's fortune. He does not appear to perceive that by this he destroys all distinction between virtue and vice, between worth and profligacy ; and, under the idea of depriving the father of the power of giving through pride or caprice more to one child than to another, he puts exactly on the same footing the dutiful and the disobedient ; the son who was the comfort of the father's life, and him who had broken his heart. Domestic virtue is unquestionably the surest foundation of public virtue ; and where can it be expected that the latter will be found, if the children derive from the law and constitution a right to disregard parental authority, and with impunity to trample under foot all filial piety ?

Thinking that sinecure places were either created, or are retained, only for the purpose of maintaining in idleness and splendour the younger sons of wealthy families, the author would have such places abolished as no longer necessary ; when, by the introduction of a gavel law, all the sons of a family should have been put on a level with respect to fortune. We agree with him that sinecure places ought to be abolished ; and we think that, whether the law of primogeniture should or should not be continued, it would be absurd to give any portion of the public revenue to men who did nothing in return for it. Idleness ought to be checked, not encouraged by rewards and emoluments. The old age, indeed, of men who had essentially served the state in their youth and manhood, ought to be made comfortable at the expence of the public, if they *require* assistance : but then that ought to be done by an open and avowed pension, and not by the grant of a sinecure place.

The grand feature of his plan is the abolition of all exclusive privileges. Were this confined to such privileges as exonerate individuals or classes of men from bearing their due share of public burdens ; as throw a monopoly of trade and business into the hands of commercial companies or corporations ; and as confine the right of killing game to persons possessing certain fortunes ; the abolition might perhaps be supported on good grounds :

grounds: but he proceeds a great deal farther, for he would extinguish the idea of privileged orders, and would consequently drive the house of peers and the monarchy completely out of the constitution.

To church establishments he is a decided enemy; and on this head many readers would be more ready to join in sentiment with him, were they not led, by the manner in which he speaks on the subject, to suspect that it is not solely by liberality of sentiment that he is influenced, but that indifference about religion in general comes in for a considerable share of the merit of his system of toleration. In support of this conclusion, the reader will find sufficient evidence, by turning to p. 28 of this performance, and proceeding to p. 36.

He next proceeds to point out the intricacy of the laws, the expence of appeals to them, and the whole system of administering them, as grievances that call aloud for redress. In a work which spares not the crown, the mitre, nor the coronet, the lawyers could not expect to be complimented; the author, being an enemy to privileged classes, could not, without a breach of consistency, refuse to make the gentlemen of the long robe and the attorneys bear their share of satire and reproach. For his sentiments relative to that description of persons, we refer to pages 38 and 39.

Having, in the first 44 pages of his work, given a kind of outline of his plan, by pointing out the various objects on which his alterations were to turn, our author in page 45 begins to enter into the detail of his scheme. Taking the French for his model, he sets out with "a declaration of rights," in eighteen articles, which may be considered as the basis or foundation of his system. The government which he proposes to establish is a *representative republic*; and with this view he is for dividing the whole nation into districts, containing as nearly as possible twenty-five thousand male inhabitants entitled to vote: he then proposes that—

' A general census of the people should be taken, and when the districts are formed, the inhabitants of each shall choose, from amongst themselves, by an absolute majority, that is to say, by not less than TWELVE THOUSAND FIVE HUNDRED AND ONE suffrages, a fit and proper person to be their REGISTER, or keeper of the archives; whose functions shall consist in enrolling the names of all the inhabitants of the district qualified to vote; which qualification, as I have before stated, shall only be, *having attained eighteen years, being a male unattainted by crime, of sane intellect, and a native of the country, or if not native, one who shall have had passed in his favour, by an absolute majority of the whole representative body, a vote of DENIZATION.*'

The

The qualification for a *representative* of the people, he thinks, should be nothing more than his having attained the age of 25 years, having been an inhabitant of the district which he is to represent during the year antecedent to his election, and having himself the elective franchise. Hence it appears that our author's commonwealth would be founded solely on population, and in no degree on property. To the register he would allow a salary of three *busbels* of *wheat* per diem, and to the representative *four busbels*. To make his government resemble as nearly as possible that of France, he would have the electors, on the day on which they make choice of representatives, choose also as many supernumeraries or *suppleans*; and, in order to keep the representatives in a state of dependence on their constituents, he proposes that—

‘The electors shall at any time when they shall, to the number of TWELVE THOUSAND FIVE HUNDRED AND ONE, agree that the representative or his supernumerary has forfeited their confidence, be possessed of the power of removing such deputy or his supernumerary, and proceed to the election of another.’

Instead of an independent executive government, he would have a committee chosen by the representatives from among their own body, by an absolute majority of the whole, and called the *Committee of Government*. He does not say of how many this committee should consist, but that four of them should go out monthly by rotation, and be replaced by four others chosen in the same manner as the first. To this committee, however, he would give ‘no other power than that of executing the decrees of the representative body, and laying before them, for consideration, such measures as they may deem necessary to the public advantage; but not to put any measure into execution until after it shall have received the sanction of an absolute majority of the representatives of the people. This committee to have under them SIX CLERKS, to be chosen annually from among the people, by an absolute majority of the representative body, one month previous to the expiration of each year; each to be paid TWO BUSBELS of wheat per diem, or an equivalent in money at the average price of grain in the district where the representatives shall hold their sittings.’

He proposes the election also of committees of finance, agriculture, trade, and provisions, all from the body of representatives.

Our readers will perceive that the author does not in reality separate the executive from the legislative power, but that, on the contrary, in opposition to the ablest writers on government, he completely blends both together and thus bids fair to establish an uncontrolled tyranny. We will not follow him through his regulations for the administration of the laws; which,

which, though well intended, we hesitate not to pronounce erroneous, because founded on an opinion contradicted by the experience of mankind, that laws may be worded so clearly as not to leave any room for doubts or difficulty in expounding them. He establishes the liberty of the press on a broad basis, and allows to bastards an equal share of their father's fortune with the legitimate children. That there may be always a due proportion between the price of labour and of articles of consumption, he proposes that no labourer or workman shall be paid at a less rate for his day's labour, than *one bushel of wheat*, or the value of it in money at the average market-price of the district in which he is employed. With respect to religion, he proposes that 'the commonwealth should not adopt any particular religious tenet, nor pay any priest of any persuasion, nor build any house of religious worship; but that each citizen should be left at his liberty to follow that form of religion which is most accordant to his ideas. On no account would I propose that it should interfere in any manner with the political government of the COMMONWEALTH, nor ever allow it so become a subject of discussion in the LEGISLATURE.'

Marriage he would have to be considered by the state merely as a civil contract, to be formed before the magistrate of the place, and liable to dissolution by a verdict of a jury, or the complaint of either wife or husband; and that the male should be declared marriageable at the age of eighteen, and the female at the age of sixteen.—Capital punishments he would totally abolish, and substitute in their stead hard labour for life.

We cannot, consistently with the limits of our publication, follow the author through his various heads of *public taxes, register of births and burials, bread and fuel, canals, public roads and rivers, waste lands, magistracy, lame, blind, lunatics, deaf and dumb, public prisons, education, military force and discipline, and provision for the poor*: but we will lay before our readers his calculation of the expence of a government formed on the foregoing plan for a population of ten millions of inhabitants, spread over a territory of fifty millions of acres.

On this subject he thus expresses himself:

'Of the above number I suppose there would be three millions of male citizens having elective franchise, that is, who had obtained their eighteenth year; this divided into districts of TWENTY-FIVE THOUSAND each, would make ONE HUNDRED AND TWENTY.

'I reckon for the sake of clearness, the bushel of wheat at six shillings sterling money.

' 120 REGISTERS, at 3 bushels of wheat per diem each	£.39.420
' 3 CLERKS TO EACH REGISTER, at 2 bushels of wheat per diem each	78,840

Carried forward 118,260
' STATIONARY,

	Brought over	£.118,260
* STATIONARY, &c. for each REGISTER'S OFFICE, suppose one hundred pounds each per annum	—	12,000
* 480 DEPUTIES, at 4 bushels of wheat per diem each	—	210,240
* TRAVELLING EXPENCES for each DEPUTY, average at twenty pounds each	—	9,600
* 6 CLERKS to the COMMITTEE OF GOVERNMENT, at 2 bushels of wheat per diem each	—	1,314
* STATIONARY, &c. for the OFFICE, per annum	—	250
* 6 CLERKS to the COMMITTEE OF FINANCE, at 2 bushels of wheat per diem each	—	1,314
* STATIONARY, &c. for the OFFICE, per annum	—	250
* 6 CLERKS to the COMMITTEE OF AGRICULTURE, TRADE, AND PROVISIONS, at 2 bushels of wheat per diem each	—	1,314
* STATIONARY, &c. for the OFFICE per annum	—	250
* PRINTING and other contingent expences of the REPRESENTATIVE BODY, COMMITTEES, REGISTERS, &c.	—	25,000
* 120 JUDICIAL ADMINISTRATORS, at 3 bushels of wheat per diem each	—	39,420
* 3 CLERKS to each JUDICIAL ADMINISTRATOR, at 2 bushels of wheat per diem each	—	78,840
* STATIONARY, &c. for each OFFICE, at 250l. per annum	—	30,000

£.528,052

* This may be amply provided for by a tax amounting to ONE TWENTIETH PART OF A BUSHEL OF WHEAT, or about FOUR-PENCE PER ACRE PER ANNUM on the lands of the commonwealth, which will produce a sum of EIGHT HUNDRED AND THIRTY-THREE THOUSAND THREE HUNDRED AND THIRTY-THREE POUNDS, and may be collected without any expence, by the REGISTERS of the districts, and will greatly overbalance all the necessary expences of an HONEST and RATIONAL GOVERNMENT, leaving every year the considerable sum of THREE HUNDRED AND FIVE THOUSAND TWO HUNDRED AND EIGHTY-ONE POUNDS, to be applied to works of PUBLIC UTILITY, and other casualties as they may occur.

* Taxes raised by FOUR-PENCE per acre on land	£.833,333
* Expences of government	—
	528,052

Balance remaining yearly in the Public Treasury 305,281

* Thus every FOURTH year the taxes might be remitted to all the citizens; on such years I would propose that they should celebrate a festival to ORCONOMY.*

This, it must be remarked, is the expence only of the *civil* government, and by no means includes a provision for military operations carried on in *defensive* wars, the only wars that can be justifiable. It is true that our author expressly guards against the possibility of a military establishment, by declaring

that the knowledge of military tactics shall not be confined to any one body of the community, that the use of arms should not be made a distinct profession, but that every male should in due time be instructed in it, and that thus every citizen might become a soldier, while every soldier continued to be a citizen. Still he would allow that, when citizens should be called out either to quell internal insurrection or tumult, or to repel a foreign invader, they should receive pay from the public. Now it is evident that, on such occasions, they could not march nor act with effect without arms, ammunition, artillery, tents, camp equipage, &c. great stores of these must be provided before-hand by the nation at a heavy expence, and annually fed with fresh supplies. It must not therefore be supposed that any thing like the real amount of the expence even of our author's commonwealth of reason is to be found in his calculation; on the contrary, there is not a doubt that the catalogue of burdensome *items*, in the account of expenditure, would be lengthened to a very great and unexpected degree. It is also to be remarked that this able commonwealth-man has completely overlooked our navy and transmarine commerce, for he has not once thought of making the smallest provision for purchasing timber and naval stores, and building ships of war.

Having sufficiently animadverted on the substance of our author's plan, we will now only add that, in a literary point of view, its arrangement is clear, and its style easy and free from blemishes. We may perhaps hear from him again, for he concludes his pamphlet with the following intimation:

'I have purposely avoided mentioning any thing concerning the FEMALE CITIZENS, as, should this hasty production be favourably received, I have an intention of publishing my ideas concerning women, in a treatise by itself.'

ART. XI. *A Review of "The Landscape; a didactic Poem:"* also of an Essay on the Picturesque: together with practical Remarks on rural Ornament. By the Author of "Planting and Ornamental Gardening; a practical Treatise." 8vo. pp. 275. 5s. Boards. Nicol. 1795.

LANDSCAPE-gardening is become a distinct science, having its appropriate practical professors, who undertake the formation and improvement of grounds; and who generally follow, or pretend to follow, the system or style of the late Mr. commonly called, *Capability* Brown. That gentleman stands at the head of this modern art, and to his genius and taste many enchanting scenes in this country owe much of their beauty. We have heard the names of Repton, Lapidge, James, and others, as practical professors of the rural art, and it should seem, by certain expressions in the work now before

before us, that Mr. Marshall himself (its author) comes under this description : but Mr. Repton appears to have been the only one who has provoked a controversy about the principles on which modern ornamental gardening is conducted. The style of improvement pursued by Brown and his disciples has its enemies as well as its admirers. Among the former appear Mr. Knight, and Mr. Uvedale Price; who have addressed the public, the one in verse and the other in prose, for the purposes of reprobating what they deem the absurdities of this style, of exhibiting their ideas of genuine picturesque beauty, and of recommending the study of painted landscapes as an essential part of the education of a professed improver of natural scenery. Both Mr. Knight's poem "the Landscape*," and Mr. Price's essay†, have been noticed by us in the course of our labours: but the nature of our undertaking did not admit of so minute and expanded a review of them as the writer before us has executed; nor indeed, on account of the very nature of the subject, can it be expected that we should appear in the foreground of the controversy. We have, however, given our opinion; and the more we examine the works of Brown, consider his principles, and develop his real ideas, the more we are confirmed in it.

The system of Brown has been contemptuously called, by its present opponents, a system of *clumping* and *belting*: but we are convinced that these new critics in the rural art have ridiculed what they did not or would not understand. They consider Mr. Brown's means as his ends; and they laugh at his taste, because, in certain cases, beauty and the picturesque are not *immediately* produced. Where scenery is absolutely to be created, plantations must be raised; in order to be raised, they must be defended; and the formality thus produced must be regarded rather as the scaffolding of the building than as the building itself. Vulcan, in the antique mythology, was wedded to Venus; which union is expressive of the necessity of having recourse to the ugly god in the production of beauty; and this will apply to ornamental gardening as well as to architecture. Mr. Brown made clumps and belts, but he did not purpose that they should ever remain the heavy and formal masses which they appear when first planted. - He saw in them the latent possibilities of beauty; and, viewing, with his mind's eye, the good purposes to which the rural artist may hereafter apply them in the imitation of forest-scenery, he ordered and endured them. Many, however, not perceiving Mr. Brown's ideas, have made formal belts and

* See Rev. vol. xiv. p. 78.

† Rev. vol. xvi. p. 315.

clumps,

clumps, thinking that they must be beautiful because Mr. Brown made such things: but such errors do not derogate from the merit of his system, nor can the blunders of some who pretend to lay out ground in his style detract from his taste.

While we thus vindicate the reputation of this gentleman, we are ready to confess that the Brownists, in their style of rural ornament, are getting into a smoothness, tameness, and monotony in works on an extensive scale, which, though not so disgusting as the old clipped garden, are always offensive to pure taste. As tending to correct this extreme, "the Landscape" and "the Essay on the Picturesque" may be of service, and so far we may congratulate the public on their appearance: but we can by no means subscribe to the general principles which they would establish.

In Reviewing the Review before us, we must for the most part assent to Mr. Marshall's opinions; and we think that he has amply exposed the error which runs through the *poem* and the *essay*, viz. that landscape-gardening must take its principles from landscape-painting: but we are also of opinion that in some places he exceeds in levity,—as when he objects to the words in Mr. Knight's poem *clandestine* and *counterfeit*; and that in others he treats the authors of "the Landscape" and "Essay" with a superciliousness, which their respectable situations in life, their learning, and their acknowledged taste, render somewhat improper.

As a short specimen of Mr. M.'s review of Mr. Knight's Landscape, we will extract his strictures on part of the 2d book.

' Having dreamed of naked places, and of bare and bald canals, until his tormented mind grew frantic, the poet wakes, if a mind in a state of phrenzy can be said to awake, exclaiming—

To heav'n devoutly I've address'd my prayer
Again the *most-grown* terraces to raise,
And spread the labyrinth's perplexing maze,
Replace in even lines the dusky yew,
And plant again the *ancient* avenue.

' This we pass, as being intitled only to pity, or ridicule, and join the poet in the forest; where a cool breeze and natural scenery enable him to proceed with due decorum; until catching, unfortunately, a glimpse of one of Brown's cursed Scotch fir clumps,—a string which never fails when touched to effect a relapse—he breaks out again,—

But ah! how different is the formal lump
Which the improver plants, and calls a clump!
Break, break, ye nymphs, the fence that guards it round!
With browsing cattle all its forms confound!
As chance or fate will have it, let it grow;—

Here spiring high;—there cut, or trampled low. Line 51 to 56.

' Surely

* Surely, after this flagrant trespass on the rights of long-established practice; of practice certainly as old as the art of planting; some newly discovered method of raising trees without fences might be reasonably expected. But vain were our expectations.—It is enough for a poet to pull down.'

Mr. Price and Mr. Marshall agree in acknowledging that their principles lie in direct opposition; for, while the former would lead the rural artist into the gallery to instruct him in the principles of his profession, the latter asserts that 'the most glaring absurdity that has crept into modern gardening, appears evidently to have been effected by a study of landscape-painting;' (he instances here Kent's inducement to *plant dead trees* by the effect which dead stumps sticking out of canvas produced;) and farther that 'the rural artist has nothing to hope but much to apprehend from his visit to the gallery.' Here we think that the Reviewer has carried matters too far. Without judgment, no doubt, the rural ornamentalist may be led, by conceiving the two arts to be perfectly analogous, into great errors; yet surely the painted landscape, as a study, may be of use to the judicious artist, who can discriminate between what is transferable from the canvas into garden scenery, and what is not; and surely the maker of real landscapes may sometimes avail himself of those beautiful combinations which painting often exhibits. Though the two arts are distinct, they may throw some rays of light on each other.

A confusion has taken place in this controversy, from the writers not having minutely discriminated the object of their animadversions. They do not distinguish between places to be created and places to be formed,—between places capable of only the more minute beauties, and those which possess the sublimer graces,—between the dressed garden immediately round the mansion, and the distant grounds and prospect. Observations which apply to one cannot apply to the other; and rural critics may mutually exhaust the quiver of wit and ridicule on each other, but they will not instruct till they write to be clearly understood. Mr. Marshall endeavours to draw the line, and, we think, very properly, between that department of landscape scenery which is the province of the picturesque and sometimes of the sublime, and the dressed garden. The smoothness and edginess admissible in the latter is as much to be censured when extended to the former, as the rough features of the former would be were they to be brought immediately under the drawing-room windows. Mr. Knight, if we may judge from his poem and copper-plate annexed, is averse from dressed scenery even near the mansion, and would have us suppose that he prefers a bridge, which can be of no use except for a peasant

to clamber over, to one capable of sustaining a carriage : but the resident in such a dwelling, as his plate exhibits, would not be satisfied with having no other approach than over such a misshapen thing as Mr. K.'s three-legged *tumble-down-dick* bridge, nor would he choose to have his house picturesque into gloom and dampness. In the first place, the beauty of utility must be studied, nor must comfort be sacrificed to make scenery which the landscape painter would wish to transfer to his canvas. Who would live in a ruin, and suffer the surrounding trees to grow in at the windows, and to blend their foliage with the broken fragments, because such a combination would make a beautiful picture? To unite rural ornament with the conveniences of habitation is the most common object of the artist ; and it must be said of Brown, to use Mr. Marshall's words, ' that he raised the art of embellishing natural scenery, in the more immediate environs of fashionable residences, to a degree of excellence, and that with a rapidity which no other liberal art ever experienced.' Mr. M. compares the garden near the house to a *medallion*, which must be finished to bear a close inspection ; while the roughness, for which Mr. K. and Mr. P. are such unqualified advocates, he assigns to the distant scenery. The department of painting most allied to the rural art he pronounces to be *the Panorama*.

It is impossible for us to attend these gentlemen step by step through this controversy about rural embellishment and the picturesque. Suffice it to say that Mr. M. has reviewed the publications of Mr. K. and Mr. P. with minuteness, if not in every instance with respect. He follows them book by book, and chapter by chapter ; and, whatever objection may occasionally be made to his manner, his matter evinces a knowledge of the subject on which he writes. He may unquestionably be classed among the most able advocates of Brown, and of the style of gardening which he introduced.

ART. XII. *Account of the Management of the Poor in Hamburgh*, since the Year 1788. In a Letter to some Friends of the Poor in Great Britain. 8vo. pp. 62. Edinburgh. 1795.

THIS pamphlet, not printed for sale, has been put into our hands with a view of rendering its contents better known than they can become by means of private distribution only. Its author is Mr. Voght of Hamburgh, a gentleman who employs an ample fortune in promoting the purposes of philanthropy. He has travelled much in search of knowledge for the sake of applying it to the good of mankind ; and he has made this island his residence for nearly two years past, in the most assiduous

assiduous pursuit of every object that might prove useful to his own country. In return for the information which has been liberally afforded him by many respectable friends, he has communicated to them the present account of an institution directed to one of the most important purposes in civil society, of which he himself was a principal author. With great pleasure we contribute our aid to farther his benevolent intention; and, in as succinct a manner as we are able, we shall lay before our readers the essential parts of his plan.

The rich commercial city of Hamburg, containing about 110,000 inhabitants, had been gradually, like the other trading towns of Europe, falling into the evils of a numerous, idle, and beggarly poor. The number which it had to feed was about 7000, besides 2500 in the hospitals. Some private attempts to give them relief and employment had taken place before 1788, but in that year a public institution was formed for those purposes, under the sanction of the magistrates. All the sums before expended in alms and workhouses, together with those which could be collected by annual voluntary subscriptions solicited through the whole town, were formed into one stock. The town was divided into 60 districts, each containing nearly an equal number of poor; to each district three citizens were chosen for three years as *overseers*, and a committee was appointed of ten *directors*, five of them senators. The first object being *relief*, a calculation was made of what each pauper required, for a bare subsistence; and it was established as a fundamental principle, to reduce this support *lower* than what any industrious man or woman could earn by their labour. It was fixed at 1s. 6d. weekly. The next point was to find them work. The spinning of flax-yarn was selected, and the payment was ascertained not by weight but by measure. The poor who wanted work had clean flax delivered to them at a certain low price, and the yarn when spun was bought of them at a rate 30 *per cent.* above the usual spinning price. A school was opened for teaching those who required it, and they were maintained till they had learned the art, when they were dismissed with a wheel and a pound of flax. Thus all those whose former earnings were less than 1s. 6d. a week, and who were able to spin, had work supplied them by the society sufficient for their support, and were declared to be no longer objects of *weekly assistance*. As to the disabled poor, after the quantity of work which they were able to do had been ascertained, the overseer was directed to pay them weekly as much as it fell short of 1s. 6d. Furnishing employment, therefore, and making it the interest of the poor to work, was the *basis* of the whole design.

Sickness was the next evil to be obviated. For this purpose, a hospital was provided, and also an establishment for taking care of the sick at their own houses. Physicians, surgeons, and midwives, were appointed to the several quarters, and not only medicine, but diet, and money, were distributed as occasion required.

The burthen of a *numerous family* was also to be alleviated, not only to the lowest poor, but to widows and to industrious couples in a somewhat better way of employment. Weekly allowances were made to the parents in some cases, in others the younger children were boarded-out in other families; and schools were provided for *all* the poor children from six to sixteen years of age, where two thirds of their time were allotted to work, and one third to instruction. It was made a rule, on which the *second hinge* of the institution is said to turn, 'that to no family should any relief be allowed for a child past six years of age, but that this child, being sent to school, should receive, not only the payment of his work, but also an allowance, in the compound ratio of his attendance at school, his behaviour, and his application to work.'

The very destitute condition of the poor at the commencement of this institution rendered it necessary to provide cloaths and bedding, as well as to redeem the goods which they had pawned. These articles were secured from being again pawned, by being indelibly marked as the property of the institution. The cloaths were made by some of the poor at the schools.

As foreigners flock into Hamburg from the poor countries round, it was established that not less than three years' residence should entitle to relief; and a hospitium was opened for foreign poor, where they might live three days, and then be passed on with a viaticum.

The above comprizes the general plan of management of the poor adopted in Hamburg, and with such success, that not only has beggary been entirely abolished, but a reduction has been made in the number of families requiring relief, and in the expenditure, at the same time that the mortality among the sick poor has greatly decreased, and in all respects their condition has been amended.

For a variety of farther particulars, together with excellent remarks relative to the plan and the causes of its success, we are obliged to refer to the pamphlet itself; which ought by all means to be published in the common way, for a more general dispersion among those who would interest themselves in its contents. We should add that two volumes of laws and reports, together with all the other papers concerning this establishment,

Earl of Dundonald's Treatise on Agriculture & Chemistry. 69

blishment, are deposited with Mr. Creech of Edinburgh, to be communicated to those to whom this letter is addressed.

ART. XIII. *A Treatise, shewing the intimate Connection that subsists between Agriculture and Chemistry.* Addressed to the Cultivators of the Soil, to the Proprietors of Fens and Mosses in Great Britain and Ireland; and to the Proprietors of West India Estates. By the Earl of Dundonald. 4to. pp. 252. 1l. 1s. Boards. Edwards. Pall Mall. 1795.

IN this age of dissipation and frivolity among the higher and middle classes of mankind, to find a man of rank bending his attention towards his country's welfare, and anxious to fix its prosperity on a firm and lasting basis, must be pleasing to every reflecting and patriotic mind.

'In the following pages, (says Lord Dundonald,) an attempt will be made to explain, on established principles, the processes that accompany the cultivation and amelioration of the soil. This discussion will come forward with peculiar advantage at a time when provisions bear so high a price, and when individuals, awakening from the golden dreams of manufactures and of commerce, begin to see, and experimentally to feel, that the prosperity of a nation cannot be permanent, nor its inhabitants quiet and contented, in their respective situations, where agriculture is neglected, and an unwise preference given to manufactures and to commerce; occupations that produce very different effects on the bodies and minds of men, from those that are attendant on the sober and healthful employment of husbandry.'

'The promoting of agriculture is not solely to be considered as creating a more plentiful supply of food, but it is to be regarded as morally and politically conducing to the true happiness of man, by giving to him the occupation allotted to his first parents; whence flow health, social order, and obedience to lawful authority; consequences very different from those that are produced by the over-driven system of manufacturing, in which the industrious workman is often subjected to great inconveniences, not only by the fluctuation in the demand for the articles he manufactures, but likewise by a total suspension of trade by war or other causes. When evils, like these, which he has no power to avert, press hard upon him, he is frequently rendered desirous of assisting to bring about any political change, whereby he is tempted to believe that his situation may be rendered more comfortable; hence he becomes unquiet, and to society a less valuable member than the husbandman, whose occupation does not expose him to such distress, nor to the like temptations.'

The subjects of this work are, earths, air, water, heat, saline substances, animalized matter contained in vegetables, vegetables analysed by fire and by putrefaction, oxygenation, inert vegetable matter or peat, fossil coal, charcoal, sulphurous schyst, lime, chalk or uncalcined calcareous matter, alkaline salts, magnesia considered as a manure, iron, vitriolic—nitrous—

marine—and phosphoric acid, insects, saline substances with earthy bases, saline substances composed of alkalies and acids, stable-dung and composts, draining, fallowing, paring and burning, method of analysing or ascertaining the presence of different earths or substances in the different soils, argillaceous—calcareous—chalky—and sandy soils, peat mosses, fens, and barren lands, drainage of the fens, West India islands, benefit to their culture from a due attention to the oxygenation of vegetable matter, and the subsequent solution of it by alkalies and other saline bodies, cultivation of forest with a view to the production of other more valuable crops, &c.

It is not our intention to follow, in detail, these several divisions, but rather to give our readers a general idea of the work as a treatise on agricultural chemistry.

The language is that of the new school of the French chemists; a language which, being most rational, will doubtless become most prevalent.

The manner is elementary: too much so, indeed, for the philosopher, whatever it may be for the farmer. There are many assertions which ought, we think, to have been accompanied with the details of experiment. Even the subject of *oxygenation*,—which, if not the only new subject in the book, is certainly the most interesting,—is treated with the same kind of mathematical confidence that we find in books of arithmetic and mensuration. We copy this section.

‘*OXYGENATION.* ‘By the combination of pure air with inflammable substances, particular acids are formed, with the peculiar bases of those acids contained in inflammable substances. The acids, as they are formed, combine either with the calcareous matter of the vegetables, or with other calcareous matter in the soil, forming salts, which for the most part are very insoluble.

‘The process of putrefaction is always accompanied by that of oxygenation: but oxygenation may be, and is to a great extent, independent of putrefaction.

‘To this process of oxygenation, the continuance of vegetable matter on the surface of the earth is principally to be ascribed; as in the case of peat mosses, fens, and morasses, as well as in moist soils, but more especially in such as have long been under cultivation. The indestructible state of vegetable matters, under these circumstances, and their constant accretion, may be referred to the insoluble compounds, produced by the action of pure air on these inflammable substances.

‘The insolubility, to a certain degree, of this system, adopted by nature, is undoubtedly to be preferred to one more completely soluble; for it is evident, that if putrefaction, or oxygenation, had possessed the power of rendering all the vegetable matter, by a speedy process, soluble in water, two pernicious consequences must have followed: the rains would have washed down such extracts, and soluble matters, as fast as formed,

formed, into the rivers and springs, contaminating the waters, and rendering them unfit for the existence of fishes, or for the use of terrestrial animals. The sea, in process of time, would thereby receive all the vegetable and animal produce of the dry land, and the earth would ultimately become barren, consisting alone of the simple earths, without any admixture of vegetable matter; consequently there could be no accumulation of this substance on the surface, as is the case to an immense degree at present. As such there cannot be a doubt, but that the present incomplete process of putrefaction, oxygenation, or solution of organic bodies, has been established by the Great Creator of all things for wise and benevolent purposes; especially when it shall be understood, that the apparent imperfections of this (to a certain degree) insoluble system are, as they respect agriculture and vegetation, to be remedied, when necessary by the ingenuity and industry of man.

‘A frequent exposure of fresh surfaces to the action of the air, as in the case of fallowing, will, by promoting oxygenation, increase the insolubility of vegetable matters contained in the soil.’

This leads us naturally to the author's strictures on **FALLOWING**; which we also deem it proper to transcribe:

‘**FALLOWING.** It has been frequently noticed in the preceding pages, that alkaline salts act more powerfully on some kinds of peat and inert vegetable matters than others, particularly on those which become oxygenated by being exposed to the action of air. This points out, that the practice of fallowing ground containing much vegetable matter, by repeatedly exposing fresh surfaces to the action of the air, occasions the peat, or vegetable matter, to be more easily dissolved, or acted upon by alkaline salts; but when no such application is made, the insolubility of the vegetable matter is by fallowing increased, which, to certain grounds, may prove, instead of a benefit, a real injury.

‘The putrefaction or solution of vegetable substances is more readily promoted by a close or stagnated state of the air, than by a constant supply and addition of oxygene or pure air, as happens to vegetable substances when subjected to the operation of fallowing.

‘Clover, saint foin, cabbages, turnips, leguminous crops, hemp, and those plants which overshadow the ground, and cause a stagnation of air, prevent thereby the excessive exhalation of moisture, and promote the putrefaction or decomposition of vegetable matters contained in the soil: such crops will therefore prove more economical and beneficial to subsequent crops, than the present system of fallowing.

‘By fallowing, not only one year's rent and labour are lost, but likewise the vegetable matter contained in the soil is thereby rendered less fit to promote the growth of subsequent crops. Fallowing should be practised but sparingly; its principal use is in altering the mechanical arrangement of the soil, either by pulverizing it or making it more compact, (both of which effects, according to circumstances, are thereby produced,) and in destroying root, seed weeds or insects. These objects being attained, recourse should never be had to the same operation, unless it becomes requisite from the failure of crops,

or other incidental causes, which are best provided against by substituting the culture of drill crops instead of a fallow.'

Having thus given the reader some idea of the mode in which this volume is delivered to the public, we will add a few words respecting its matter; taking the two foregoing quotations for our text.

In the former extract, we are given to understand that, by the process of nature, which Lord D. has termed *oxygenation*, the inflammable matter of vegetables, (or what the farmer calls *dung*,) lodged in the soil, is *fixed* in such a manner as to prevent its being washed out by heavy rains, and carried away, waste, to the sea. This is a comfortable reflection to the husbandman; and we hope that the idea, in some part at least, is founded in fact. Admitting it to be so, it follows that it is the farmer's business to render his manure friable, as quickly as possible; to mix it intimately with the soil, with all convenient speed;—and to expose it to the influence of the atmosphere, in that state, in order to hasten this wise process of nature: consequently, that he should spread what he calls *short dung* on his fallows, and should plow, harrow, and blend the manure and the soil well together, and expose them to the sun and air, until the oxygenation be effected.

In the latter of these quotations, we are told, and we believe with truth, that 'the solution of vegetable substances is more readily promoted by a close or stagnant state of the air, than by a constant supply and addition of oxygen or pure air.' Hence, it follows that it is the husbandman's business to cover his soil with a thickset shadowy crop, in order to furnish its roots with a full supply of that nourishment which he had carefully laid up for them in the preceding fallow; and not, by a partial crop, and repeated hoeings, to promote the process of oxygenation *while the crop is growing!* and thus, by the most ingenious way imaginable, prevent, by *art*, that necessary solution and supply of food which *nature* would otherwise furnish.

The succeeding section on *paring* and *burning* is not less inconsistent:—but this practice rivals a favourite manure, which the author seems to have in view to manufacture.

'Methods of manufacturing, (says he,) at a cheap rate, the most efficacious of these salts (vitriolic neutral salts) have been discovered, and farmers will soon be enabled to make the necessary experiments, and to satisfy themselves that such salts possess the powers ascribed to them. The price will be regulated by the duty which may be charged on sea salt, and on the bitter refuse liquor of the salt works, whence these articles are to be made.'

The following extract shews, in a favorable light, Lord Dundonald's genius and public spirit: we consider it as forming a very valuable part of his performance:

But

‘ But as it may happen that much time may elapse before any relief is granted, or any alteration made in the present salt laws, it becomes important to consider how a supply of salt, or what is still more valuable, how a supply of sea or salt water may be obtained for the use of cattle, and the purposes of agriculture, without being subjected to the present duties. Previous to this explanation, it is proper to state some further circumstances, more fully to impress on the mind of the farmer the effect which salt or sea water has in promoting the more full putrefaction of dung and vegetable matters.

‘ It is well known that ships built of unseasoned timber are at first very unhealthy. The exhalation of the vegetable juices of the fresh wood is not the sole cause. It is principally to be ascribed to the putrescent hepatic gas, generated by the mixture of the vegetable juices with the vitriolic neutral salts contained in sea water, forming what is called bilge water. The smell of it is no less offensive, than its effects are prejudicial to the health of the ship’s company. When a new vessel happens to be tight, and to make little water, it is the practice with all intelligent seamen, to sweeten the vessel’s hold and limbers, by daily letting in and pumping out a sufficient quantity of water.

‘ Certain gasses, which are injurious to the health of animals, are favourable to the growth of plants: hepatic air is one of them; and as hepatic air is formed in vessels’ holds by the action of sea water on the soluble matter of the wood, the same effect will be produced by the addition of salt water to dung or to vegetable matters. The generation of the hepar is to be ascribed solely to the vitriolic salts contained in sea water, and there is some reason to suspect, that sea salt, or muriat of soda, may suffer a decomposition in this putrefactive process, and that the marine acid thereof may be decomposed.

‘ The putrefaction of sea water is not confined to the bilge water in vessels. The water of the sea itself, in certain southern latitudes, undergoes a material change, emitting, during long calms, a putrid offensive smell; and water intended for the purpose of making salt, kept too long in the reservoirs during summer, will suffer such an alteration in its nature, as to be rendered incapable of yielding crystals of sea salt. A month or six weeks of warm weather, in this latitude, sufficient to produce the change, which is prevented by letting out of the reservoir, every fourteen days, part of the old brine, and taking in a fresh supply of sea water, frequently very inferior in concentration or strength to that which is obliged thus to be discharged. If this tendency to putrefaction take place simply in consequence of the small proportion of animal and vegetable matters contained in sea water, there is still greater reason (exclusive of actual experiments) to conclude, that it will take place, in a much higher degree, on adding sea water to a larger proportion of such substances as of themselves have a tendency to the putrefactive state. As any further proofs of the effects of the saline matters contained in sea water, in promoting putrefaction, may be deemed unnecessary, a method of procuring a supply, without incurring the expence of manufacturing them, or being liable to the present duties, is an object of the greatest importance to the farmer and the grazier, particularly to those who are at a distance from the sea.

'In its vicinity, farmers and others avail themselves of their situation, and procure sea water either to mix with dung, or for the other purposes to which the application of it has been recommended. A ton of sea water contains from a bushel to a bushel and a quarter of sea salt, beside a certain proportion of the vitriolic salts. This quantity could not be purchased in England, including the duty, at an expence less than seven shillings, which farmers, situated as before described, may procure at the small expence of carriage.

'Sea water may be raised, where coal is cheap, by means of a fire engine, to such a height as, corresponding with the level of the inland country, would allow the water to be conveyed in small open canals, in wooden or in earthen pipes, to a considerable inland distance; each farmer, or proprietor, receiving as it passes the necessary supply.'

We could point out a variety of useful suggestions which this work contains: but we rather choose to refer the agriculturist to the volume itself; where, if he will read with caution, he will read with much profit. We wish, however, that Lord D. had left the application of the chemical principles, which he has adduced, to the practical farmer; as his Lordship is evidently too little acquainted with the practice of agriculture to apply them profitably himself. We should not do that justice to the public which we are bounden to render, were we not to observe that, in our opinion, the single recommendation of not exposing arable soils to the air, or exposing them sparingly, *when they are not cropped*, is capable of doing ten-fold more mischief to the agricultural interest of the kingdoms, than all the chemical ideas, (valuable as many of them are,) which the volume contains, can do good. On arable land, that which distinguishes the farmer from the sloven consists chiefly in the exposure of the soil to the atmosphere, during the vacant intervals between crops: for the purpose of destroying weeds and animalcules; of giving friability and openness to the soil, so as to admit the tender fibres of plants; and, if we may judge from a long course of practice and attentive observation, for the purpose of imbibing from the atmosphere that which promotes vegetation. We are, indeed, so fully convinced of this truth from experience, that we are inclined to doubt, in some part at least, the noble author's theory of *oxygenation*, on which his entire system may be said to hinge.

We say this, however, rather with a view of putting our readers on their guard, in perusing this work, than with the intention of contraverting its principles: as we wish to see them duly investigated, and put to the test of experience on a large scale, in the practice of farmers. For this reason, we are concerned to find them locked up in a costly volume,—which few farmers, we fear, will be induced to purchase; and we hope that Lord Dundonald will favour the public with an octavo edition, at a moderate price, of this truly interesting tract.

ART. XIV. Mr. Hunter's *Treatise on the Blood, &c.*

[Article concluded from p. 267 of vol. XVII.]

IN a short introduction, at once querulous, sarcastic, and modest, Mr. Hunter informs us that the principles of his work have been delivered in lectures ever since the year 1770; and that he now offers, 'in a more perfect form, what was thought worthy of the public' when surreptitiously given 'even in a mutilated state.' Respecting the perfection of the form, we shall unavoidably drop a few words in the course of this article. Many of the doctrines have already been disseminated in a variety of contravertial and other publications; and it has fared with Mr. H.'s opinions as with the theory of latent heat, which, though never published by its author, otherwise than in lectures, is now well understood. Such a degree of notoriety renders it needless for us to enter so minutely into the consideration of this important treatise, as if its contents came for the first time before the public.

After a few paragraphs, explanatory of terms, our author proceeds to the *natural history of the blood*. He has no where been more fully anticipated than in this part. Mr. Hewson had concluded that air has great efficacy in causing the blood to coagulate, that cold has none, and rest but little. As to cold, Mr. H. is of the same opinion, but he thinks 'air to have no more effect than any other extraneous body in contact with the blood that is capable of making an impression upon it.' 'Rest,' he teaches, 'has greater influence in the change than any other circumstance whatever; yet it is not rest, considered simply, but rest under certain circumstances, which appears to possess such a power; for motion given to the blood out of the vessels will not of itself prevent its coagulation; nor will it even in the vessels themselves, if all the purposes of motion are not answered by it.'

After a variety of observations, Mr. Hunter thus finally delivers himself, p. 25: 'My opinion is, that the blood coagulates from an impression; that is, its fluidity under such circumstances being improper or no longer necessary, it coagulates to answer now the necessary purpose of solidity. This power seems to be influenced in a way, in some degree similar to muscular action, though probably not entirely of that kind.' From these expressions, it will appear how ill the author has succeeded in his attempt to investigate the cause of the coagulation of the blood. In having recourse to the phrase *stimulus of necessity*, a phrase absolutely without meaning, he reverses philosophy; of which the proper business is to ascertain and arrange facts. Even in the same breath in which he attempts to point out a general
connecting

connecting principle, he asserts that we cannot 'investigate the stimuli from this cause;' and it is indeed true that the subject is left by our author in the utmost perplexity: but we may hope that future inquirers, especially such as possess a more accurate knowledge of animal chemistry, will be more successful in their endeavours. The question is important to physiology; and those who attempt to solve it should have in view the late experiments on milk, a fluid which bears no small analogy to blood.

In the subsequent part of this long chapter, Mr. H. makes ample amends for a mode of reasoning which, if admitted, would introduce universal confusion into science. In his idea that the *coagulating lymph* is the most essential part of the blood, he coincides with some preceding physiologists of great celebrity. As a proof of the light which he is often unexpectedly throwing on the practice of medicine, we shall produce the following ingenious passage:

'Rest, or slow motion of the blood in the vessels; gives a disposition towards the separation of the red part, as well as when it is extravasated; since the blood in the veins of an animal acquires a disposition to separate its red parts, more than in the arteries, especially if it be retarded in the veins; the nearer, therefore, to the heart in the veins the greater will the disposition for separation be; though it does not seem to retard coagulation. This is always observable in bleeding; for if we tie up an arm, and do not bleed it immediately, the first blood that flows from the orifice, or that which has stagnated for some time in the veins, will soonest separate into its three constituent parts: this circumstance exposes more of the coagulating lymph, at the top, which is supposed by the ignorant to indicate more inflammation, while the next quantity taken suspends its red parts in the lymph, and gives the idea that the first small quantity had been of such service at the time of its flowing, as to have altered for the better the whole mass of blood.'

The sections on the serum and red globules of the blood contain a variety of facts which may be advantageously compared, 1. with the facts related by Mr. Hewson, and 2. with the later writers on the effect of respiration on the blood. Our author supplies many observations from the best of all possible sources—the living human body, by which the late well-known doctrines may be corrected and extended. From p. 76 to 100, the celebrated theory of the living principle of the blood is unfolded. The facts stated in this section are, we imagine, generally known to those who take an interest in such inquiries. They are doubtless important additions to our stock of knowledge; and we are still inclined to think that Mr. H.'s adversaries have often not been aware that they were raising a dispute about words. If, according to their ideas, the term *life* cannot

not be applied to a fluid, a previous explanation might have prevented the contraversion: but if the term be allowed to be so applicable, it is not easy to shew in what respect Mr. H.'s experiments are unsatisfactory:—no author, as far as we recollect, has demonstrated their deficiency.

Chapter II. is employed in a disquisition concerning the powers of the vascular system. Mr. H. finds it necessary to shew that there is in vessels a power of muscular contraction, and that elasticity is, besides, necessary to their function. In his preliminary remarks, we find much subtlety, some obscurity, and perhaps a little confusion in arrangement, if not of ideas. The second circumstance depends on the enunciation of propositions without the particular facts on which they rest.

Having clearly, as we think, detected the author in the abuse of general terms, we are apt to suspect him of substituting words for ideas; and we may suspect this where our own apprehension is in fault. Such opinions, however, as the following, through want of farther elucidation, will be in danger of passing for crude or erroneous, whether they be really so or not:

‘ Muscular contraction has been generally supposed to arise from some impression, which is commonly called, a stimulus; I doubt, however, of an impression being always necessary; and I believe that in many cases the cessation of an accustomed impulse may become the cause of contraction in a muscle. The sphincter iridis of the eye contracts when there is too much light; but the radii contract when there is little or no light. I can even conceive that a cessation of action requires its stimulus to produce it, which may be called, the stimulus of cessation.’

Before the point, however, can be determined, it will be necessary to take into account the transition of *automatic* into *voluntary* motions, and the power of habit. The dependency or independency of contraction on irritation, or impression, can only be clearly understood by tracing the motions of any muscle *ab origine*.

In Mr. H.'s case of the *cessation of an accustomed impulse*, how did the motions take place, before the impulse was habitual?

In the subsequent part of this chapter, many of those questions which occur in elementary treatises of physiology concerning the capacity and power of the heart, and the structure and functions of the vascular system, are very elaborately discussed; and, though all his inquiries *hujus loci non sunt*, we are glad that the facts are come into the possession of the public, even at the expence of order, brevity, and compactness, to the present treatise.

Chap. I. of part II. enters on a practical business of surgery. Its subject is *union by the first intention*; by attending to which

principle our author so materially improved his art. The observations, as in much of the remainder of the volume, are of such a nature as rarely to admit abridgment. The subordinate heads of inquiry are, *classification of injuries and chirurgical diseases—of injuries, in which there is no external communication—of injuries where the wound communicates externally—practical observations on union by the first intention—of scabbing—accidents attended with death in a superficial part.* According to our apprehension, it happens to Mr. Hunter, here and on most other occasions, that his efforts at generalization tend rather to perplex than to elucidate the detail of particulars. His aphorisms are generally exceptionable in sense or expression. ‘All alterations (he says,) in the natural dispositions of a body are the result either of injury or disease.’ In this proposition, a reader who is attentive to the import of terms must object to the words *natural* and *dispositions*:—to the first, as indefinite; to the second, as metaphorical. This species of minute criticism, however, is so irksome, that we shall quit it altogether,—after having adduced a specimen of metaphysical pathology, which will remind the reader of the mode of philosophizing prevalent among the rudest tribes of men: such tribes, it is well known, reasoning on all phenomena from the analogy of human intelligence.

‘There is a circumstance attending accidental injury which does not belong to disease, viz. that the injury done, has in all cases a tendency to produce both the disposition and the means of cure.

‘The operations of restoration arise naturally out of the accident itself; for when there is only a mechanical alteration in the structure, the stimulus of imperfection taking place, immediately calls forth the action of restoration; but this is contrary to what happens in disease; for disease is a disposition producing a wrong action, and it must continue this wrong action till the disposition is stopped, or wears itself out; when this salutary effect, however, has once taken place, the state of the body becomes similar to that in a simple accident, viz. a consciousness of imperfection is excited, which produces the action of restoration.’

The many admirable practical remarks contained in the present volume are not indeed the worse for their contiguity to passages of a contrary nature: but the book is rendered tedious, and its utility is consequently circumscribed.

Chap. II. contains general remarks on inflammation, which shew that the treatise before us is replete with passages that may gratify inquisitive readers of all denominations. We have here, likewise, much nice and valuable disquisition, on subjects not commonly considered as lying within the surgeon's province. It will well reward the effort which is necessary to comprehend it thoroughly.

Chap.

Chap. III. on the adhesive inflammation, is divided into fourteen sections; and it is indeed *divers opum variarum*. In Sect. I. we find a satisfactory account of the dilatation of the vessels of inflamed parts; and the only remaining question is, whether the systole does not exceed the natural state as much as the diastole; for, if this be so, Mr. H.'s practical views will prove to be false. From Sect. II. we shall introduce a passage illustrative of his remarkable accuracy of observation:

‘ Many parts of the body in a natural state, give peculiar sensations when impressed; and when those parts are injured, they give, likewise, pain peculiar to themselves; it is this latter effect, which I am to consider. I may also observe, that the same mode of impression shall give a peculiar sensation to one part, while it shall give pain to another. Thus, what will produce sickness in the stomach, will produce pain in the colon. When the sensation of pain is in a vital part, it is somewhat different from most of those pains that are common. Thus, when the pain arises from an injury done to the head, the sensation is a heavy stupifying pain, rendering the person affected unfit to pay attention to other sensations, and is often attended with sickness, from the stomach sympathizing with it.

‘ When the pain is in the heart or lungs, it is more acute, and is very much confined to the part diseased.

‘ When in the stomach and intestines, especially the upper part of them, it is a heavy oppressive sickly pain, but, more or less, attended with sickness, according to its pressure or proximity to the stomach; for when situated in the colon, it is more acute, and less attended with sickness.

‘ We cannot give a better illustration of this, than by taking notice of the effects of a purge. If we take such a purge as will produce both sickness and griping, we can easily trace the progress of the medicine in the canal; when in the stomach it makes us sick, but we soon find the sickness becoming more faint, by which we can judge that it has proceeded to the duodenum, and then a kind of uneasiness, approaching to pain, succeeds; when this is the case, we may be certain that the medicine is passing along the jejunum; it then begins to give a sickish griping pain, which I conceive belongs to the ilium; and when in the colon it is a sharp pain, soon after which a motion takes place.’

In Sect. III. we are shewn, by a variety of conclusive experiments, that the heat of an inflamed part is increased much less than would be expected from cursory observation. A local inflammation never increases the local heat beyond the standard of temperature of the animal; and in a distant part it does not reach so high. We are rather surprized that the author missed so fine an opportunity of expatiating, as these facts afforded him. He himself seems to have unwarily adopted a conclusion very different from that to which they really lead: but the reflecting reader will find evidence of a great *production* of heat; a great *accumulation* seems hardly possible.

SECT. IV., *on the production of cold in inflammation*, contains little to the purpose of this treatise, and indeed little to the purpose of pathological knowledge: it extends only to two pages. Proof is still wanting of that power to produce cold, with which some physiologists think the more perfect animals endowed.

SECT. V., *on the period, &c. of adhesive inflammation*, affords some curious opinions, *e. g.*

‘ I suspect that a blistering plaster only kills the parts, uniting the cutis and cuticle, by which means an irritation is produced in the cutis, and the extravasation is according to that irritation.’

SECT. VI., *on the uniting medium in inflammations*, contains original and excellent observations on the appearances exhibited by the coagulating lymph, when secreted during inflammation. These facts will perhaps one day serve to illustrate the obscure subject of generation itself:

‘ In a vast number of instances, I have observed, that in the substance of the extravasation, there were a great number of spots of red blood in it, so that it looked mottled. The same appearance was very observable on the surface of separation, between the old substance and the new, a good deal like petechial spots. How this red blood got here is the thing to be considered, especially as a good deal was within the substance of the coagulum. Was it extravasated along with the coagulating lymph? In this case, I should have rather supposed it would have been more diffused, and if not diffused, more attached to the intestine, and not in the centre of the coagulum; if it had been extravasation, one would have expected extravasation of injection, but we had none in any of these places; I have therefore suspected, that parts have the power of making vessels and red blood independent of circulation. This appears to be evidently the case with the chick in the egg.’

SECT. VII., *on the condition of the blood and of the pulse in inflammation*, does not appear to us of so much importance as several of the others.

SECT. VIII. Inflammation produces different effects on the whole system, according to the structure and situation of the parts inflamed. Of the spirit and tenour of this portion of our author's doctrine, the following passage will give some conception:

‘ In common parts, as muscle, cellular membrane, skin, &c. the symptoms will be acute; the pulse strong and full, and the more so, if it be felt near to the heart; but perhaps not so quick as when the part is far from it; since there will be less irritability. The stomach will sympathize less, and the blood will be pushed further into the smaller vessels.

‘ If the inflammation is in tendinous, ligamentous, or bony parts, the symptoms will be less acute, the stomach will sympathize more, the pulse will not be so full, but perhaps quicker, because there will be more irritability, and the blood will not be so much pushed into the smaller vessels, and therefore forsake the skin more.’

In the five succeeding sections, the most difficult and important points of the whole subject are considered.

SECT. IX. is on the resolution of inflammation; X. on the methods of resolution by constitutional means; XI. on internal medicines and local applications; XII. on repulsion, derivation, translocation, &c. and XIII. treats on the form of applications.

In the thirty-eight pages occupied by these sections, it would be injurious to deny that a considerable number of acute remarks and some curious facts occur: but so vague and vacillating are the author's ideas on many occasions, and so disorderly is their arrangement throughout, that the surgeon who shall have recourse to Mr. Hunter in the emergencies of practice will seldom, we believe, derive benefit from his counsels. What Mr. H. says on blood-letting may possibly be the most instructive portion of his practical directions; in many cases, he leaves it uncertain whether resolution is or is not to be attempted; and under the head of medicines and medicinal applications, it is melancholy to find what scanty knowledge he gathered from his large experience and intense meditation. That our readers may judge how far this last observation is well-founded, we shall quote a passage respecting external applications:

• The property of lead appears to be that of lessening the powers and not the action, therefore should never be used but when the powers are too strong, and acting with too much violence: however, lead certainly has the power of producing the contraction of the vessels, and therefore where there is great strength, lead is certainly a powerful application.

• Applications which can weaken should never be applied to an irritable inflammation, especially if the irritability arises from weakness; I am certain I have seen lead increase such inflammations, particularly in many inflammations of the eyes and eyelids; and I believe it is a bad application in all scrofulous cases; in such cases the parts should be strengthened without producing action.

• Warmth, more especially when joined with moisture, called fermentation, is commonly had recourse to; but I am certain that warmth when as much as the sensitive principle can bear, excites action; but whether it is the action of inflammation, or the action of the contraction of the vessels, I cannot determine; we see that in many cases they cannot bear it, and therefore might be supposed to increase the action of dilatation, and do hurt; but if that pain arises from the contraction of the inflamed vessels, then it is doing good, but this I doubt, because I rather conceive the action of contraction would give ease.

• Acids have certainly a sedative power, as also alcohol, and I believe many of the neutral salts.

• I believe it is not known that we have the power of adding strength to a part by local application; that, in general, I believe must arise from the constitution; for although we have the power of giving action, yet this does not imply strength.

‘Many local applications are recommended to us, respecting many of which I have my doubts.’

SECT. XIV., *of the use of the adhesive inflammation.* — It may be looked upon as the effect of *wise councils*, the constitution being so formed as to take spontaneously *all* the precautions necessary for its defence; for in *most* cases we shall evidently see that it answers *wise purposes*. The utility of this inflammation is either constitutional or local. To the constitution, ‘it may be conceived to be of use’ by relieving it of an universal irritation, as in the gout. Moreover, the adhesive checks and confines the suppurative inflammation. It consolidates the cellular membrane, lying between an abscess and the spot where it has a tendency to open. These local uses are excellently assigned, as is usual with our author.

Chap. IV. treats of *the suppurative*, which in many cases is preceded by *the adhesive* inflammation, though in others it is not. Formation of pus is always preceded by inflammation, and depends on some cause that prevents the parts from carrying their usual functions of life, which state is termed *the state of imperfection*. At p. 373 it is asserted that ‘air has not the least effect on parts exposed;’ but the remarks appear very confused; and it will be evident to the most negligent reader that Mr. H. speaks without any discrimination of the species of air.

In SECT. I., the symptoms of suppurative inflammation are well described: they consist in an increase of those attending the former stage; and the suppurative disposition is announced by shivering. The following paragraph is beautifully descriptive of the transition from one stage of inflammation to another.

‘In spontaneous suppurations, one, two, three, or more parts of the inflammation lose the power of resolution, and assume exactly the same disposition with those of an exposed surface, or a surface in contact with an extraneous body. If it is in the cellular membrane that this disposition takes place, or in the investing membranes of circumscribed cavities, their vessels now begin to alter their disposition and mode of action, and continue changing till they gradually form themselves to that state which fits them to form pus; so that the effect or discharge is gradually changing from coagulating lymph to pus; hence we commonly find in abscesses, both coagulating lymph and pus, and the earlier they are opened the greater is the proportion of the former. This gave rise to the common idea and expression, “That the matter is not concocted;” or, “The abscess is not yet ripe.” The real meaning of which is, the abscess is not yet arrived at the true suppurative state.’

In SECT. II, *on the treatment of the suppurative inflammation*, are some reasonings well entitled to the attention of surgeons; particularly on the disadvantages of dry lint as a dressing for wounds not in a state of suppuration.

SECT. III., *on the treatment after suppuration has taken place.* Mr. H. is uncertain how far suppuration can be increased by medicine or application.

SECT. IV., *of collections of matter without inflammation.* The distinctions here laid down seem equally just and ingenious.

In SECT. VI. and VII. the effect produced on the constitution by these collections of matter, and by the suppurative inflammation, are ably contrasted. It may be doubted, however, whether the chronic thickening process and the rapid inflammatory thickening process are not, at the bottom, the same. Both at least have probably the common circumstance of formation of new vessels.

Chap. V., *of pus*, contains three sections, one on the formation, another on the properties, and the third on the use, of this fluid. The observations contained under these heads are in great measure free from obscure hypothetical suggestions; nor can any thing be better calculated to emancipate the minds of surgeons from inveterate prejudices, and, by consequence, to bring into discredit pernicious practices sanctioned by such prejudices.

The sixth Chapter, *on the ulcerative inflammation*, gives the author occasion to expatiate on the uses of the absorbent system. He dwells particularly on the removal of whole parts of the body, whether in consequence of disease or not; in the former of which cases, ulceration sometimes takes place.

The sections which follow this introduction elucidate physiology at large no less than the art of surgery. They are entitled, I. *of the remote cause* (it should be, *causes*) *of the animal itself*; II. *of the disposition of living parts to absorb and be absorbed*; III. *of interstitial absorption*; IV. *of the progressive absorption*; V. *of absorption attended with suppuration, which I have called ulceration*; VI. *of the relaxing process*; VII. *of the intention of absorption of the body in disease*; VIII. *the modes of promoting absorption*; IX. *illustrations of ulceration.* There are many passages in these sections which would afford interesting quotations; as, for instance, what is said of the different effects of external and internal pressure. We cannot, however, transuse any more of the substance of this work: its spirit will appear from what has been already quoted.

Chap. VII., *of granulations.* The author explains the effect of exposure on granulations; like vegetation, they always tend to the surface. A case, however, is related, from which it appears that neither suppuration nor exposure is absolutely necessary to granulation. In SECT. II. III. and IV. the extraordinary vascularity, the healthy and unhealthy colour, the longevity, and the contractile power, of granulations, are described

with great accuracy. This whole chapter will be found amusing; and, as the author has no pretensions to the talents of a fine writer, it affords a proof that the account of a natural object needs only to be distinct and faithful to be highly agreeable.

Chap. VIII., of skinning, of the nature of the new skin, of the new cuticle, of the new *rete mucosum*, which sometimes never forms at all.

Chap. IX. offers the reader much of Mr. Hunter's peculiar species of speculation, on the consequences of inflammation to the constitution, on hectic fever, and on that unaccountably sudden death which sometimes follows operations that usually do well. On this latter head, there are, however, a number of good observations.

Part III., of the treatment of abscesses, consists but of twelve pages, and is purely practical. Mr. H.'s intention is to lay down such general surgical rules for their treatment, and for many of their consequences, as will include almost every disease of this kind, considered as an abscess simply. In p. 514 we find him speaking with indecision concerning the advantage and disadvantage of large and small openings. Whether this arises from his opinion concerning the admission of air, or from his considering the lumbar abscess as a collection of matter, not arising from inflammation, but of serophulous origin, and so not to his present purpose, we cannot certainly determine: but it seems proper to advise young surgeons to consider this point well before they proceed to a large incision.

Part IV., of gunshot wounds, closes this elaborate treatise. As this part lies in so small a compass as 44 pages; and as the author, besides his general eminence in the profession, enjoyed 'extensive opportunities of attending to gunshot wounds, of seeing the errors and defects in that branch of military surgery, and of studying to remove them;' (*dedication to the king*;) we cannot help feeling some surprise that it has not been separately published for the instruction of army surgeons. At no time could such a separate republication have been more opportune; and it would seem by no means superfluous; for the author himself remarks 'that, if we observe the practice hitherto pursued, we shall find it very confined, being hardly reduced to the common rules of surgery, and therefore *it was hardly necessary for a man to be a surgeon to practice in the army.*'

Besides a characteristic head of the author, the volume is enriched with nine engravings, illustrative of certain of Mr. H.'s doctrines.

No index is subjoined; and in the copy on our table, we discover no list of press-errors, though they are numerous and sometimes very important.

In our analysis, we have laboured to apprise our readers fully of the contents of this important production, and at the same time to exhibit the singularities of its character. No period, we believe, has given birth to an individual whose researches have so completely elucidated the nature of those morbid actions, which fall under the cognizance of the surgeon. It is to be lamented that his discoveries should be encumbered by a theory, not less visionary but far more perplexed than that which Sydenham associated with his faithful observations of pathological phenomena. Mr. Hunter, in the bounty of his imagination, endows the several parts of the body with intellectual and moral faculties. According to him, they transact

Quicquid agunt homines

exactly in the way in which men transact it. To bring together all the passages in the present volume, in which this theory is implied, would be extremely curious. Were they collected, it would appear that the following statement is rather unravelling what lay entangled in Mr. Hunter's mind, than a caricature of his sentiments: "On such and such an occasion, part A sends its compliments to part B, and begs it will take on such a mode of action: this invitation B either accepts or declines."

The obscurity, of which so many of Mr. Hunter's readers complain, arises neither from depth of thought, nor from want of power over words; he is perfectly intelligible where he understood himself: but he rather insinuates than unfolds the whimsical analogies which we have pointed out. He did not perhaps fully unfold them to himself; and it is not surprising that the language of a man, who wrote in this puzzled state, should excite no distinct ideas in the mind of his reader.

MONTHLY CATALOGUE,

For SEPTEMBER, 1795.

EAST INDIA AFFAIRS.

Art. 15. *A brief Account of the Tullagaum Expedition from Bombay; and likewise of the Sieges of Bassien, Arholl, Callian, and Cannanore, on the western Side of India, during the Course of the War, commenced on the 21st of November, 1778. Extracted from the Journal of an Officer, who was actually employed on those Services. (Captain Frederic Jones.)* 4to. 1s. Printed at Brecknock, and sold by Wilkie, London. 1794.

THESE circumstantial details of military movements will be chiefly interesting to readers who are personally acquainted with the scenes of action here described, particularly those who serve, or have served, in the armies employed by Great Britain in that part of the world. They may also, as Capt. Jones intimates in his dedicatory

addresses 'to the Directors of the East India Company,' occasionally prove acceptable as 'a mite towards the information of any historical gentleman of greater abilities, who may chuse to write a general history of our wars in India.'

If intelligent officers, who are capable of using the pen as well as the sword, would, in like manner, (following the example of Capt. Jones, and some others, formerly noticed in our reviews,) accustom themselves to commit their observations to paper, during their hours of relaxation from the duties of the field, they might thus afford considerable assistance to the historian, and (perhaps,) in some instances to the biographer; thereby contributing materially to the useful information and rational entertainment of posterity, as well as of the age in which they live.

WEST INDIA AFFAIRS.

Art. 16. *A Letter to Bryan Edwards, Esq. containing Observations on some Passages of his History of the West Indies.* 4to. 2s. 6d. Johnson. 1795.

The slavery of the negroes in the West Indies is the interesting subject of this well-written address to Mr. Edwards. The author* is a confirmed enemy to this species of cruelty to human creatures,—for which he considers the very ingenious historian as a too powerful apologist: pleading as Mr. E. does, in his admirable work, for the continuance of the slave-trade, with all the advantages of eloquent language, and energy of argument, enforced by experience. The letter-writer acquits himself, as advocate in the cause of humanity, with such respectable ability, that we are persuaded Mr. E. will not be ashamed of a contest with such an opponent:—but this subject has already been so completely exhausted, in the numerous publications to which it has given rise, and in our several reviews of them, that we may reasonably conclude it unnecessary for us to repeat, on the present occasion, what has so often been urged, by so many good writers, in this hitherto unavailing controversy. We may add, however, that, among those writers, Mr. P. is entitled to rank with the foremost for ability, candour, and urbanity of language.

LAW.

Art. 17. *A Treatise of the Pleas of the Crown, or a System of the principal Matters relating to that Subject, digested under proper Heads.* By William Hawkins, Serjeant at Law. The seventh Edition, in which the Text is carefully collated with the original Work: the marginal References corrected; new References from the modern Reporters added; a Variety of *MSS Cases* inserted; and the whole enlarged by an Incorporation of the several Statutes upon Subjects of Criminal Law, to the 35th of George the Third. By Thomas Leach, Esq. Barrister at Law. 4 vols. Royal 8vo. 2l. 2s. Boards. Robinsons. 1795.

As the present edition is so greatly enlarged, we shall extract from the preface an account of the additions which have been introduced, and of the plan adopted by Mr. Leach:

* William Preston, Esq. Gloucester-street, Dublin; the author of *Poems, &c.* See Rev. N. S. vol. xvi. p. 166.

• The

* The first volume treats, in general, of those offences that are denominated *crimes*;—the second is, with very few exceptions, confined to *misdemeanors*;—the third describes the powers and authorities of the several courts of criminal jurisprudence, together with the learning relating to appeals;—and in the fourth will be found the whole proceedings from the framing and finding an indictment or information, to the final execution of the law by the punishment of the offender.

* Besides this general division of the work, many other alterations have been made in each of the volumes.

* In the first volume, in the chapter of "Offences against the King," a new and more perspicuous arrangement of the matter, particularly that part of it which relates to "counterfeiting the coin," has been made. In the chapters on LARCENY and ROBBERY also, the various judicial decisions are made to form a part of the text, and the several statutes by which the different kinds of this offence are deprived of the benefit of clergy, with the construction they have from time to time received, are continued at the end of the chapter. The chapter on PIRACY also has been considerably enlarged. But the most material alteration in the volume, is a new collection of the whole code of crimes created by statute, arranged, as nearly as possible, according to the method observed by Sir WILLIAM BLACKSTONE in his Commentaries. The extracts of these statutes from the Statute Book are, in general, much enlarged, and have been carefully collated with the originals; and at the end of each statute the judicial determinations which have been made upon it are inserted as a comment upon the text.

* In the second volume, the law relating to PUBLIC HOUSES, which before was a mere chronological series of the statutes on that subject, has been digested under different heads, and the new statutes, with the decisions thereon, inserted. Under the title MONOPOLIES also will be found a great variety of new matter respecting the law of Literary Property, and the exclusive right which is conferred by patent or act of parliament to manufacturers in certain cases. The chapter on USURY has been entirely new-modelled; and all the new decisions upon this subject added. The laws relating to the SEDUCTION OF ARTIFICERS, to the EXPORTATION OF TOOLS, to GAMING, and to VAGRANTS, will also be found among the new matter contained in this volume.

* In the third volume the law relating to the POWER AND OFFICE OF JUSTICES OF THE PEACE, whether acting individually or in sessions, has been the particular object of the Editor's attention. The subjects are now divided into distinct chapters; arranged under new heads; and the whole law, as far as it was capable of being collected from manuscript notes and the modern reporters, inserted.

* In the fourth volume a new chapter concerning INFORMATION *Quo Warranto* has been introduced; the matter relating to PROCESS BY *Certiorari* AND OUTLAWRY considerably enlarged; as well as the chapter on EVIDENCE in Criminal Cases.

* To these alterations all the decisions which have been made since the last edition, are inserted under their respective titles; but the new

matter is still distinguished by this mark † at the beginning of each section.

Serjeant Hawkins divided his work into two books, in the first of which he considered the nature of criminal offences, and in the second the manner of bringing offenders to punishment. Since his time, several statutes have passed, creating new offences; and there have been decisions in the courts on them. These naturally claimed a place in a new edition of this book: but we cannot avoid thinking that the present editor has departed from the original plan of his author, by inserting the vast quantity of extraneous matter which he has introduced into these volumes. We have it too, frequently in our power to observe that editors, especially of law publications, think (if we may judge from their labours,) that *adding* to a work is necessarily an improvement. We object to the very ample extracts which have been made from the Statute Book; and the index subjoined to each volume is an inconvenient and troublesome measure. Why not include the four indices in one? We deem it necessary to mention such particulars, to prevent, as much as lies in our power, a repetition of them.

The present work has the recommendation of useful notes and apposite references.

Art. 18. *An Historical Treatise of an Action or Suit at Law, and of the Proceedings used in the King's Bench and Common Pleas, from the original Processes to the Judgments in both Courts, &c.* By R. Boote, Esq. The third Edition, corrected and enlarged. 8vo. 5s. Boards. Clarke. 1795.

This edition of a very useful book of practice is enriched by a number of sensible and pertinent notes.

Art. 19. *Rules, Orders, and Resolutions of the Court of King's Bench; with Notes and References explanatory of the Practice of that Court.* 8vo. 6s. 6d. Boards. Butterworth. 1795.

We believe that no collection of rules, passed by the court of King's Bench, has been published since the year 1747, and in the interval between that and the present time many have been made, which have materially altered the practice of the Court. A list of these, from the reign of James the First to the thirty-fourth year of George the Third, is contained in this volume; to which the notes, given by the editor, form a very valuable addition.

Art. 20. *The genuine Trial of Thomas Hardy for High Treason, at the Old Bailey, from October 28 to November 5, 1794.* By Manoad Sibley, Short hand Writer to the City of London. Vol. II. 8vo. 9s. Boards. Jordan. 1795.

In the Review for January last, we apprized our readers of the appearance of the first volume of Mr. Sibley's edition of this highly important and interesting trial: the second volume finishes the work; the value of which is enhanced by an *appendix*, consisting of papers and documents produced in the course of the proceedings.

Art. 21. *The Proceedings at large on the Trial of John Horne Tooke, for High Treason, at the Sessions House in the Old Bailey, from*
Nov.

Nov. 17—22, 1794. Taken in Short-hand by J. H. Blanchard. Vol. II. 8vo. 7s. Boards. Jordan. 1795.

Our notice of the first volume of Mr. B.'s edition of this celebrated trial appeared in the M. R. for April last. The work is now completed,—to the satisfaction, no doubt, of those who had purchased the first volume. Never (to the best of our recollection) was there a trial of greater expectation; and never, perhaps, any one which terminated more to the general contentment of the impartial and unprejudiced part of the public.

Art. 22. *The Trial of Thomas Hardy, for High Treason*, at the Sessions House in the Old Bailey, October &c. 1794. Taken in Short-hand by Joseph Gurney. 8vo. 4 Vols. 11. 8s. Boards. Gurney, Holborn-hill. 1795.

Mr. Gurney's name is a good passport for any literary work that owes its existence to the happy invention of *short-hand* writing.—The present record of legal proceedings, in a cause which the Lord Chief Justice Eyre justly styled* “a great and momentous” one, appears to be very complete and accurate. We, who, with good reason, are particularly fond of every convenience of the *index* kind, are especially pleased with Mr. G.'s useful TABLE OF CONTENTS; by the help of which the reader may occasionally turn to every material article in the pleadings, evidence, letters, papers, &c. whenever the trial may hereafter be consulted.

Mr. G. advertises (at the end of vol. iv.) his intention of publishing the trial of Mr. Horne Tooke, early in Michaelmas term.

Art. 23. *The Speech of Vicary Gibbs, Esq. in Defence of Thomas Hardy, tried by special Commission on a Charge of HIGH TREASON*. Accurately taken in Short-hand by Manoah Sibley, Short-hand Writer to the City of London. 8vo. 1s. Jordan.

Art. 24. *The Speech of Vicary Gibbs, Esq. in Defence of John Horne Tooke, Esq. tried by special Commission on a Charge of High Treason*. Taken in Short-hand by J. H. Blanchard. 8vo. 1s. Jordan.

There are, no doubt, many persons who will be glad to have these two excellent speeches, thus printed separate from the trials at large in which they are included,—in order to bind them up, in their collections of tracts; and these orations of Mr. Gibbs are well worthy to be thus preserved. Mr. Erskine's speeches, on both these occasions, were in like manner published separately from the other parts of the *proceedings*; see Rev. for April 1795. p. 453.

Art. 25. *The Trial of James Montgomery for a Libel on the War*, by reprinting and republishing a Song originally printed and published long before the War begun; at Doncaster Sessions, Jan. 22, 1795. 12mo. 6d. Sheffield printed, by J. Montgomery.

These proceedings, with the verdict, afford a remarkable proof of the effect of the general alarm which, about a year ago, so violently agitated the public mind. Mr. M. was pronounced guilty of reprinting and publishing the libellous song above-mentioned; and his sentence was a

* In his summary address to the jury.

fine of 20*l.* and three months' imprisonment in York Castle.—The abilities of Mr. Vaughan were, on this occasion, as counsel for the defendant, displayed in a brilliant style; and his speeches, as here given, have afforded us entertainment in the perusal.

EDUCATION.

Art. 26. *The Female Monitor*; or, a friendly Address to a young Woman, on the most important and interesting Subjects, by *Rule, Precept, and Example*, in Prose and Verse, 12mo. 6*d.* Parsons.

This little tract is intended principally for those young women who find it requisite to go to service. Very seasonable, and, if it be regarded, *beneficial* advice is here imparted in a proper manner. Some may doubt whether the introduction of dancing and music was necessary, except to forbid them;—yet, though they are brought forwards with some approbation, the latter is entirely prohibited, and of the former it is said,—‘dancing-meetings in general, in the manner now in use, I think, do some mischief to the most innocent who frequent them;—let the gay world, innocent or vicious, do as they please, I charge you not to mix in any such public assemblies. If you should be in a condition of life to frequent such places, take my advice and shun them. You will certainly be a gainer by the bargain.’

The narrative of *Grata*, which employs some pages of this little work, is affecting and interesting: but is there not danger lest its unexpected and happy conclusion may have an improper effect, and be perverted by some young mind to mistaken and baneful purposes?

In the 15th page of this performance, we observe a strange oversight as to the manner of expression,—‘you may conceal the whole world, and almost deceive yourself,’ &c.

SCHOOL BOOKS, &c.

Art. 27. *A Compendious Geographical and Historical Grammar*; exhibiting a brief Survey of the Terraqueous Globe; and shewing the Divisions of the various Countries; their chief Towns, Mountains, Rivers, Climates, and Productions; their Governments, Revenues, and Commerce; and their Sea and Land Forces. Likewise the Religion, Language, Literature, Customs, and Manners of the respective Inhabitants of the different Nations; also a concise View of the political History of the several Empires, Kingdoms, and States. Small 12mo. pp. 430. Price 7*s.* 6*d.* Bound, and Maps coloured. Peacock. 1795.

This elegant little volume is intended as a companion to the *Compendious Geographical Dictionary* published by Mr. Peacock, being printed in the same convenient size for the pocket. It is well adapted for the instruction and entertainment of young readers; to whom, particularly, the neat and numerous little folding maps will be highly acceptable. Mr. Peacock has also published a *Dictionary of the English Language*, printed in the same size with the present very pretty compendium. See Rev. for Dec. 1785, p. 464.

POETRY,

POETRY, &c.

Art. 28. *A Call to the Country*; inscribed to the Right Hon. William Wyndham*, Secretary at War, 4to. 1s. Stockdale.

From the *tragicus boatus* of this address to Mr. Windham, (to whom the author pays, if we are rightly informed, a well-merited compliment on his literary and scientific accomplishments,—to which he adds his warm approbation of the Right Hon. Secretary's political conduct,) we think that this poem should have been baptized a *roar*, instead of a *call* to the country; hear him! hear him!

* The storm is up: †

Lur'd with the scent of blood or scent of spoil,
Black as the living cloud that pours its swarms
O'er Afric's sultry plains, they come, they come;
Their myriads come to glut their stern revenge,
And gorge their ravenous maw with the rich stores
Of fertile Britain—not the merchant's gold,
The farmer's hoard, the germe of future years,
His precious grain, his lambs, his fatten'd kine,
Shall 'scape their gripe rapacious; gaily swept
To feed their famish'd hosts, or borne away
To their lean tribes at home, that pine in want
Amidst their frantic orgies.*

The above specimen, we presume, will be deemed sufficient proof of the author's poetic powers,—as well as of the reader's patience, provided he *abides the storm* to the end of the quotation.

Art. 29. *Matilda*; or the Dying Penitent: a Poetical Epistle. By George Richards, M. A. Fellow of Oriel College, Oxford. 4to. 1s. 6d. Robinsons, &c.

This is a pretty plaintive poem, sacred to the sorrows of a frail FAIR-ONE, expressed in a strain of easy and melodious versification. Though unequal to the ingenuous simplicity of Hammond, it is superior to the generality of modern elegies, which abound more with unnatural flights of fancy and the tinsel of epithet, than the genuine energies and expressions of nature. Writers who attempt the pathetic should first *feel*, otherwise their labours will be scarcely the *echoes* of sensibility. The recollection of her days of innocence is tenderly and poetically expressed by the FAIR PENITENT. We shall present the lines to our readers as a short specimen of the author's abilities.

' Ah happy days, remember'd with a tear,
To lonely musing Melancholy dear!
Visions of Youth, to you my Fancy flew!
Sorrow enhanc'd the bliss which Memory drew.
Thou pensive Star of Eve, whose beams were shed
O'er western hazels on our tranquil bed;
Ye woodbine bowers in artless Childhood rear'd;
Ye morning birds, by rippling waters heard;

* Was it not rather a stumble at the threshold, to mis-spell the gentleman's name in the very *address*?

† The poet's intention of this *roar*, or call, was to rouse his countrymen to arm against ' Foes without and Foes within.'

With holier joy than once my soul possess'd,
 With solemn calm and melancholy rest,
 In scenes like yours I wish'd my course to end,
 And see in peace my evening Sun descend.
 When pass'd my miserable days of blame,
 When pass'd my long and cheerless course in shame,
 When worn and faded with continuing woes,
 Nature grown languid with incessant throes,
 Sweet had it been to bid afflictions cease;
 Around our tranquil hearth to talk of peace;
 To lull my Mary's * cradled Babe to rest;
 To weep the Wanderer's Tale, and cheer his breast;
 Or touch the lute, beneath our peaceful vine,
 To some poor Mourner's sorrowings sad as mine.'

Our readers will recollect the former poetical publications of this ingenious writer, viz. 'The aboriginal Britons;' see Rev. N. S. vol. vi. p. 398; and 'Songs of the aboriginal Bards of Britain,' reviewed in vol. x. p. 55.

Art. 30. *Corfica*, a Poem. By Clement John Wasey, A.M. of Oriel College, Oxford. 4to. 1s. 6d. Rivingtons, &c.

The author of this poem seems to labour under a defect which is not uncommon among our modern poets, viz. a poverty of sentiment, which he endeavours to conceal by a pompous phraseology and a bloated kind of magnificence: but, in this attempt, he frequently degenerates into harshness and obscurity, and generally sinks into the low and vulgar.

The subject of the poem is the history of Corsica, with its various revolutions, from the earliest times, 'till it was annexed to the British dominions.

It is the practice of many poets, when they meet with a stubborn word, which they cannot easily bend to their purpose, entirely to reject it: but this Mr. Wasey thought too great a sacrifice, or he would never have written the following couplet:

'Where bland *Restonica* pours its mineral rill,
 Where the swift *Maffoli* bounds from hill to hill.'

It might, indeed, be alleged in his excuse that, had he not introduced the name *Restonica*, he must have lost an opportunity of shewing his learning. (a temptation which few men can resist;) for he tells us that *Restonica* is a small though celebrated river in Corsica, its waters being of a mineral nature, and possessing the property of whitening every thing immersed in them,—particularly iron and steel, to which it gives the appearance of silver.

We shall lay before our readers the following address of the Genius of Albion to the celebrated Pascal Paoli, by which they may be more fully enabled to judge of Mr. W.'s merit as a poet:

'Illustrious Chief! in whom resplendant *shine*
 The moral virtues, and a polish'd *mind*;
 Who mild tho' brave, humane tho' still severe,
 With judgment *acteth*, and that judgment clear:

* The friend to whom the epistle is addressed.

Of converse gentle, and of placid mien,
 Great in the social, in the hostile scene :
 Oh ! may all honours on thy steps attend,
 Thou Patriot Chief, and Corfica's best friend :
 Oh ! ever live rever'd thy hero-name
 Deep in thy country's heart, enroll'd by fame ;—
 Thou, whom in mercy Heaven all bounteous gave,
 And pre-ordain'd thy native isle to save
 From *Genese* cruelty, and with liberal hand
 To scatter arts and science thro' the land ;
 To cultivate and civilize thine isle,
 On which fair commerce scarce had deign'd to smile ;
 Violence restrain, and keep in proper awe
 Thy countrymen, by fix'd and wholesome law ;
 Law, not the dictate of a tyrant will ;
 Law, the result of policy and skill.
 Let some describe, or others try to raise
 The virtue, valour, worth of antient days ;
 Unto no age these virtues are confin'd,
 But are as free, as lib'ral as the wind :
 Worth, virtue, valour, are of every *clime*,
 From farthest Ganges to European *Rhine*.
 In modern times, behold, the period come,
 Paoli rivals chiefs of Greece, and Rome.'

We will give one more exaract : because we do not every day meet with poetry like this !

'But lo ! mid clouds, where awful thunders roll,
 And shake the northern and the southern pole,
 Midst dreadful lightnings and their gleaming light,
 Midst shrouded darkness and the sable night ;
 High on her adamant throne uprear'd,
 Thy genius, Cyrrus*, now at length appear'd ;
 Bland were her robes, she held a sanguine sword,
 While thus she spake the joy enlivening word :
 Rise, Cyrneans, rise ! &c.'

It is possible that the author, in the heat of composition, might conceive this passage to be sublime : but few of his readers, we suspect, will be of the same opinion.

Art. 31. *The Farmer's Daughter*. A Poetical Tale. By Christopher Anstey, Esq. 4to. 1s. 6d. Cadell, jun. and Davica. 1795.

The wit and genius of the author of the BATH GUIDES have been long and universally acknowledged ; and if any thing could add to the literary fame which Mr. A. has so justly acquired, it is the motive that gave rise to the present publication : which, to use his own expression, is to set innocence on its guard, and to promote the cause of virtue. The history of the Farmer's Daughter is short and simple, but, according to our author's account, founded on fact. She is seduced by a military officer, and afterward deserted by him ; filled

* The antient name of Corfica.

with anguish, shame, and remorse, not without some remains of love for the destroyer of her innocence, she leaves her father's house, in search of her perfidious lover, and perishes through fatigue and cold, in one of the inclement nights of the last severe winter.

The versification of this little piece is easy and elegant : but we fear that the united labours of our Poets, Moralists, and Divines, will avail but little towards lessening the number of seductions, unless the virtuous part of the FEMALE SEX, instead of encouraging and caressing rakes and libertines, will shew a decided and marked contempt and abhorrence of the violators of female honour, and the infringers of the most sacred rights of society.

Art. 32. *The Gamiad*: a Poem. Addressed to T. W. C. Esq, M. P. To which are added, some Poetical Sketches, the Virgin Offspring of an Infant Muse. By Candour. 4to. 1s. Boag. 1794.

The object of this rhyming complaint—for a poetical satire we cannot call it,—is some great landholder, who, if we are to credit the complainant, has exercised his power in a very arbitrary and oppressive manner for the protection of his game.—The complaint, whether just or otherwise, does not come before our court. All that it is necessary for us to say is, that the brief is not drawn up in a manner very likely to interest the court either in favour of the plaintiff or his cause. With respect to the rest of the pieces, we do not well know what to make of the *virgin* offspring of an *infant* muse: but the scraps of verse, to which the writer has prefixed this character, are too insignificant to merit notice, even as the first chirpings of an unfledged bird of Parnassus.

Art. 33. *A Poetical Epistle to a *Prince*. 4to. 1s. Parsons, &c. 1795.

The first part of this performance contains a “biting” satire on past indiscretions: but, towards the end, the angry bard grows more lenient, and promises (on reformation,) to drop the rod, and to assume the weapon of panegyric:

‘Then will I join to hail the auspicious day,
That shall thy virtues to the light display;
When with a pleasure unattain’d before,
Each tongue shall bless thee, and each heart adore.’

We hope and trust that this time will come, which the writer seems to anticipate with a degree of pleasure that may, perhaps, animate him to excel the present specimen of his poetic abilities, in respect to correctness and elegance.

Art. 34. *Touchstone*; or, the Analysis of Peter Pindar: with Curfory Remarks on some modern Painters, &c. 8vo. 1s. 6d. Crosby. 1795.

Various writers, by no means superior in poetic ability to Peter Pindar, are perpetually aiming their angry shafts at him. Some of them, years ago, setting up for prophets as well as poets, ventured to

* On internal evidence, every reader of this epistle will fill up the superscription to the R—l Inhabitant of C—k—n House.

foretell

foretell his speedy consignment to oblivion : but, if they really deemed this a just sentence, in regard to his literary existence and fame, why do they, by means of their own performances and public attacks on his writings, endeavour to keep him out of the gulph ? Why then absurdly act in opposition to their own predictions ?

The least exceptionable part of this satiric production (next to the handsome printing,) is, in our apprehension, that which contains the author's observations on most of the principal painters of the present age, who have figured in this country ; in which he sharply censures the very *free* criticisms on some of them, [particularly on Wright and West] which have been occasionally thrown out by P. P.—who is himself an artist, and frequently finds amusement in the exercise of the pencil ; and here our author embraces the opportunity of retaliating on the modern Pindar, by a severe attack on his favourite, Mr. Opie *.

Art. 35. *Poems on several Occasions.* By Mrs. Darwall, formerly Miss Whately. 8vo. 2 Vols. 6s. Boards. Lowndes. 1794.

The character of these pleasing little volumes may be expressed in a few words. Without any uncommon flights of genius and fancy, the author expresses natural sentiments, chiefly of the tender kind, in smooth and easy verse. If the reader's feelings should not be fired into rapture by " words that burn," they will be agreeably soothed into sympathy by the harmonious strains of a gentle muse. The soft beauties of nature, and the tender sentiments of the heart, are the writer's favourite themes ; and the poetical strings which accord with these she touches very agreeably. The general air of these pieces is so uniform, that, in presenting our readers with one short extract, we shall give them a tolerably correct idea of the writer's talents. We shall select the following lines :

' ON HEARING A BLACKBIRD SING EARLY IN MARCH.

- ' Welcome sweet harbinger of spring !
Thou softest warbler of the grove !
Thou bid'st the dreary woodlands ring
With strains of music, joy and love.
- ' Tho' scarce a swelling bud is seen
To deck the hedge-row, shrub or tree ;
Tho' nature boasts no vivid green,
Yet is gay spring announc'd by thee.
- ' When, rising from th' unblossom'd spray,
Thy sooty fav'rite meets thine eye,
How quick thou wing'st thy liquid way,
Regardless of the stormy sky !
- ' True love, and well-try'd faith, can bear,
Unmov'd, the chilling wintry blast,
Sing o'er the scanty hard-earn'd fare,
Nor e'er regret the sunshine past.'

* Most of our readers have probably heard that this ingenious artist, who very early mounted to considerable eminence, was first introduced to public notice by his friend and constant patron P. P. Esq.

Except a pretty dramatic pastoral entitled *Valentine's Day*, these pieces are all short and detached, in the form of epistles, odes, sonnets, songs, and elegies. A few sonnets in the style of elegant simplicity, written by two young friends of the author, are added at the close of the second volume.

Art. 36. *Attica*: or the Advantages and Disadvantages of a Popular Government. Adapted to the present Posture of Public Affairs. 8vo. 1s. Lowndes. 1795.

In former times, when we were young, we remember it was the fashion to admire the ardent spirit of liberty which animated the Grecian Republicans. Athens was a name, at the mention of which every youthful bosom glowed with delight, contemplating it as

"The pride of smiling Greece and human kind."

In the present *more enlightened* day, this juvenile passion for liberty is discovered to be founded in vulgar error; and Attica must now be regarded by our youth as an object, not of admiration, but of aversion. This is the spirit of the present poem. The author, in rhymes not altogether despicable, inconsistently endeavours to do credit to the British Constitution by placing it in *contrast* with the free states of ancient Greece; as if the former were the more valuable, the less it resembled the latter in their characteristic features of liberty.

Art. 37. *Discord*: an Epic Poem: Occasioned by observing the present Troubles in France. By Henry Fisher. 4to. pp. 36. 2s. Printed at Doncaster. Rivingtons, London. 1794.

Never was the august title of *epic poem* more disgraced than by its application to these verses. They are, in truth, nothing better than the bombastic rant of political phrenzy against anarchists and reformers.

Art. 38. *A Poem written towards the Close of the Year 1794*, on the Prospect of the Marriage of the Prince of Wales. By the Rev. J. Hurdis, B. D. Professor of Poetry in the University of Oxford. 4to. 1s. 6d. Johnson. 1795.

We have hitherto given, with sincerity, our "heartly commendations" of the poetry of Mr. Hurdis.—If, on *this* occasion, we must be more niggardly of our plaudits, we hope it will not be ascribed to any decrease of our favourable disposition towards this ingenious writer, but rather to his improper mode (as we conceive) of treating a delicate subject; in which, strange as it may seem *on such a theme*, the angry politics of the times have taken place of that simplicity and affectionate tenderness for which his gentle muse had been distinguished. We can have no objection to his warmest effusions of loyalty, and zealous attachment to the cause of his country, in opposition to every foreign and domestic foe: but we cannot approve the introduction of so many of the *terrible Graces*, into a poem wearing so festive an aspect; and in which no unpleasant imagery ought to have been admitted. His wild invocation to the "Great God of Battles," p. 5, and all the subsequent pourtraiture of the "wreck of matter, and the crush of worlds," might well have been spared,

Art. 39. *Private Life*; a moral Rhapsody. Written at a Gentleman's Country Residence. By Henry Moore. 4to. pp. 20. 1s. 6d. Law.

This

This is one of those moderate performances of which the mediocrity, while it screens them from severe censure, denies them the tribute of warm commendation. Thus much, however, we may say in its favour, —that, without entire originality, the sentiments are just and moral; the imagery, though sparingly scattered, is pleasing; the diction is somewhat raised above simple prose; and the numbers are not inharmonious.

Art. 40. *Fashion*, a Poem. 4to. 2s. Cadell jun. and Davies. 1795.

That the present fashionable manners are in many respects very censurable, and a proper object of satire, must be allowed by every man of observation and reflection: but the poet, when he sits down to write, ought to consider that other qualifications are necessary to insure him success, besides a judicious choice of a subject; and critics may be so unreasonable as to expect, in a satirical poem, acuteness of observation, an extensive knowledge of human life and manners, and a quick perception of impropriety and indecorum, illumined by wit, or embellished by humour. In the poem before us, we see nothing to applaud besides the goodness of the author's intentions. The versification is insipid, languid, and sometimes incorrect; and the observations are trite. After having laboured through the 34 pages of which the work consists, we have not met with a single passage which can charm by elegance, please by sprightliness, or even arrest our attention by novelty.

The following sober address to the ladies of Great Britain will, we fancy, confirm the judgment which we have passed, in respect of this author's poetical talents:

' Daughters of Britain, take a friend's advice,
Be not in trifles scrupulously nice.
It fetters down the soul to cares minute,
And oft retards some more belov'd pursuit:
It sacrifices joys of noblest kind,
To sordid things, beneath a well-taught mind,
That knows her mortal partner, sprung from earth,
Should ne'er make her forget her higher birth.
One rule, meanwhile, to heed, Oh, do not fail:
O'er filthy modes let cleanliness prevail.
What do I see! that once attractive mouth,
Whose radiant smiles erst charm'd each wond'ring youth,
Is now alas! by pungent dust disgrac'd,
Vile snuff its loveliness has quite defac'd.
The roseate tints are vanish'd; brown succeeds,
Of deepest hue, and beauty captive leads,
Besmear'd, inflam'd, disarm'd of all her power;
I scarce can recognize the wither'd flower.'

Art. 41. *England preserved*: an Historical Play in Five Acts, as performed at the Theatre Royal Covent Garden. Written by George Watson, Esq. 8vo. 2s. Longman.

One of the most frequent mistakes, and the greatest, of the writers of tragedy of the present century, has been in the choice of their subjects. Many of them have indeed involved the fate of princes, and what are called *heroes*: but few have understood or developed (Vol-

taire perhaps alone excepted) the grand truths on which the happiness of mankind depends.

The tragic writer, who first shall seize these truths, and display them in all their sublime consequences, will astonish both reader and spectator, and will rank among the first of poets. An attempt like this has been made by the author of 'England preserved:' but whether on true principles, or on destructive prejudices, the language and incidents of the tragedy will best explain. The play is but a feeble performance, though not destitute of poetic ideas; and is therefore incapable of any great degree of good or harm. That the author intended to do good we can readily believe; for the examples of good intention, in mistaken men, are too numerous to be questioned. Granting, therefore, that *war* is a *good*; that a man, who is ready to plunge his sword into the hearts of all who shall dissent from him in action or opinion, is a hero; and particularly that France breeds such a pestiferous swarm of wretches, that to sweep them from the face of the earth would be the summit of virtue; grant, in short, that contention, hatred, revenge, and a thirst for blood, are beneficent passions; and the play, it is true, will still be dull, but we shall find that the author is ardently intent on inculcating this morality. We do not speak in the bitterness of reproach; for we are well aware that he has but imbibed those lawful prejudices, of which so many hundreds of thousands of human beings have lately been the sacrifice. It is strange that men should persist in imagining, that to inflict all the miseries which they have the power to inflict on each other is the true means of removing those miseries, and the sole medium of happiness. Such, however, is their persuasion; and all that reason can do is to shew them the facts, as often as possible, leaving them to produce conviction; which, eventually, they inevitably will produce.

Mr. W. has, intentionally, made his play a continued allusion to the events of present times: of which the following scene is an instance.

Enter a MESSENGER.

Messenger.

My Lord Protector, joy!

The host without are of your kindred, friends,
Who, flying from the tyranny of France,
Yield up their swords, confiding in thy truth,
And hail prince Henry, their liege Lord, and King!

Winchester. High heav'n, be prais'd!

Protector.

Submission so well tim'd

Must make atonement for their past misdeeds.

Admit the chiefs. But say, who leads them on!

Messenger. I caught the tidings from the gen'ral voice.

But all, my Lord, cry out Earl William's name.

[*Retires.*]

Protector. My son, my eldest hope, my hero come!

Then Pembroke's heart is whole. My spirits flow

One way. The ruler's duties press not now

Against the parent's. I am doubly strong.

Yet, for a while these feelings must I check,

And probe his spirit to the very quick.

My soul yearns on the boy. Good friends, forgive

These strong emotions.

Winchester.

• *Chester.* We partake thy joy.

• *Winchester.* Thus may just heav'n lead ev'ry subject home,
In peace, and love, to form one flock again!

• *Re-enter Messenger, introducing EARL WILLIAM and Knights, who make submissions to PEMBROKE.*

• *Messenger.* Behold, my Lord, the Barons here attend.

• *Protector.* Earl William Mar'schal, and ye Knights arise.

• *Earl Will.* Oh! my father, (*approaching with eagerness.*)

• *Protector.* My Lord, as Mar'schal (*coldly.*)

Of England, 'tis my duty bids accept,
And prize thy services. A father, Sir,
Knows not of state necessities; he feels
As well as judges, keenly feels: and, when
A son pulls down that image of respect,
That nature hath infix'd on filial breasts,
The father bears a sting so sharp, a wound
So deep indeed, that words of penitence
Must long, long vibrate on his deaden'd sense,
E'er they can touch his soul, and pour the balm,
That filial tenderness, alone, can give.
Five sons I have, and thou, of all the five,
Hast been the one, to wound my aged heart,
Canc'ling the peace thy brethren's love bestow'd.

• *Earl Will.* Oh! Sir, these words are worse to me than death.

Heav'n knows how much I venerate my Sire.

That life thou gav'st, for thee, I'd yield with joy.

• *Protector.* Thy deeds have greatly prov'd this solemn truth.

'Twas filial love that tore thee from my side,
Sent thee to league thyself with England's foes,
And guide the battle's blind, impetuous rage,
Tho' I stood victim of the doubtful strife!

• *Earl Will.* Blot out remembrance of such dire events.

With John, oppression's lawless reign hath ceas'd
And all resentment's buried in his grave.

But when he broke the charter we obtain'd,
When forth to war he led his hireling bands,
Mark'd ev'ry footstep in his subjects' blood,
While desolation followed where he went,
Our castles smok'd, our wives and children bled,
And suppliant mis'ry knelt and wept in vain—
What medium could a free-born spirit keep?

• *Protector.* He might have died to guard his native rights,
And not have sold them to a foreign lord.

I knelt, no minion of despotic pow'r.
Deep in my heart, our liberties I held,
But saw, with shame, this Isle betray'd to France,
And tremb'ling stood aloof, to catch the time,
When I might act, and save our sacred cause.

• *Earl Will.* But my impatient nature—

• *Protector.* What! impatient?
In private strifes, men may be testy now,

And now, be calm. A nation's welfare rests
Not on a temper's turn.—Thou shew'st thine age.

' *Earl Will.* Father, I stand in conflict with thy words,
Like the slight reed against the northern blast.
Yet, by the blood I'm ready now to shed
In Henry's cause, I firmly swear to heav'n,
I meant my country's good in all my deeds.

' *Winchester.* Nay, look, young man, thro' fields where freedom [dwelt,
And independence scorn'd all foreign yokes,
E'er yet thy rashness threw our all at stake,
And see the sad reverse of former times ;
See, where the stranger o'er our fruitful fields—

' *Earl Will.* In pity stop, thou strik'st upon a string
That vibrates to despair. Disgraceful day
That saw us leagued with France ! 'Twas madness all.
For as the eagle gazes on the sun,
Till ev'ry object shews to him in fire,
My fancy, warm'd by freedom's fiercest flame,
Imag'd her form, where she alas ! was not.
I've wak'd from faithless dreams, to horrid truths,
To curse delusions that have damn'd my fame.

' *Protector.* My son, my son ! and hast thou found the faith
Of France, the tainted Herculean robe,
A pledge of peace—to torture, and destroy ?

' *Earl Will.* Oh ! father, trust thy blood, that fills my veins.
Believe me true, by these a soldier's tears,
Thus let me hide my face upon thy breast.

' *Protector.* My boy, my hero ! thou once more art mine,
Thy nature, pure, ingenuous as before,
Too fix'd in honor for deceitful times.
Be thus, my William, ever next my heart,
My prop, my comfort. Had'st thou known the force
Of love parental, thou had'st never left
These aged arms ; but well, well, well my griefs
Are o'er, and now they will but heighten joy.

' *Earl Will.* My father, and my own true countrymen ?
Oh ! blest exchange for false unnatural friends !
I would not yield these feelings for all France.
Away, seditious spirits ! who shall dare,
Again exhaust this cup of kindred peace,
And plant dissention in our happy isle ?

' *Protector.* Now, to our stations, lords. The crisis comes,
The awful crisis of our England's fate.
Ye, whose hearts beat but for your native land,
Be firm, repress vain boasts, delusive hopes,
And let us rather contemplate misfortune ;
Not thence to sicken, and make cause of fear,
But, to attune our spirits to the times,
And fix at that sublimity of courage,
That can admit no conqueror—but death.

' *Chester.* This patriot energy will orce success,
Tho' host on host oppose.

' *Protector,*

* *Protector.*

Be patient still.

We must advance, in one united tide,
 Slow, and impressivè, like the gen'ral swell
 Of Ocean, rolling to its boundary cliffs,
 And not, like torrents of dissolving snow,
 Destructive, but exhausted, as they fall.
 All then, to arms! Hence, banish'd be repose,
 Hence, be our mansion on the tented field,
 And all our business, war; till that great day,
 When England's rescu'd from a foreign yoke!

[*Flourish.—Exeunt.*]

How far the repentance of the protector's heir is a parallel case, as it is certainly intended to be, with the reconciliation that is rumoured to have been effected between persons of still higher rank, must be left to facts; which are too recent to need recapitulation. The author, as we have been informed, is young, and has been honored with patronage of the very first order: it is possible that he may hereafter be actuated by a different impulse, and we should not be surprized to find him writing on principles no less dissimilar.

Art. 42. *Ode to the Hero of Finsbury Square*; congratulatory on his late Marriage, and illustrative of his Genius as his own Biographer; with Notes referential. By *Peregrine Pindar*, Gent. 4to. 2s. 6d. Herbert. 1795.

Extraordinary men, especially extraordinary booksellers, have always been deemed fair game to authors; and Mr. Lackington being an extraordinary character in all the above respects, [as man, as bookseller, and, moreover, as author *], he cannot think it unreasonable if he be required, in a dearth of subjects, to subscribe himself for the general good of the trade. He has been seized by one of the fraternity,—a writer of some drollery,—aided by the engraver, who has sketched a sarcastic and laughable frontispiece.

Art. 43. *The Secret Tribunal*: a Play, in five Acts. By James Boaden, Author of *Fontainville Forest*. As performed at the Theatre Royal, Covent Garden. 8vo. 2s. Longman. 1795.

The fable of this tragedy is founded on some incidents related in Herman of Unna, a tragic romance of Professor Kramer†. Herman, nephew to the duke of Wirtemberg, and in love with Ida, is apprehended in a forest with a bloody weapon in his hand. The duke had been assailed by assassins, and Herman is suspected and imprisoned. Ratibor, brother to the duke, had hired the murderers; and, by executing Herman as the ostensible criminal, he hopes to enjoy the throne. He has also bribed a physician to poison the duchess, and, having vainly endeavoured to corrupt Ida, he accuses her of giving the poison. Thus it happens that the two lovers, like Olindo and Sophronia, are placed in bonds, and brought to the very point of death; when the evidence of Badendorf, a physician, and of a sword

* See our account of the history of Mr. L.'s life, written by himself; Rev. N. S. vol. vii. p. 207.

† See Rev. N. S. vol. xv. p. 21.

which Herman had taken from the assassin, transfers the whole guilt to Ratibor, who is condemned by the Secret Tribunal; while the two lovers are consequently freed, and made happy.

The style is simple (a *new* and a *great* merit): the incidents, the situations, and the pageantry, are well calculated for stage-effect; and the first scene in the fourth act, between Holstein and Ida, has some pathetic excellence: but, in general, the characters are poorly drawn, and the dialogue is uninteresting.

A M E R I C A.

Art. 44. *A Letter from Pennsylvania to a Friend in England: containing valuable Information with respect to America.* By L. J. Jardine, M.D. 8vo. pp. 31. 1s. Dilly. 1795.

The valuable information contained in this pamphlet consists, chiefly, of comparative views of the several plans which offer themselves to a new settler in America for the choice of a situation, and an account of the expences attending house-keeping, within twenty or thirty miles of Philadelphia. Dr. Jardine, after having visited several different parts of the country, in order to fix on a situation, gives it as his opinion that Pennsylvania is the most healthful state, and that Northumberland is by far to be preferred to all the other counties of Pennsylvania, as it is more healthful, and better situated with respect to the whole of the United States. This situation he describes as follows:

‘The neighbourhood of the Forks of the Susquehanna appeared very eligible, on account of the healthfulness of its situation, and its proximity to so large a river. We then employed ourselves in examining the tracts near the town of Northumberland. The land is in part cleared on both branches of the river, within the distance of eight or ten miles from the town. Within about two miles of the town it is not to be bought under four or five pounds *per* acre. At a greater distance, from three to two pounds. The whole of this land is exceedingly good, and fit both for corn and grazing, particularly the latter, on account of its being on the river. The land at the distance of about two miles from the town, and the same from the river, in an uncleared state, may be bought for a guinea *per* acre. The ready market both for wood and produce makes this a very desirable situation. The mere article of wood, within three miles of the town, will more than pay all the expences of clearing. This is a very populous neighbourhood.

‘The expences of this situation would be nearly these: 100 acres (which it seems are sufficient) at 3*l.* *per* acre, 300*l.*—100*l.* or less to be advanced at first, and the remainder in small sums, paying legal interest: but to those who can advance the whole, considerable allowance is made. Labour is procured at about two shillings a day; but labourers are scarce. The house and barn would cost about 200*l.*; and the stock, at first, about 100*l.* Families, while the house, &c. are preparing, might be accommodated with houses, or lodgings, at Northumberland, at a very moderate rate. Having gained this information, we lost no time in setting off again for Philadelphia, with a view to ascertain, as soon as possible, the price of land in other situations.

adons. Having heard much of the land in Lancaster county, we returned that way; but we were soon satisfied respecting the land in that and the other counties through which we passed; as the price of it was from six to twenty pounds *per acre*, even at a considerable distance from the Susquehanna.'

Concerning the state of parties in America, Dr. Jardine writes that political debates run pretty high; that the federalist party have much the same disposition as the court party in England, but that the anti-federalists are too numerous and strong to suffer any encroachments on the liberties of the people. He adds that both equally rejoice in the successes of the French. Several other remarks and details are given in this letter; from which it pretty clearly appears that the difficulties, attending emigration to America, are greater than many have supposed.

POLITICS, &c.

Art. 45. *The Natural and Constitutional Right of Britons to Annual Parliaments, Universal Suffrage, and the Freedom of Popular Association*: being a Vindication of the Motives and Political Conduct of John Thelwall, and of the London Corresponding Society in general. Intended to have been delivered at the Bar of the Old Bailey, in Confutation of the late Charges of High Treason. 8vo: pp. 96. 2s. Symonds, 1795.

It is the unquestionable right of free born Britons, when legally accused of any crime, to be heard in their own defence:—but experience has fully proved that it is more advantageous to the party accused, as well as more eligible for the public, that his defence shall be made by proxy, than in his own proper person. Weighty reasons might be assigned for this;—even in the case in which the person, against whom the charge is brought, possesses talents which might well enable him to become his own advocate. Notwithstanding Mr. Thelwall's eloquence, improved by a habit of popular speaking, we apprehend he has no reason to complain that his cause was transferred from his own hands to those of the able and upright pleaders who so eminently distinguished themselves, on the part of the prisoners, in the late state trials for high treason. Perhaps, too, the public may be of opinion that, after the full report which has been given of their pleadings, and of the whole process of the trials, it is not probable that much important matter respecting these prosecutions can yet remain to be disclosed. Mr. Thelwall, however, thinks it right, after his honourable acquittal, again to present himself before the bar of the public in his own person, by publishing the speech which he intended to have delivered on his trial; and his vindication will be found to exhibit many things respecting both the general cause and individual case of Mr. Thelwall, with a degree of force and energy which, while it displays in a favourable light the writer's oratorical talents, may serve to establish in the public mind the fullest conviction of the equity of the verdicts in question, and of their importance to the preservation of public freedom. Circumstanced as Mr. T. has been, it is not to be expected that, with his ardour of temper and command of language, he should be capable of writing without some

portion of acrimony. The work, however, not only has considerable merit as a political oration, but states, with great strength of argument, several important points in which British freedom is essentially interested;—particularly the question concerning parliamentary reform.

Art. 46. *Two Letters addressed to Sir William Dolben, on the Subject of the Sunday Bill, now pending in Parliament. To which is subjoined another Letter containing Heads of a Bill for the Repeal of the Ten Commandments.* 8vo. pp. 50. 1s. 6d. Bew. 1795.

The incongruity of instituting a law for the stricter observance of the Sabbath among the lower orders of the people, while the neglect of the public offices of religion is rapidly increasing among the great, is a very fair subject of ridicule. The writer of these letters seizes the occasion of the Sunday-bill, lately brought into parliament, to expose this inconsistency. His proposal is, a general tax on absence from divine service, which should fall on the rich in proportion to their property, with an option of compounding for a certain sum; every person to be assessed for the whole fifty-two Sundays, that the proof may be thrown on him on the testimony of the minister of the parish; or, in case of sickness, of two domestics. Reasonable as this plan may appear to those good old fashioned people, in whose brains the two ideas of *Sunday* and *going to Church* have been so long associated as to appear naturally inseparable, we are apprehensive that those free spirits, who feel themselves disencumbered of these vulgar shackles, would deem such a tax an intolerable infringement of natural liberty.

The wit of this publication will be chiefly found in the third letter, which is a republication of an ironical proposal for setting aside the obligations of the ten-commandments, drawn up in the form of a bill for their repeal.

Art. 47. *The Spirit of John Locke on Civil Government, revived by the Constitutional Society of Sheffield.* 12mo. 1s. 6d. Symonds.

The discourses of the celebrated Locke, on Government, when they first appeared, contributed greatly towards the support of the revolution in 1681. This publication, with others written in the same spirit, were at that time thought so valuable, that the author was promoted by King William to the office of master of the Mint; and a pension of a thousand pounds *per annum* was conferred on him by parliament. Notwithstanding the contempt with which some writers have of late affected to treat the name of Locke, this work has ever since stood high in the estimation of all consistent friends to the British constitution, which owes its existence to the political principles maintained in this and other similar writings. The constitutional society at Sheffield, whatever other occasions of offence they may have given, certainly cannot offend the rulers of a free people by the circulation which they give to the knowledge of such principles, by publishing in a cheap form an abridgement of Locke on Government.

Art. 48. *A Letter to the Friends of the People, at the Free Masons' Tavern, associated for the Purpose of obtaining a Parliamentary Reform.* 8vo. 6d. Symonds.

This

This letter bears date Feb. 24, 1795. We know not the precise time of its publication, but it did not fall into our hands till August. Its design was to expostulate with the leading members of the society, on account of the suspension of their patriotic proceedings at that critical season, and to rouse and animate them to a vigorous prosecution of the grand purpose of their association. The writer discusses the subject with becoming seriousness, warmth, and energy. The society have since publicly accounted, very satisfactorily, in our opinion, for the *pause* which excited so much alarm in the mind of this their apprehensive correspondent. They have now, with a proper spirit and due decorum, resumed their deliberations, &c. and have laid before the public their *Plan of Parliamentary Reform*;—of which we intend, at a future opportunity, to take more particular notice.

Art. 49. *An Appeal to the Manufacturers, on the present State of Trade, &c.* 8vo. 6d. Printed at Birmingham, 1795.

Calculated to evince the alarming decline of our manufactures, and the decrease of trade, particularly at Birmingham, &c.; whence this obvious conclusion is drawn, 'that peace is the one thing needful for the promotion and preservation of the prosperity of this kingdom.' It also appears (*facts* being the only data for such inferences,) 'that in the West-riding of Yorkshire, 1,453,758 yards of cloth were manufactured *less* in the year 1793, than in 1792.' If our readers require any comment on this unwelcome report, we refer them to what the author of this *appeal* here offers in support of the representation which he has made, respecting the present distresses of our poor, unemployed, mechanics and manufacturers. In the course of his remarks, the patriotic appellant glances at those statesmen, and others in power, who, in their eagerness for the justification of ministerial measures, have professed to discredit the melancholy accounts of the decay of our trade, that have lately been brought forwards by the advocates for Peace,—the great source and nursery of trade, of the arts which make society comfortable, and of the wealth by which governments are supported.

Art. 50. *Observations on the Life and Character of Alfred the Great.* 8vo. 6d. Eaton. 1794.

A course of Lectures on English history was read, some time ago, at Lyon's Inn. This pamphlet contains nearly the substance of two of those lectures, and exhibits a well-merited eulogium on the truly illustrious Alfred; who was indeed an honour to sovereignty, and to human nature! He alone, says this writer, 'is entitled to the character of a great monarch, who makes the happiness of his people the grand aim and ultimate end of his administration:' but the character of ALFRED (notwithstanding what is observed in our Review for last August, p. 441.) stands too high in the records of TRUTH and VIRTUE, to receive any addition from us, or from the author of the little tract now before us.—Yet it may be very right that the memory and example of so excellent a prince should be repeatedly presented to the notice and admiration of mankind.—How superior does HIS conduct, both as a Man and a Magistrate, appear to that dishonest artifice and chicanery which often pass on the world as *political wisdom*!

MEDICAL, &c.

Art. 51. *Thesaurus Medicaminum*. A new Collection of Medical Prescriptions, distributed into twelve Classes, and accompanied with pharmaceutical and practical Remarks, exhibiting a View of the Materia Medica, and Practice of Physic, both at home and abroad. The second Edition, with an Appendix and other Additions. By a Member of the London College of Physicians. 8vo. pp. 412. 6s. 6d. Boards. Baldwin. 1794.

The former edition of this volume, published in 1791, unaccountably escaped us; and we are glad to have an opportunity of repairing that deficiency in noticing the second edition of what we think an useful work. It is true that collections of *formulae* do not rank highly among medical works, because a person who is properly acquainted with medicines, and with their pharmaceutical as well as medicinal qualities, will generally be able to direct their application according to his own particular intentions, better than can be done by a general prescription; and as to the instruction given by the arrangement of such a work under the different heads of medicinal operation, it must be trivial indeed to the well-informed practitioner, and hazardous to the medicaster. Nevertheless, the suggestions of uncommon and efficacious remedies taken from authors of credit, together with information concerning the dosing and mixture of the less usual articles of *materia medica*, cannot but be occasionally useful even to the most experienced of the faculty; and a copia of elegant and efficacious compositions, even of the most common medicines, is but too much a desideratum with many when they assume the highest department of the profession. All these things are afforded by the publication before us; which likewise contains many valuable remarks with respect to the use and exhibition of medicines, and, as far as we have examined, may be safely praised for its accuracy and judgment. Its arrangement seems as little liable to exception as could easily be devised.

The circumstance of all the *formulae* being given in English only is defended, in the preface, in a manner that shows a consciousness of some need of defence. As the author disclaims every idea of having made his collection for the use of good women and empirics, and limits it to 'such as are regularly brought up to the medical profession,' we think his leading consideration ought to have been, what mode would be most useful to them? and the *uniformity* arising from having the prescriptions, as well as the remarks, in English, was little to the purpose. We do not quite agree with him that 'no one who has gone through the accidence will be at a loss to turn them, at the bed-side of the sick, into *medical Latin*;'—on the contrary, we believe that very tolerable classical scholars would often be at a loss for clear and authorized expressions relative to the composition and administration of medicines. A more serious objection is, that the *English names* of some articles give not the least insight into their *Latin names*; and the reader is therefore left to find out the latter as well as he can from some other book. For instance, if he wants to adopt the infusion of *hedge-hyssop*, copied from Haftmans, why should he be obliged to go to his Lewis, or other work on *Materia Medica*, for the word

word *gratis*, which he must employ in his prescription? How far the continued use of the Latin language for medical purposes be right or wrong, is another question: but, while it is the language of prescriptions, the prescriber should be made as familiar with it as possible; and the present collector must excuse us if we be not perfectly convinced that, in giving all his formulæ in English, he had no other class of readers in view than those 'regularly brought up to the medical profession.'

The appendix subjoined to this edition contains some chemical preparations not given in our dispensaries. Many of the additional articles in the body of the work are derived from the *Dispensatorium Fuldense*. See Rev. vol. lxxix. p. 624.

Art. 52. *Formula Medicamentorum Selecta*. By the Author of *Maniacal Observations* *. 12mo. pp. 58. 1s. 6d. Murray, &c. 1795.

This work is in some degree connected with the preceding, since it refers to it, and professes to be compiled for the purpose of obviating the defect of the former in being written in English instead of Latin. Concerning that defect we have given our opinion; and we can by no means accede to the tragical denunciation of mischievous consequences likely to result from it, which the preface of the present work contains. Be this, however, as it may, the small publication before us can claim very little of the merit of the former, being a bare transcript of common formulæ, without a single remark or authority. Its classification is likewise very imperfect, and even absurd. What should we understand by the title *Pyretica* from its etymology? and who would expect to see under it some of the very same articles as appear under the subsequent class of *refrigerantia*? That of *lithontripica* contains *uva ursi*, and some of the balsamics: several of them are of the old school, denoting secondary instead of primary operations. As to the Latin, it is as bald as any on the apothecary's file, and in many places incorrect; as it would be easy to point out, were it worth while. In short, if it be the fault of the former work to teach too much, it is certainly that of *this* to teach little, or nothing.

Art. 53. *A Dissertation on the Diseases of Prisons and Poor-houses*; published at the Request of the Medical Society of London, having obtained the Premium offered by the Society for the best Essay on this Subject. To which is added a singular Case of *Præternatural Fermentation*, with Remarks on the Phenomena that occurred. By John Mason Good, F. M. S. 12mo. pp. 180. 2s. 6d. Boards. Dilly. 1795.

This is a plain practical treatise on a subject of much importance, in which the writer seems to have had considerable personal experience. After some preliminary observations, with a brief literary history (as it is oddly called) of the establishments in question, the writer proceeds to divide the diseases on which he is to treat into those which are introduced into prisons and poor-houses, and those which are generated there. Of the former, the chief are stated to be

* We suppose the author means 'Observations on Maniacal Disorders,' by William Pargeter, M. D. See Rev. N. S. vol. xiv. p. 334.

ulcers, the venereal disease, and the itch; of the latter, 1. cutaneous eruptions, especially scalled-heads; 2. rickets and worms; 3. fevers of different kinds. In going over these several particulars, many rational and useful remarks are given with respect to the prevention and cure of the diseases prevalent in these abodes of wretchedness. Another section treats on the site and regulation of prisons. A great proportion of the facts adduced is derived from Mr. Howard's invaluable works: but a judicious use of them is made by the writer, who has likewise added several observations of his own, particularly in the strictly medical part.

With respect to the case of præternatural foetation, (which we think would with more propriety have appeared in the memoirs of the society before which it was read, than annexed to a practical work on so different a subject,) it relates to a delivery of twins, the first of which was remarkable for the singular defects in its structure. The child was born alive, but died in about ten minutes. The conclusions drawn by the writer from the extraordinary appearances here particularized, relate to their influence on the much-agitated question, whether the human foetus be nourished by the *placenta*, or by the *liquor amnii*. In the present instance, it is obvious that the only mode of nutrition must have been by means of the latter; which proves, at least, the possibility of the thing. At the same time, so large an organ as the placenta, and its usual connection with the foetus, could not have been contrived to no purpose. Mr. G. seems to concur in opinion with Dr. Darwin, who supposes the use of the placenta to be that of conveying oxygene to the foetus; and, in order to get over the difficulty arising from its defect in the present case, he supposes that the foetus has also a power of separating oxygene from the *liquor amnii*.

Art. 54. *Considerations on the Medicinal Use, and on the Production of Fætitious Airs.* Part I. By Thomas Beddoes, M. D. Part II. By James Watt, Engineer. The second Edition. 8vo. pp. 212. 3s. 6d. sewed. Johnson. 1795.

It is with pleasure that we find, from the additions made to the new edition of this work, that trials are going on, in the application of *pneumatic medicine*, which may be expected, in a reasonable course of time, to ascertain what it is capable of doing towards the cure or relief of diseases. Several of the additional cases will afford matter for reflexion. The most remarkable is that of the Rev. Mr. Atwood, related in his own journal. This gentleman, who laboured under a very ill-conditioned ulcer of the leg, which obstinately resisted other medicines external and internal, was in a moderate space of time entirely cured by the inhalation of oxygene air. Some cases of the application of powdered charcoal, in poultices, to putrid and fetid ulcers, are also deserving of notice:—but, as we doubt not that our medical readers will prefer the accounts at large of such novel and curious experiments to any abridgment of them, we shall content ourselves with thus announcing and recommending the publication.

Art. 55. *Engravings, explaining the Anatomy of the Bones, Muscles, and Joints.* By John Bell, Surgeon, Edinburgh. 4to. 1l. 1s. Boards. Robinsons, London. 1794.

This work is intended to accompany the author's publication on anatomy, of which we have given an account in N. S. vol. xiv. p. 334. The utility of plates in the explanation of anatomical descriptions is sufficiently apparent. Without them, or the subjects themselves, scarcely any idea can be given by words of the visible objects to which they refer. There are, however, considerable difficulties in properly adjusting anatomical drawings to the purposes of accurate science. If, on the one hand, they be merely faithful representations of the individual subject from which they were taken,—the varieties in the human figure, and the changes made by death, will render them, in many instances, very imperfect specimens of what actually exists in living bodies. On the other hand, if they be delineations of a general idea, imagined rather than actually perceived, there is danger lest they should fail in point of accuracy. Hence very few sets of plates have obtained the approbation of the ablest judges; and these have been too expensive, as to be out of the reach of the greater part of students in anatomy.

The work before us has no high pretensions. Its size and cheapness of course preclude grandeur and elegant finishing; an humble utility is all to which it lays claim. The plates appear to be accurately drawn from the subject lying before the eye in the dissecting room; and, where that was tolerably simple and well defined in its parts, they are sufficiently clear and intelligible: but where the contrary prevailed, as in many of the muscular representations, the very inferior style of the engraving has occasioned indistinctness and confusion. On the whole, however, the work appears to us very well worth its price; and, if carefully perused with its explanations, we doubt not that much useful instruction may be derived from it.

We have here twelve plates of the bones, thirteen of the muscles, and three of the joints.

Art. 56. *Practical Observations on the Operation and Effects of certain Medicines in the Prevention and Cure of Diseases to which Europeans are subject in hot Climates, &c. &c. &c.* By R. Shannon, M. D. 8vo. pp. 558. 6s. 6d. Boards. Vernor and Hood. 1794.

If the title-page of this work (of which we have copied only a small part,) had informed the reader that, by the *certain medicines* mentioned in it, are chiefly meant the writer's own nostrums, consisting of antifebrile powders, antifebrile wine, antiscorbutic powders, &c. &c. it would probably have prevented the searchers after medical information from attempting to explore the numerous pages of a bulky compilation, which is for the most part taken verbatim from the works of well known authors. The industry of the compiler, however, merits commendation.

Art. 57. *A Popular View of the Effects of the Venereal Disease upon the Constitution:* collected from the best Writers. To which are prefixed, Miscellaneous Observations, by a Physician. 8vo. pp. 205. 3s. Robinsons, &c. 1794.

The purpose of this work is rather moral than medical. It is to counteract the opinions, too commonly inculcated by rashness or dishonesty, of the trifling nature and easy cure of the disease; and to impress youth, and their parents and guardians, with a full view of all its direful consequences. The design is well displayed and vindicated in the miscellaneous observations prefixed, which state in a clear manner the general evils infecting society from this horrid source, and the necessity of apprizing individuals of their extent. The main part of the book consists of extracts from authors of repute, describing in plain language, under different heads, the morbid symptoms arising from the local and general disease, and their usual event. The mode of cure is not at all discussed, it being far from the author's intention to render patients their own physicians in these cases: on the contrary, he advises the speediest application to the best advice.

We think the design a laudable one, and join with the author in the opinion that "*hæc nosse salus est adolescentulis.*"

NOVELS.

Art. 58. *Secrecy; or the Ruin of the Rock.* By a Woman. 3 Vol. 12mo. 9s. sewed. Lane.

In education, it is the practice of some parents to exercise a degree of tyranny over their children which precludes all free exercise of their own judgment, and even to inure them to unnecessary hardships by means of artificial disappointments and vexations; in order that they may, by this preparatory discipline, be fortified for encountering the real ills of life. This practice is sometimes the effect of systematic speculation; sometimes it is the mere ebullition of pride and ill-humour; and sometimes it proceeds from both these causes united. This latter is the case in one of the leading characters of the present novel; a principal object of which appears to be to represent the mischievous effects of this arbitrary plan of education. In the story, the misanthropic Mr. Valmont, whose favourite maxim is that disappointment should always fore-run pleasure, brings up together a niece and his illegitimate, under the character of an adopted, son, and suffers them to contract a mutual attachment; then separating them with a positive injunction to regard each other only as brother and sister. The youth, Clement, is sent abroad to know and despite the world, but first becomes the affianced husband of his loved Sibella. Many inconveniences and much suffering are the effects of this clandestine engagement. Sibella is forcibly conveyed away by a profligate fortune-hunter, but is rescued by another romantic lover, Murden, her Clement's early friend; who, without any prospect of her love, becomes a hermit for her protection, and at last dies a martyr to his hopeless passion: while Clement is seduced by the splendid charms of a rich widow, and leaves his faithful but wretched Sibella a prey to despair. The story is in some parts extravagantly improbable: but the characters are drawn with great strength; the passions are naturally and forcibly expressed; and, in fine, the production deserves a place of some distinction in the list of interesting novels.

Art. 59. *Orwell Manor.* By Mary Elizabeth Parker. 12mo. 3 Vols. 9s. sewed. Lane. 1795.

This novel is introduced to the public under the patronage of a handsome list of subscribers, and we bring it before our readers as a performance not wholly unworthy of such an introduction. It relates a complete tale of love, of which the incidents are well arranged to produce an interesting effect: it exhibits a considerable number of characters, such as may be easily conceived to have been copied from real life; and the sentiments which it ascribes to them are natural, and often strongly impassioned. The principal faults are in the style, which is negligent, and often grammatically inaccurate.

Art. 60. *The Motto: or History of Bill Woodcock.* By George Brewer. 12mo. 2 Vols. 6s. sewed. Sael. 1795.

Authors commonly adapt their productions to the understandings and tastes of the higher classes of readers, and forget that there are numerous inferior classes, which have as much occasion for instruction, and as much right to be amused, as their betters. The present writer has avoided this error, and has very condescendingly provided a tale, the incidents, sentiments, and language of which are happily suited to the comprehension of those readers who know nothing of the learning of the schools, and the manners of high life. While the gentlefolks are entertained in the parlour with the adventures of my Lord and my Lady, Mr. Thomas may amuse Mrs. Susan in the kitchen by reading to her the natural and interesting history of Bill Woodcock the player; and if the said Mrs. Susan be a good sort of body, she will not like the book the worse for having in it, literally, a sermon on the fear of the Lord.

N. B. The author requests us to desire his readers, in the Latin quotation, for '*fortitior in se*' to read '*fortitior in re*:' but he has left another scrap of Latin in the introduction uncorrected. *Laudare et laudator viro*, should, we suppose, be read *laudari à laudato viro*.

THEOLOGY, POLEMICS, &c.

Art. 61. *Candid Reasons for renouncing the Principles of Antipapal Dissent.* By Peter Edwards, several Years Pastor of a Baptist Church at Portsea, Hants. 8vo: pp. 192. 3s. sewed. Chapman. 1795.

Perhaps there is no subject in the whole compass of polemic theology, which has produced such prolix and tedious publications as the dispute concerning infant baptism. We cannot introduce the present publication as an exception to this remark. It is not, indeed, quite so large as some of the old tracts on this subject, but, in proportion to its bulk, it is equally tedious. We cannot be expected to enter into the merits of this threadbare controversy. Those who wish for the kernel of the author's argument must take the trouble to break through a thick shell of words.

Art. 62. *Sermons on various Subjects.* To which are subjoined Hymns, suited to the several Discourses. By William Peebles, Minister at Weston upon Ayr. 8vo. pp. 456. 5s. 6d. Beards. Edinburgh, 1794.

Those

Those readers of sermons, who are not fond of modern innovations in preaching, will probably be pleased with this volume of discourses; for they retain, in great perfection, the antient system of orthodoxy; and they are drawn up in language and method after the true old puritanical model. The subjects are for the most part rather devotional than contraversial, and the author appears to have written under the influence of what the French divines formerly called *onction*. The hymns annexed are more to be praised for their piety than their poetry.

Art. 63. *The Consistent Christian*, or Truth, Peace, Holiness, Unanimity, Steadfastness, and Zeal, recommended to all Professors of Christianity: the Substance of five Sermons. By D. Taylor. The second Edition corrected; with an Appendix, on Self Examination. 8vo. pp. 100. 1s. 6d. Button.

The author of these sermons appears to have had principally in view two leading objects: to keep his hearers sound in the faith, and to render them 'zealous in good works.' For the former purpose, he relies more on an authoritative appeal to what he calls the plain words of scripture, than on logical argumentation or learned criticism. For the latter, he delivers much serious and practical exhortation and counsel; which, though it may not exactly suit the taste of fastidious critics, will be very acceptable and useful to a numerous class of humble Christians.

Art. 64. *Observations on Burdy's Life of the late Rev. Philip Skelton*. In two Letters to the Rev. Samuel Burdy, A. B. By a Lover of Truth and Common Sense. 12mo. pp. 28. Dublin. 1794.

This observer, strong in his attachment to methodism, but not a Hercules in authorship, having taken offence at certain passages in the Life of Skelton* reflecting on his sect, has ventured to attack the biographer, and through his sides (as the phrase is) to aim some deadly stabs at the character and memory of Mr. Skelton.—By this time, probably, he has repented of his rashness.

Art. 65. *A Vindication of Burdy's Life of Skelton*, in Answer to an angry Pamphlet, entitled, "Observations, &c." in a Letter addressed to its Author, who styles himself "A Lover of Truth and Common Sense." By DETECTOR. 12mo. pp. 59. Dublin. 1795.

A friend of Mr. Burdy, if not Mr. B. himself, has taken up the cudgels, and given the angry *observer* severe chastisement; and, as the latter had violently fallen on Mr. Skelton's memory, his too powerful antagonist has retaliated, with ten-fold vengeance, on the whole methodistic body: who, no doubt, are sorry for the indiscretion of a weak and unfortunate brother.

MISCELLANEOUS.

Art. 66. *Hints respecting the Distresses of the Poor*. 8vo. 1s. 6d. Dilly.

We have perused with pleasure these suggestions of a public-spirited individual, for the relief of the poor in seasons of scarcity of food.

* See Rev. N. S. vol. ix. p. 379.

Here are various hints and proposals for the attainment of this benevolent purpose; most of which, if not all, appear to be very practicable, and attended with no extraordinary trouble. There are among us many persons who possess leisure, and every requisite, for carrying them into execution. The greatest difficulty, perhaps, will be to bring the common people into any tolerable degree of acquiescence with what they may consider as "new-fangled schemes,"—pregnant with no substantial good.—We hope, however, that *trials* will be made.

Among other important ideas here communicated to the public, the use of potatoes, in lessening the consumption of wheat-flour that is not made into bread, is recommended, in several respects; and the different modes in which this wholesome and palatable root may be substituted are particularly enumerated, with plain directions for the cookery of the simplest and cheapest dishes, as potatoe pies, potatoe soups, and potatoe bread; the latter being mixed with a certain portion of wheat-flour.

The potatoe has also been used, instead of wheat, in the making of starch; and we have here an account, founded on *experiment*, of the great utility of this manufacture *.

With respect to the general importance of this publication, as regarding the relief and advantage of the poor, we have to observe, in the words of this benevolent author, that "nothing contributes more effectually to the establishment of good government among the middle and lower ranks of the community, than that species of equality which enables every man by his industry to procure, at all times, the necessaries of life. Without entering, at present, into the sources of those difficulties, which the poor, even the industrious poor, of this country labour under, it must be obvious to every considerate person, who is placed in a situation superior to this class of the community, and who minutely calculates his own expences, that, with the utmost industry, the labouring man must find extreme difficulty to preserve his family from the miseries of real want, not only of the comforts, but even of the necessaries of life. Many labouring men do not earn above eight shillings a week, whilst some individuals will earn a guinea; but happy is the labourer who, upon an average, makes half-a-guinea a week, or twenty-six guineas a year; and many of the poor have a wife and four or five children to maintain. I know it is often urged, that the poor are improvident, and never avail themselves of opportunities of saving a pittance to provide against times of difficulty; such as, being out of work, visited with sickness, or assailed by the rigours of winter. I acknowledge that too many come under this description, but let it be remembered that one drunken or profligate man makes more noise, and becomes more conspicuous, than a thousand starving,

* We have seen a specimen of the potatoe starch, which seemed to answer sufficiently every purpose: but, we fear, a great difficulty, in some parts of our island, will arise from the scarcity of the *dry* or *mealy* kind of potatoe. In the neighbourhood of London, we most commonly meet with the *watery* sort, which is, in truth, good for little, as well as unpalatable.

REV. SEPT. 1795.

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modest,

modest, industrious, and worthy persons; as one eclipse of the sun attracts more observation than the annual brightness of this luminary.'

Art. 67. *Two Plans of the London Dock*; with some Observations respecting the River, immediately connected with Docks in general, and on the Improvement of Navigation. By W. J. 8vo. 2s. Parsons. 1795.

We have here plans and proposals for one or more capacious docks, for the purpose of lading and unlading merchant ships, after the manner of those of Hull and Liverpool, instead of mooring the ships in the river, and laying them to the present wharfs and quays.

At Hull and Liverpool, necessity pointed out the use of docks: but the greatest extent of commerce ever carried on, perhaps, at any port in the world, having been prosecuted under the present state of things in the port of London, we cannot think that the enormous undertaking here proposed can be required. It is true that inconveniences and some losses occasionally happen, in the river; and so they would in the dock; especially in the case of fire.

The proposed situation of these docks is between Wapping and Ratcliff Highway; a situation far less convenient to the present residence of merchants, and the warehouses and shops of tradesmen, than the custom-house quays, and the private wharfs, now in use. The cartage, too, would be increased three fold; while the town is already crowded, and the produce of the country eaten up, by horses.—This publication, however, ought to be perused by our mercantile readers, who are the best judges on such a subject.

Art. 68. *Artless Tales*: By Anna Maria Porter. Vol. II. 12mo. pp. 157. 3s. sewed. Hookham. 1795.

This volume of artless tales, as well as the former, (see Rev. N. S. vol. XII p. 112.) bears marks of a ready invention; which are the more striking as the young author, who informs the public that she is now *sixteen*, cannot be supposed to have written from actual experience and observation. The volume contains three love-tales, in each of which the tender passion is exhibited with most romantic ardour. The impassioned style, in which these pieces are written, will probably render the volume more acceptable to young ladies than to their governesses or parents. The author is, we think, a little mistaken when she says that she has in this volume rejected all the tinsel foppery of allusion and description. When we read of large dark eyes swimming in fluid radiance; of a cluster of watery brilliants crowding into the eye; and of Miranda, whose breath was the richest zephyr from a bed of violets, whose complexion was the universal glow of the creation; we cannot compliment Miss Porter so far, as to congratulate her on having gotten entirely rid of tinsel foppery. However, she is still *very young*, and a little more reading and less writing may improve her taste.

N. B. The preface is dated in 1793: we understand that this is a slip of the press, and that it should be 1794.

Art. 69. *The Description of Corfica*, with an Account of its Union to the Crown of Great Britain. Including the Life of General Paoli,

Paoli, and the Memorial presented to the National Assembly of France, upon the Forests in that Island. With a Plan highly beneficial to both States. Illustrated with a Map of Corsica. Dedicated to his Majesty. By Frederick, Son of the late Theodore, King of Corsica. 8vo. pp. 211. 4s. Boards. Robinsons. 1795.

Public curiosity having been in course turned towards an island lately added to the British empire, this publication is peculiarly seasonable; and, from the nature of the information which it contains, there can be no doubt that it will be well received. Its contents are sufficiently expressed in the title. The most valuable parts of the work are the life of Paoli; the state papers by which the government of the island was transferred to the king of Great Britain; the heads of the new constitution; and a memorial presented to the national assembly of France concerning the exploitation of the woods, or felling of timber in Corsica; in which an estimate is given of the value of the wood, and an inquiry is made into the most profitable use to which it can be applied;—the result is, to supply with fuel the forges employed in the fabrication of iron. A great variety of curious details is given in this appendix.

Art. 70. *Gerrald; a Fragment: Containing some Account of the Life of this devoted Citizen, who was sent as a Delegate to the British Convention at Edinburgh, by the London Corresponding Society; for acting in which Capacity, he is now transported to Botany Bay, for fourteen Years!!!* 8vo. 6d. Smith, Portugal-street, Lincoln's Inn Fields; who is just discharged from Newgate, after having been detained there *seven Months*, on a supposed Charge of High Treason.

The extremes of praise and of censure are to be found in this little tract;—the author lavishes the first on Mr. Gerrald; the latter on the statesmen and judges who caused his banishment. The zeal of the writer, in the cause of liberty, however commendable in its principle, is also in the extreme: all is *excess* and extravagance. A sprinkling of *moderation* would probably have been attended with advantage, both to the composition and to the bookseller.

Art. 71. *Reflections on Profane and Judicial Swearing.* By Joseph Moser. 12mo. 6d. Griffiths. 1795.

A serious, seasonable, and well-written admonition, on a subject on which there is unquestionably much necessity for reformation. The practice of perjury in judicial oaths is, we fear, an increasing evil, which the philosopher, the divine, and the magistrate, should unite to restrain.

Art. 72. *The Wanderer: or, a Collection of Anecdotes and Incidents, with Reflections, political and religious, during two Excursions, in 1791 and 1793, in France, Germany, and Italy.* By Joshua Luskock Wilkinon, of Gray's Inn. 12mo. 2 Vols. 7s. sewed. Jordan. 1795.

Of this pedestrian wanderer we cannot speak in terms of unqualified commendation. Some of the incidents which he relates are amusing, and may serve to cast light on the present state of manners: but many of them are too personal to be interesting; and, in one or

two instances, they are grossly indecent. The author's chief object seems to be to display his superiority to vulgar prejudices. Instead of giving a continued narrative of his tour, he throws together a miscellany of reflections on a variety of topics, abundantly free indeed in sentiment, but sparingly illustrated by facts, or supported by arguments. The volumes are written, with respect to thought and language, in a loose and desultory manner; and whatever gratification they may afford to those who (in the writer's own words) are prepared to consider the ordinances and regulations of religious systems as equally true, equally false, and equally useful, they are little adapted to please that class of readers, which is still we trust pretty numerous, by whom religious belief is valued as the main support of virtuous principles and moral order in society.

Art. 73. *The Conclusion of the late Dr. Hartley's Observations on the Nature, Powers, and Expectations of Man*: strikingly illustrated in the Events of the present Times; with Notes and Illustrations, by the Editor. 8vo. 1s. Johnson.

Dr. Hartley's Observations on Man are so well known, that we need not offer any strictures on a re-publication of his concluding chapter. Though this eminent Christian philosopher ought not to be degraded by being ranked among modern prophets, yet his conjectures, grounded on a deep knowledge of human nature, and aided by an enlightened study of the scriptures, may well deserve the attention of the public. This piece, however, appears to be chiefly valuable on account of its tendency to revive and strengthen in the minds of men a sense of religious obligation, and a conviction of the great importance of moral reformation; and in this view the notes, which are added by the editor, may prove useful.

Art. 74. *The Memoirs and Adventures of Mark Moore*, late an Officer in the British Navy; interspersed with a Variety of original Anecdotes, selected from his Journals, when in the Tuscan, Portuguese, Swedish, Imperial, American, and British Service, in each of which he bore a Commission. Written by himself. 8vo. pp. 276. 5s. Boards. Stewart.

In this hero of his own tale are united, perhaps for the first time, two characters completely opposite,—that of a sea-officer, and that of an itinerant play house adventurer: but in both Mr. Moore has, in truth, according to his own account, been a mere stroller. His motley biography, however, exhibits a variety of amusing, and a few interesting particulars; with many singular vicissitudes of fortune and situation. He writes with some vivacity, and, we are inclined to believe, with honesty; for, in relating his eccentricities of conduct, he spares not his own errors and indiscretions. He bears about him, however, a share of good humour, and a sort of cleverness, which will generally incline the reader, who is not over fastidious, to pardon his follies as a man, and his faults as a writer.

In his title-page, Mr. Moore gives the following account of himself, and of his work: 'As the author has been, at intervals, the manager of a respectable company of comedians, in some principal towns of England, France, and Flanders, he has added some original

ginal sketches of several theatrical characters, who now rank high in the Thespian corps,—with descriptions of the various scenes in which he has lately been involved, through the machinations of petty fogging attorneys; in which the arts of those *terriers* of the law are fully exposed, for the benefit of Society.'

Mr. Moore is by birth an American.

Art. 75. *Copies of Letters*, merely intended for, and by the Desire of, intimate Friends. By Capt. Fred. Jones. 4to. 1s. Printed at Brecknock, and sold by Wilkie, London.

These letters are three in number. The first dated at Paris, in Sept. 1789, gives an account of the writer's journey to France, and describes the capital, the court, and the people, at the *auspicious* commencement of the grand revolution, which has since given birth to so many other revolutions in the same country, and has involved it in such a variety of the most dreadful calamities! The letter is agreeably written; and the observations contained in it bespeak the candour and good sense of the author.

The second letter bears date at Canton, Nov. 5, 1787, and gives the reader a very slight glance into that part of the Chinese empire: but the account of Malacca, which is a more considerable town than we imagined, forms the most material part of this letter: the writer supposes it to contain from 15,000 to 20,000 inhabitants.

Letter the third, dated June 9, 1788, continues the author's observations on Canton, &c. Captain Jones repeatedly commends Duhalde's History of China; a work which he perused on the spot. He had opportunities of comparing some of that author's pictures with the originals; and he pronounces the copies to be tolerably good resemblances.

SINGLE SERMONS.

Art. 76. Occasioned by the Death of Mrs. Elizabeth Taylor, who departed this Life October 22, 1793; with a short Account of her Life, and a Description of her Character. By D. Taylor. Taken in Short Hand by Mr. William Ramsay; altered and enlarged by the author; published as a Testimony of grateful Respect to the Memory of the deceased: and earnestly recommended to her nine surviving Children, and to her numerous Friends, in Town and Country. 12mo. pp. 82. 1s. Marfom. 1794.

A plain and pious discourse, in the Calvinistic strain, on occasion of the death of the preacher's wife. From the character annexed to the sermon, it appears that she well merited this tribute of respect to her memory; which, nevertheless, it must have been exceedingly painful to an affectionate husband to pay.

Art. 77. *The Famine of Samaria*: recommending trust in God, and Moderation among all Parties, at the present Crisis. By the Rev. John Black, Curate of Butley, in Suffolk. 4to. 6d. 1795. The design of this discourse, expressed in the title, is laudable, and well adapted to the times: we are sorry that we can find little else to say in its commendation. On such copious and inviting themes

themes as piety and moderation, something more might have been expected than a few pages of paraphrastic declamation on the story of the famine of Samaria. The author predicts, with some appearance of probability, that, if the war has produced famine, the same calamity will put an end to the war.

Art. 78. *A Lesson for Kings; or, the Art of losing a Kingdom: exemplified in the Case and Conduct of Rehoboam, King of Israel.* 8vo. 1s. Jordan, &c. 1795.

The case of the ill-advised Rehoboam, and of his revolting subjects, the Israelites, being here fairly stated, the reader will meet with no difficulty in making the *application*; in which respect, indeed, the author is not sparing of his assistance.—He foresees that, being professedly a friend to *reform*, and an enemy to the *present war*, there are people who will not fail to load him with the epithets of Jacobin, Democrat, &c. the truth and justice of which reproach he firmly denies; declaring, with every appearance of sincerity, that ‘he is no enemy to kingly government as such, and only laments the abuses too frequently attendant on it.’ He retorts on his supposed accusers the charge of disaffection to government. ‘Those,’ says he, ‘are the *real Jacobins*, the *real enemies of government*, who, by doing all they can to render it *oppressive* to the people, and treating with contempt every *peaceable* attempt at *reformation*, are, (whatever they may boast of) taking the most effectual methods that human wisdom can devise, to bring about a *revolution*. On the other hand, those are the *true friends* of any government, who, by the *removal* of *grievances*, *justly obnoxious*, and *long complained of*, would gladly support its tottering fabric, by the general *approbation* and *affection* of the people.’

We should have been better pleased with the author’s comment on his text, 1 Kings, ch. xii. ver. 15. had it manifested less of the spirit of antiministerial reproach—such as ‘the Wodderburns’ of Rehoboam’s days, &c.—The hint of the title seems to be taken from Dr. Franklin’s *Art of reducing a great empire to a small one*.

Art. 79. *Unanimity the Security of a Nation; preached at Hackney, April 23, 1795: on the Presentation of the Colours to the Loyal Hackney volunteers.* By the Rev. J. Symons, B. D. Published at the Request of the Association. 8vo 1s. Rivingtons.

The unanimity recommended in this sermon is a voluntary union of military force against the common enemy. Before this point can be obtained, it will, however, be necessary to produce an uniformity of opinion with respect to the necessity of continuing the war. In a cause in which opinions agree, it may be expected that hands will be united: but *voluntary* associations for war are not to be expected from persons, whose judgments are decidedly in favour of negotiations for peace. As a composition, this discourse is entitled to commendation.

Art. 80. Preached in the Church of Wye, in Kent, March 2, 1795, at the Funeral of John Sawbridge, Esq. of Ollantigh, in the same parish. By Philip Parsons, A. M. Minister of Wye. Published by Request. 4to. 1s. Johnson.

That natural eloquence, which is dictated by genuine feeling, must

most always be pleasing. The sermon here presented to the public was evidently written under the strong impression of painful regret for the loss of an excellent man, and with a lively perception of those sentiments of consolation which religion suggests on such occasions. It comes from the heart, and therefore, though not a studied performance, will be read with interest; and it must be the reader's fault if it be not read with benefit.

Art. 81. *Candour and mutual Forbearance*: Preached to a Congregation of Protestant Dissenters at Darwen, Lancashire, and applicable to the present State of Parties in this Kingdom. By Joseph Barrett. 8vo. 6d. Brown. 1795.

This sensible author remarks that the character of a partizan is more likely to engage attention than that of a peace-maker. 'He is well aware also, [it is added,] of the charge of imprudence which may, in the opinion of some, and perhaps justly, be imputed to him for venturing to expose himself at so early a period of life to the attacks of criticism. Neither of these considerations, however, is of the first importance. It was the opinion of persons, whose judgment he has reason to respect, that the publication might be useful in the neighbourhood where it was originally delivered; and he complied with their request the more willingly, as it might shew the pacific dispositions of the Dissenters there.—Indeed a spirit of peace and union is the best ornament of all descriptions of men, and adds infinitely more to the strength and happiness of a country, than the largest accessions of foreign dominion, or the most brilliant victories.' The discourse, thus introduced, needs not, in our opinion, any apology. It is plain, practical, important. Sober, useful truth, calmly displayed and recommended, is far superior to mere oratorical embellishments.

Art. 82. *The Christian Religion proved to be no Imposture*. By a Minister of the Established Church of England. 8vo. 6d. Longman. 1794.

This preacher inveighs against infidelity as the parent of immorality; takes great pains to connect the reproach of speculative irreligion with that of political disaffection; and expatiates diffusely on the power of religion and the excellence of Christianity: but concerning the only direct and proper proofs that Christianity is no imposture, drawn from the reality of the miraculous attestations with which it is said to have been attended, the author of this discourse is silent. Happily, however, for the Christian cause, there is no scarcity of valuable books, in which the argument on that ground is well and amply supplied.

CORRESPONDENCE.

* To the MONTHLY REVIEWERS.

* GENTLEMEN,

Jedburgh, 18th Aug. 1795.

* IN your Notes to Correspondents for the June Review, I read with pleasure your observations on a letter I had lately the honor to transmit to you. In reference thereto I hope you will permit me to observe

observe that Dr. Gregory, as may be proved by an appeal to his elegant Comparative View, did not confine the illusion that frequently takes place in our minds, to the effects produced by theatrical representations; and although this notion, as you observe, cannot be claimed by any modern writer as an original conception, it must however, I think, be admitted that he has not merely transfused the Horatian sentiment to which you refer into our vernacular tongue, but also extended its application. "Although there is undoubtedly a general agreement in the result," Dr. G., it must be acknowledged, enters not into any analytical detail to prove the sameness of our emotions excited by different means and on different occasions, he only endeavours to show that probability does not always give laws to the imagination. From the explanation, however, given in your Review as to the sense in which you conceive originality of thought to be justly attributable to Dr. Aikin, it appears to me that no person upon these grounds can withhold his assent that Dr. A——'s claim is irrefragable, and that any effort to deprive him of that claim, to which he seems so justly entitled for his masterly analysis, would be as unjust as it would be inefficient. At the time I wrote, I had no other data, not being in possession of the 4th vol. of the Manchester Essays, than those furnished by recollection and your Review, which I certainly ought to have compared with the Essay itself. This I have since done, and have no difficulty in saying that I find not only your sentiments in every respect just, but that I had written with too little antecedent examination. Truth is not always a sufficient apology, but it is always the best.

I remain, with respect, your humble servant and constant reader.

R. HALL, M. D. &c.

*• The letter from Addiscombe Place is received: but we cannot be expected to give, to correspondents, translations of such quotations as occur in the Review, in languages which they may not understand. In the present instance, of the two copied by Mr. M^r. P. the latter is our old proverb, *Shoemaker, stick to your last*; the former we cannot explain to him, for he does not say where it occurs, and we do not perceive its application.

††† The work mentioned by B. W. has been accidentally mislaid: but we will seek for it, and speedily attend to it.

†*† A constant reader, at Edinburgh, is right in his objection to the expression which he quotes: but, as the censure conveyed in it would be justifiable if given with more direct application to the *design* and *tendency* of the work, it is not worthy of correction.

†*† The object of T. S.'s inquiry (from Evesham) is before us. We shall pay our respects to it at the earliest opportunity.

§†§ A correspondent writes from *Newcastle* to ask a question merely for his own information, and charges us with postage:—ought we to give him an answer? We will, however, say to him,—We do not *collect* any work of the kind.



T H E
MONTHLY REVIEW,

For OCTOBER, 1795.

ART. I. *A Commentary illustrating the Poetic of Aristotle*, by Examples taken chiefly from the modern Poets. To which is prefixed a new and corrected Edition of the Translation of the Poetic. By Henry James Pye, Esq. 4to. pp. 564. 1l. 6s. Boards. Stockdale. 1792*.

CRITICISM, like every other species of philosophy, may naturally be expected to improve in proportion to the variety of experience from which its theory comes to be deduced. Aristotle, having before him only the limited models of Grecian art, only the *chorus-drama*, could not attain so fair and full a view of theatric poetry, as if he had also been enabled to contemplate the more convenient, and more enlarged and *comprehensive*, form of tragedy exhibited in the *modern drama*. The very shape of the mould, in which the Greeks supposed it essential to cast compositions for the stage, denied to them a vast choice of subjects. They never suspected it possible to attain a higher degree of interest than the representation of a scene of family-distress; and they would have started back in despair from the bold idea of exhibiting, as a dramatic whole, the bloody usurpation of Macbeth, or the conspiracy of Venice. It will, however, always be useful to compare the inferences made by Aristotle from the experiments already tried in his time, with those which modern critics have derived from a wider and more extended range of observation. Thus, alone, can we ascertain whether the *theory* of art has made a progress commensurate with that of *art* itself.

For this purpose, it was undoubtedly necessary first to lay before the public an accurate version of Aristotle's Poetic. Of Mr. Pye's merit in this respect we have already expressed (vol. lxxx. p. 148. vol. lxxxi. p. 420 and 515) a favourable

* Various circumstances have, to our great regret, conspired to delay our account of this work, thus long after its publication.

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judgment,

judgment, and of Mr. Twining's version a still higher opinion (vol. iv. N. S. p. 383. vol. vii. p. 121. and vol. xi. p. 241.). It is, however, singular that both these authors should quote with the merited applause Lessing's *Dramaturgy*, and both agree to flight his observation on the text of Aristotle; namely, that the word *φοβος* ought never to be rendered after the example of the French critics by the word *terror*, but by the word *fear*; that it is allied in meaning with apprehension and alarm, but by no means with horror and affright. This observation is supported, illustrated, and evolved by Lessing in the papers dated 15. 19. 22. 26. and 29 January 1768, which lead to these results: The passions, which it is the peculiar—the characteristic—office of tragedy to excite, are pity for actual, or fear for impending, evil. The pomp of terror or the pomp of triumph may indeed, with like propriety, find admission exactly in as much as they tend to increase the pity or the fear of the spectator. There is a terror which terminates fear and overpowers pity; and this extreme emotion ought always to be shunned as painful and useless. It is by means of fear and pity that the passions are to be purgated:—thus, anger, for instance, is to be subdued by exciting our fear or apprehension for its consequences to the subject; or by attracting our pity and sympathy to the object. As this comment regards a fundamental point of dramatic theory, and as the interpretation of Lessing has been asserted against the rival authority of Corneille, it was perhaps entitled to an analysis and a refutation, if it were not allowed and established. Waiving this, however, it is certain that Mr. Pye's translation of Aristotle has received, in the present amended edition, most of the improvements which it required; and for many of these improvements and corrections Mr. Pye candidly acknowledges himself obliged to Mr. Twining's accurate version. We therefore pass on to the commentary.

It would have been more convenient for citation, if the several notes or sections had been numbered in continual progression. They often consist of dissertations, feebly though sufficiently connected with the text, a passage of which serves instead of motto to each. We shall skim along them, and swoop at the more important. Among these is the first note to the 4th chapter.

Aristotle says: "Those things which we view with pain in themselves, we like to see represented as accurately as possible; such as the figures of the most savage wild beasts, and of dead bodies." To this Metastasio objects that, in order to render an imitation pleasing, it is necessary that the means of imitation be apparent; for, in painting, representations which
deceive,

deceive, as in statuary, or coloured wax-works, are displeasing. Mr. Pye here takes up the inquiry, and nearly succeeds in ascertaining that, *in proportion as* the means of imitation are apparent, the representation of things may be hazarded, which we view with pain in themselves. Hence the important dramatic law naturally follows, that, in the *tragedie bourgeoise*, 'the private-life-tragedy in prose,' (as Mr. Pye calls it,) the criminalities must be more feeble, the distress more faint, and the catastrophe less bloody, than is necessary in the heroic tragedy; if our emotions are to be kept within the limits of pleasure.

In the second note to the 5th chapter, recurs an unqualified censure of the regular tragic comedy, or of two distinct fables, the one distressful, the other ridiculous, carried on together. This is surely a rash anathema. "The Tempest" so nearly realizes the perfect union of a solemn and a ludicrous fable into one inseparable whole, that a tragic-comedy cannot but seem practicable, in which all should delight, yet nothing could be spared. In Henry the Fourth, would Mr. Pye wish for the absence of the *tragic* or of the *comic* portion of the fable? It must, however, be conceded that heroic tragedy and low comedy are not easily united with good effect*: but, if the pathetic and the ludicrous scenes be both drawn from middle life, there are innumerable instances, among the sentimental dramas, of their successful combination. Provided the *unity of manners* be preserved, complete transitions of temper may be introduced. What *Agostino Mascardi* urges in his *Prose volgari*, concerning the unity of dramatic fable, affords no sufficient ground for rejecting *those* double plots, in which the progress of the one essentially acts on the conduct of the other.

In the third note to the 5th chapter, Mr. Pye discusses very imperfectly the question about the unities of time and place. Incidentally he also declares against the doctrine of illusion; or that dramatic representation can attain to real deception. This is maintaining, in other words, that in the theatre the means of imitation are always apparent; an opinion inconsistent with some previous criticisms on the *Gamester* and other domestic tragedies. On these and many similar topics, some excellent observations occur in the *Discours sur la Poésie dramatique*, which accompanies the *Oeuvres de Theatre* de M. Diderot, Paris 1771, a book which we are surprised not to see quoted by Mr. Pye. Francesco Ruspoli, too, in his *Orazioni e Componimenti in lode delle belle arti*, Roma 1777, speaks much and well of illusion:

* Many good critics have, indeed, pronounced the union altogether monstrous.

to say nothing of some productions lately printed in our own country.

In the second note to the 6th chapter, Mr. Pye undertakes the difficult task of denying that the iambic lines of the Greek tragedies were declaimed in recitative. He admits, however, (p. 152,) that the antient dramatic mask acted in some measure as a speaking trumpet; that, as this must destroy (?) all natural modulation of the voice, it was found necessary to supply the defect by an artificial notation of sound; and, to render this more distinct and loud, it was very probably attended by some slight instrumental accompaniment, but solely for the purpose of increasing and regulating the sound of the voice, and not to produce any musical effect. Mr. Pye, in the first place, must suppose that the presence of sound not articulate assists the comprehension of articulate sound: otherwise, how should a musical accompaniment have been adopted for the mere purpose of rendering the declamation more distinct and audible? This, however, is contrary to experience; for, although some persons, who are deaf from a relaxation of the tympanum, hear better in a carriage or in the neighbourhood of a mill or a waterfall, yet, if the ear be in its natural state, it less easily distinguishes words while assailed by noise. In the second place, he must maintain that sounds of cotemporary origin can by some occult sympathy affect each other: how, else, should the musical accompaniment assist the actor to increase and regulate the sound of his voice? This again is contrary to experience. In that odd rite of our religion, in which the priest and people alternately read the verses of a psalm not composed in dialogue, does the tone of the parish-clerk, however sensible, at all regulate that dissonant chorus of response which is so painful to a musical ear? This, then, cannot have been the object. It remains that the accompaniment was intended to produce a musical effect: to preserve among the audience that habitual agreeable acquiescence in rhythmical vibrations, which, by preparing an easy transition to song and chorus, renders the mind more open to being powerfully delighted by them. Let it not be urged that recitative is unnatural, and therefore of improbable recurrence in an early stage of dramatic refinement. In nations which, like ours, have substituted arts of articulation for every other mode of enunciation, which neither express accent by altering the tone, nor emphasis by prolonging the duration of the vowel sound, but have always recourse to an increase of loudness or distinctness in order to mark the stress—recitative may appear somewhat unnatural: but in the south of Europe this is not the case.

All conversation, which is delivered with more than usual zeal, is there marked by an approach to music. The words are spun out as it were in a continuous thread, not clipt asunder by interruptions of voice; and this flow of sound fluctuates up and down a considerable scale of intonation, varying from high to low, more than from loud to soft. A still higher degree of irritation brings on a tendency to rhythm. It is no uncommon thing to see a Spanish preacher, in the fervor of his eloquence, fanning the air with his hand, in order to mark the tact by which his periods are to be measured; and the Italian *improvisator* never attempts a ballad without striking his *mandolino*. That a similar tendency to recitative characterized the utterance of the Greeks is evident from their whole manner of writing relative to elocution. In Dyonisius on Composition, many of the cautions tend to the prevention of that arrangement of words in prose, which favoured the *cantilena* in reading: so in chap. xii. Μῆτε ὀλιγοσυλλαβα πολλὰ ἐξῆς λαμβάνειν μήτε πο' συλλαβα πλείω των ἱκανῶν μηδε δὴ ὁμοιοτονα παρ' ὁμοιοτονῶν, μηδε ὁμοιοχρονα παρ' ὁμοιοχρόνοις. Where the prose scarcely avoids, the poetry naturally seeks, recitative; and so inevitable is some approach to song in those who deliver a metrical composition with interest, that we question whether the genius of our language, or the ruggedness of our poetry, has most contributed to resist the general adoption of the *cantilena* here, in reading or repeating verse aloud. Had our poets imitated the regular rests of Spenser and the accurate scansion of Dryden, rather than the equivocal metre of Shakspeare and the shifting pauses of Milton, some approach to the melody of the southern languages might 'ere this have been attained. Those who recollect to have heard the late Mr. Barry declaim some descriptive lines, in Dryden's Anthony and Cleopatra, may retain an idea of the luxurious effect of English *recitation*.

The primary notes to the 7th and 8th chapters enforce the importance of what has well been called the *wholeness* of dramatic fable; that it should be complete within itself, and imply no previous nor separate knowledge in the Spectator not derivable from the piece, in order to satisfy him about the origin or termination of the events represented. It should, however, be noticed that this wholeness is more essential to some than to other sorts of fable. Where the main interest hinges on the incidents, it is absolutely essential. Where this interest is rather derived from the artful evolution of the characters than from the business in which they happen to be engaged, where the manners rather than the circumstances of the heroes are the props of curiosity, it is of less value. In Shakspeare's Henry VIII. a play undervalued and not very happily criti-

cized by Dr. Johnson,—the characters of Wolfey and Catharine are the leading objects of attention ; as soon, therefore, as the author has disposed of these personages, (that is, at the end of the fourth act,) the play should terminate :—but, if the bewitching Anne Bullen had been made the chief center of observation, it were proper to have prolonged the piece till its present period, in order to satisfy the audience about the nature and probable duration of her ascendancy over the king's mind. Yet the fable has, on either plan, an equal degree of wholeness.

It may not be altogether digressive, in this place, to remark that there is a passion of the mind,—the strength of which is usually commensurable with the progress of our knowledge of human nature,—which delights to observe the *manners* ; to investigate the symptoms of character ; to infer, from the occasional actions of an individual, the predisposing bent or state of his mind ; or, from a preconceived idea of his turn and disposition, to infer his probable conduct in given circumstances, and to compare with these inferences the actual result ;—a philosophic passion, which might be named the *ethic* curiosity. Now it will probably be found to be the characteristic refinement of modern art chiefly to address this passion, and the characteristic excellence of Shakspeare habitually to satisfy it ; in so much that those actions of his heroes, which do at first surprize, and do not seem necessarily to result from the combined impulse of their habits and situation, nevertheless, when analyzed, are found to be the very actions which such men so circumstanced would unavoidably perform. That the gratification of this passion alone is a sufficient source of interest in dramatic writings, without borrowing aid from felicity of incident, from wit, or from pathos, Coriolanus and Timon of Athens testify. The dramatic theorist, then, should carefully study this passion, to which the most difficult exertions of his poet are usually addressed ; and he should, if possible, ascertain the means by which it is to be excited and forcibly interested, and those by which it is unpleasantly irritated and disappointed. The analyst of this passion will probably be led to suspect that, in its rude, early, uneducated state, it delights in *contrasted* characters ; and that, while yet unskilled in nicer discrimination, it seeks for obvious and palpable marks of distinction. During the infancy of art, Sophocles may oppose the mild Chrysothemis to the vehement Elektra, and Terence the placid Micio to the morose Demea : but these glaring oppositions are now abandoned, because, in the more evolved and refined state of the passion, it solicits a less easy exercise ; and our more delicate artists know how to distinguish shades without such great intervals of hue. He will suspect that this passion ought to be
busied

busied about each person of a drama, with an anxiety exactly proportioned to his importance in the main action. Adam, and even Jacques, in *As you Like it*, required to be more involved in the catastrophe:—like the grieving soldier in *Vandyke's Belisarius*, they now eclipse more essential personages. In *Hamlet*, the opposite fault occurs. The first act is not to be surpassed: but, as in the course of that act we discover Hamlet to be an every-day character, a man wholly unequal to his peculiarly trying situation; we soon cease to care about his behaviour, and are glad of a pantomime, a madwoman, and a grave digger, to divert our attention. He will suspect that the great law of climax also applies to this passion; that, if, as in *Julius Cæsar* and *Macbeth*, an important personage is to be withdrawn in an early period of the play, his manners must not be rendered an object of curiosity; he may be important from situation only, not from personal qualities; these at least are not to be brought into the foreground: but that, if, as *Timoleon* in the Grecian daughter, an important personage is first introduced towards the close, he should not, like the descending god of the antients, produce the catastrophe by his power merely, but by his personal qualities. He will suspect that an interest of the ethic kind, which is derivable alike from comic and serious composition, is more forcible than an interest from incident only;—on which account the fifth act of the *Merchant of Venice*, containing the incident of the rings, which might have amused in another arrangement, appears flat after the fourth act. Indeed the *ethic* is perhaps the most powerful, as certainly it is the most permanent, source of delight, in epic and dramatic composition: for something of the gaiety of heart and rapturous sensibility of youth is requisite to feel, in all their force, vivid scenes of merriment or of distress: but the *ethic curiosity* is not blunted by experience and exercise, but strengthens and refines with age and knowledge of the world. It is hourly applicable to widely useful purposes; and, being fostered by the necessarian philosophy, it is likely to become a prevailing passion: so that it may safely be predicted of the next race of dramatists and novel-writers, that its culture will be their darling occupation, and the resolution of moral problems their favourite theme.

At p. 210 Mr. Pye insinuates that Milton speaks grudgingly of Shakespeare, which the original passage does not at all warrant. He also laments that the dramas of this writer are giving place to musical pageants: but this misfortune should be ascribed to its true cause, the excessive size of our theatres, (a natural consequence of the monopoly which restricts us to two in the season,) which renders it impossible for the dialogue to be heard by distant spectators, and compels the managers to provide

vide song and show for their gratification. Opera-houses are fit only for operas. The question of altering Shakspeare is here gently touched; and Mr. Garrick's labours in this line are approved. The nation is not yet ripe for the attempt: it still talks of Shakspeare with bigotry; secretly fearing lest his merits be insufficient to protect him against much just blame from the French critics. Some such operation as the poems of Homer are supposed to have undergone is however very necessary, in order to render him a classic for every age and nation, and even to fit him for a civilized stage;—but this must be preceded by a severe, a circumstantial, a well-argued critique, which shall meet with general assent. Shakspeare himself appears to have taken in hand several old plays, to have retained the scenes which pleased, and to have new-written those which he disapproved; a revival would only expunge what *he* left untouched.

The second note to the 12th chapter treats of the *act*. It is difficult to define this word. The simplest way would be to consider each successive exit, or entrance, as forming a new *scene*, and each clearance of the stage as terminating an *act*; especially if any part of the action be understood to have taken place before the next assemblage. In this case, the plays of Shakspeare would often consist of ten or twelve acts. One use of a division into acts seems to be that the spectator would tire by too persevering an attention, and is glad of an occasional respite, in which he may relieve himself or think over what is past. It follows that every scene, which is to be succeeded by one less interesting, should terminate an act. Another use seems to be that, the compass or extent of a modern fable requiring much to be transacted off the stage, it becomes necessary to interrupt, by pauses of uncertain duration, the series of scenes, whenever such transactions are supposed to intervene. Hence, the simpler the fable, the fewer should be the acts of a play. The custom of filling up these intervals by music is of immemorial antiquity, since Pseudolus in Plautus says *Tibicen vos interea hic delectaverit*; but, unless this music be in its general cast favourable to the train of impression made by the poet, it would be better to withhold it. Interludes of unconnected song, pantomime, or dance, are wholly barbarous.

The third note to the 13th chapter relates to a passage of Aristotle, which Mr. Pye has thus rendered;

“ Neither should a very bad man be represented as falling from happiness to misery; for though such an arrangement might be agreeable to our feelings, it would excite neither pity nor *terror*. For one of these passions is excited by the misfortunes of an innocent person; the other by the misfortunes of a person in the same situation with ourselves;

ourselves;—such an event therefore would be neither distressful nor alarming.”

The note on this passage is somewhat desultory and indecisive: probably Mr. Pye cared not unashfully to contest the authority of Aristotle. The catastrophe of Macbeth is of the class here reprobated: yet it is viewed with deep and solemn emotion, and is strictly tragical. The Ixion of Euripides terminated in this way. In the Semiramis of Crebillon, the Richard III. of Shakspeare, the Tamerlane of Rowe, the Grecian Daughter of Murphy, &c. the bad are represented as falling from happiness to misery: yet who wishes the conclusions reversed? Indeed this rule would tend to banish retribution from the theatre, to preserve the tyrant whose villainy has molested us with habitual anxiety, and, by prohibiting poetical justice, to abolish that solution of the plot which has apparently the merit of being the most instructive. Yet the Stagyrice gives no random advice: he must have observed that the more intelligent Greeks sympathized with him in this: whence, then, the discrepancy between their feelings and ours; and in which are we to confide? Something may perhaps be ascribed to the different tendency of the religious opinions prevalent then and now. In proportion as the notion of a *future* moral retribution of strict ultimate justice is feeble and imperfect, an inclination has ever been apparent to perceive and to produce remuneration *here*. Under systems of superstition, which do not contemplate a second state of existence, misfortune is mostly ascribed to secret guilt, which an avenging God pursues, and thus adversity is made doubly terrible; the poet, therefore, who loosened in the public mind the idea of a necessary connection between merit and success, between guilt and depression, favoured the practice of humanity, and might for this reason be applauded. Vengeance, again, under such systems, is more strongly felt both as a private and as a social duty; and its accomplishment will be viewed with an unmixed emotion of pleasure: a generous indignation, a virtuous resentment, a *nemesis*, (as Aristotle calls it,) is found to arise in the mind, which exults in the overthrow of the powerful oppressor, which indulges a pure joy at his downfall, and which bursts into praising gratitude towards the useful instrument of his extinction. A *virtuous* resentment, however, is a solecism in the language of Christianity. With us, the vengeful feelings of every kind are to be resisted and suppressed; and of the guiltiest men not the punishment but the reformation is to be wished and pursued. Under these habitual impressions, our emotions of vindictive joy are strongly curbed by a sense of their impiety and inhumanity: a pity for the sufferer, arising from an attendant

tendant alarm for his future condition, is at leisure to operate ; and thus is possible among us that perpetual presence of painful associations, in which Aristotle places the essence of tragedy, during those very catastrophes which to the Greeks were purely pleasurable, and therefore improper for tragedy.

In the course of this third note, Mr. Pye objects, we know not why, to Mr. Harris's praise of the Fatal Curiosity ; which, like Douglas, and the Mysterious Mother, is certainly one of those few works of genius that are also works of art.

In the first note to the 14th chapter, Mr. Pye justly observes that, in the representation of præternatural beings, the imagination is commonly disappointed,—so that their effect is stronger in the closet than on the stage ; and he instances Macbeth. The witches, however, he thinks, may have been objects of terror to the visual eye in the reign of James, as we know the Eumenides of Æschylus to have been on the Athenian theatre. Must not the managers of our decorations be somewhat in fault, if their way of representing these personages does not bear the very relation to the more refined idea of a modern spectator, which the figures originally shown bore to the vulgar superstition then ? Must not the mode of personification be ever susceptible of an improvement proportioned to the increase of public delicacy ?—We shall venture some hints for animadversion. It is by this time generally understood that the Scandinavian heathenism was not extinguished among the Picts in the time of Macbeth ; that the popular tradition concerning the beings, who appeared to him on the heath, relates to the Wierdes, or destinies supposed in that mythology to preside over the past, present, and future ; and that the queen of the nether world, whom they evoke at the cavern, should have been named Hela, not Hecate. If this be the spirit of the tradition, plaids, broomsticks, and whatever is ridiculous in the costume of the chorus of witches, might be omitted, and a solemn uniform simplicity substituted. The number of more than mortal women shewn to the spectator might be confined to *four*, or at most to *seven* ; a croud being unfavourable to impressions of awe and dread. If the music requires a greater number of voices, they might be voices from “ above, about, or underneath.” The magical apparatus, and especially the *apparitions*, of every kind, should be removed farther from the spectator, like the shadows of the kings, and half concealed in smoke and twilight. Above all, resembling masks should be given to the whole chorus, whatever its number, the features of which might be copied from *Fueßli's* Wierd Sisters. In this way, every ludicrous appendage might be avoided. Be it added (for frequent changes of locality have a bad effect,) that

the scene in which Banquo is killed, and the scene in which the soldiers cut branches from the trees, are needless in the representation; as these two events are (or, with the addition of a line or two, would be) sufficiently narrated by the murderer and the messenger. It is surely desirable to remove every speck from the greatest effort extant of dramatic power, and a piece, which, to the honour of the nation, is still a favourite spectacle.

The fourth note to this chapter is very valuable; and so are several of the succeeding notes, on which we must not allow ourselves to expatiate. They have the merit of tending to recall the attention of our dramatists to the simpler models of Grecian art. It ought certainly to be an object of national ambition to work up each of their celebrated fables for the English stage.

The second note to the 16th chapter analyses the *Iphigenia in Tauris* of Euripides, and dwells with just censure on the inartificial conduct of the discovery. The modern play of Goethe, on the contrary, offers in the second and third act the model of a discovery, conducted with an art never surpassed.

The first note to the 17th chapter will be a sufficient specimen of this ingenious commentator's manner:

* NOTE I.—The Poet, as well when he composes the Incidents as when he adds the Language, ought as much as possible to consider every thing as passing before his eyes.

* This rule*, by which the epopee is much less shackled, though by no means exempt from its observance, is of the utmost consequence to the dramatic poet. As to the instance of a drama failing in the representation from a neglect of this necessary care which Aristotle adduces, though the particular tragedy is lost, we may easily supply the nature of the error from conjecture. We may suppose Amphiaræus to be in a temple out of which it was impossible for him to come unobserved by the spectators, and then to appear on the stage without being perceived to come out of it.

* From this observation, Dacier infers the strict attention to the unity of place on the ancient theatre, of which we have spoken so largely before †. But surely it has nothing to do with it. It was undoubtedly not the general practice of the ancient theatre to change the supposed scene of action. And as the action from the continued presence of the chorus was seldom if ever interrupted, it was barely possible that a character, after being supposed to go into a confined place in the sight of the spectators, could be conceived to come out again unseen by them, without violating, not the arbitrary rules of the drama, but the natural probability of the representation. And on the other hand, from the frequent change of scene and intervals of action, this may happen on the modern, or at least on the English stage, without the least absurdity. But nevertheless though this is generally true of both, it is not

* * See Note v. Chap. xxiv.

† See Note iii. Chap. v.*

universally true. When a change of scene is plainly implied by the language and incidents of the Grecian drama, such an event may take place there *WITHOUT* improbability; and if the identity of place and continuation of action is marked in an English drama, such an event cannot take place *WITH* propriety. In the *Eumenides* of Æschylus, where, after Apollo has persuaded Orestes to quit his temple at Delphos and repair to that of Minerva at Athens, his persecutors follow him, and afterwards he goes out himself; they may without impropriety all enter again at the same door, because that door, though according to the apparatus of the ancient theatre exactly the same, is now supposed to be changed from the temple of Apollo to that of Minerva; since between the verses 234 and 235 the scene is obviously changed from Delphos to Athens; and as Orestes and the Chorus immediately appear, there must be a break in the action comprehending a considerable interval of time. And in an English play represented even without scenery in a private house, if a character were to go into a door, we will suppose as into a closet to be concealed, (a common incident in comedy,) and during the obvious continuation of the scene appear at another door, should not we laugh at the striking impropriety? Or to take a contrary instance from a particular play; if in the last scene of the *Clandestine Marriage*, Sir John Melville were to come out of the very door from which Lord Ogleby is summoning him, we should hardly agree with the learned Serjeant in pronouncing it to be the clearest *ALIBI* we ever saw proved.

* The last scene of Shakspeare's *Romeo and Juliet* seems to be at the same time both within and without the monument of the Capulets. The duel between Romeo and Paris is in the church-yard. The death of Romeo, as also the awakening and death of Juliet, must be within the monument, the inside of which could not be seen from the church-yard, as on the entry of Friar Laurence he only discovers a light in it, on a nearer approach he discerns the blood of Paris on the stony entrance, and obviously on looking down into the vault discovers the bodies of Romeo and Paris. To shew how this confirms the doctrine of Aristotle as to the difference between the *epopee* and *tragedy* in this respect, I never was struck by it, though a frequent and attentive reader of our immortal bard, till I saw Mr. Northcote's picture in the Shakspeare Gallery, who has drawn the scene in the inside of the vault with the body of Romeo lying at the foot of the stairs that lead down to the bottom of it.

* In the play as now represented, this is entirely obviated by the judicious alteration of Mr. Garrick. For Juliet awakens, and comes out of the tomb as Romeo is about to enter it.

* It is necessary also for the dramatic poet to adapt his language to the action that must accompany it, especially in those striking situations which are most calculated to produce strong theatrical effect *. An oversight of this kind seems to occur in the *Grecian Daughter*. When Euphrasia stabs Dionysius, she exclaims,

* * We have no appropriated name for these in English. The French call them *COUPS DE THEATRE*.

* A daughter's

' A daughter's arm, fell monster, strikes the blow,
Yes, first she strikes; an injur'd daughter's arm
Sends thee devoted to th' infernal gods.'

' All, or at least the greatest part of this seems to be intended to precede the blow: and yet probability requires that the blow of a woman that kills an armed warrior should be unforeseen and sudden *. The Regent affords another instance of this kind of impropriety. Just at the conclusion, the Duke and the Usurper engage hand to hand before all the Duke's friends. They should either have fought before the Duke's attendants had arrived, or in presence of both parties, who might have been supposed to have mutually awed each other from interfering †.'

The notes to the 20th, 21st, and 22d chapters relate chiefly to English grammar. We should have taken a pleasure in the analysis of them, had they appeared in a work of philology: but we deem it expedient, when offering comments on a work concerning the drama, to include such remarks only as will naturally there be sought. Besides, these notes are neither very important, nor original, nor grounded on a knowledge of the northern tongues; without which it is impossible competently to understand the mechanism of our language.

For a like reason, we pass over the notes on the 23d and following chapters, as they relate chiefly to the epopee.

On the whole, we consider the author of this volume as entitled to much public gratitude, for accumulating so considerable a body of dramatical information,—for offering many just and some original criticisms on a variety of our national productions,—and for having thus arranged (as it were) and prepared the materials, whence some future philosopher will no doubt build up a complete theory of the dramatic art.

ART. II. Mr. Dallaway's *Inquiries into Heraldry*.

[Article continued.]

HAVING premised those general observations respecting the origin of heraldry, which occur in our Number for August, Art. 1, we shall now proceed to notice some of the particulars relating both to the manner in which our author treats his subject, and to the subject itself.

We hoped that we should find, in the course of the work, some information that would have enabled us to decide at what period the royal bearings of the realm were first settled, and when and why they were changed to the three lions passant as

* Mrs. Siddons felt the force of this. She strikes Dionysius without speaking a word, and repeats the passage over him as he lies on the ground.'

† See this circumstance compared with what Aristotle says of the battle between Achilles and Hector in the Iliad. Note v. Chap. xxiv.'

they

they are borne at present. Mr. D., however, whose extensive reading rendered him equal to such a task, has contented himself with telling us what were the arms of Richard I. without informing us why he had assumed them. This prince had made use of two great seals; on one of which two lions, or rather two leopards, were represented as "combattant," and on the other, three of the same animals appear "passant in pale." That these were not the arms of the Saxon kings of England is evident from what Mr. D. himself says, when he remarks incidentally that, in 959, king Edgar added to the cross floretté, which we may presume was his ordinary ensign, four martlets; which in 1042 were by Edward the Confessor increased to five. These last were considered as the arms of *England*, and, though not used by the Norman kings, were thought too sacred, and too much the property of the crown, to be worn by a subject; as appears from the trials of Thomas third Duke of Norfolk, of the Howard family, and of his son Henry Earl of Surrey, who were convicted of high treason on very weak and silly grounds indeed; one of which was that they had borne in their shields the arms of the Confessor, and thereby manifested their intention of aspiring to the throne on the death of Henry VIII. to the prejudice of his son and heir apparent, afterward Edward VI. The account given by Mr. D. of the arms of the abbey of St. Edmund's Bury would afford room for a conjecture that the prince, whose name that abbey bore, might have carried in his shield a royal crown. The arms of that foundation are thus described in old verse, in a poem quoted by Mr. D., now in the British Museum:

"The other standard feld sable off colour ynde
In which of gold been notable crownys thrè
The first tochné in cronycle men may fynde
Graunted unto him for royal dygnité
And the second for his virginyté
For his martyrdom the thridde in his suffring."

The lions, we believe, never appeared on the shields of the kings of England till after the conquest; and then they were only two in number, being the arms of Normandy, as appears from many old buildings in that dutchy erected before the Normans invaded this country. The number was not increased till the reign of Richard I.; who, after some time, added to the two lions of Normandy the lion of Poictou, or Aquitaine, which territories he had inherited from his mother Queen Eleanor; and from that time to the present the kings of England, though many of them prided themselves in their English birth, have invariably borne, for the royal arms of this realm, ensigns no way belonging to it, but derived from provinces

provinces subordinate to the crown of France. The Saxon spirit must have been completely subdued, or such a national insult could never have been offered with impunity, and borne without resistance. John Bull, however, who is sprung from both Normans and Saxons, though so very antigallican in his heart, sees with pleasure the (French) lions on the royal shield; it is true that he calls them *British*, and that is enough for him; it never once enters his head that the Normans, vassals of Frenchmen, lay claim to two of them as their property, and the Gascons to the third.

Mr. D. shews, in different parts of his work, that heraldry has been very instrumental in improving many of the arts.

Seal engraving owes its perfection to heraldry. This art was first introduced into England by Edward the Confessor, who brought it from Normandy, where he was educated: but the public had not, for a great length of time, any ground for encouraging it, as the use of seals was for a considerable period confined to the king:—but, after the conquest, it was extended to many of the nobility, as appears from divers of their foundation-charters and gifts to the church. The gentry, however, and of course the yeomanry and citizens, were excluded from the honour of authenticating their acts by seals; for we find that Richard de Lucy, who was chief justice in the reign of Henry II., is reported to have taken severe cognizance of a private man, “who by using a seal interfered with the sole privilege of nobles and knights.” By a decree of Cardinal Otto in 1237, all the archbishops and bishops were required to bear on the margin of their seals their titles, office, and proper names. This custom was soon afterward adopted by the laity; and the use of arms having become very extensive, the art of engraving them received great encouragement, and was consequently highly improved.

Sculpture is also greatly indebted to heraldry. ‘The first sculptured coat of arms that we find in England (says Mr. D.) is on the shield of the effigy of Geoffry de Magnaville*, Earl of Essex, in the Temple church, who died in 1141.’

Enamelling owes its introduction in this country to the taste of the nation for emblazoning arms: ‘during the reigns of the three Edwards, (says Mr. D.) Greek enamellers resided in England, who both practised and taught their art.’ The same taste caused the art of embroidery to be carried to great perfection; to excel in it was deemed an accomplishment among females of every rank:—but the pomp and splendour of the church service in those days opened a still wider field for embroidery than even heraldry itself. Mr. D. observes that en-

* Quære—Should not this be Maundeville, or Mandeville?

smelling on metals, and staining glass, are contemporary arts with us, and, together with that of illuminating on vellum rolls, owe their perfection to blazonry.

Mr. D. seems to think that the Welsh and the inhabitants of Cornwall possessed a kind of heraldry of their own, completely distinct in its emblems from those of other nations, till the 13th century. His opinion on this subject is thus given :

‘ Respecting the arms now borne by Welsh families, I hazard a conjecture, that the different tribes of the Principality and of the Duchy of Cornwall, had not adopted the heraldic symbols of other nations, before their subjection to the English, by King Edward I. By many of these families, scenes, or a delineation of a particular circumstance, real or legendary, are still used as their paternal ensign ; such as a wolf issuing from a cave, a cradle under a tree with a child guarded by a goat, and many others which have more reference to historic painting than to heraldry. The banners of the fifteen tributary princes of Gwynned or North Wales were adorned with armouries peculiarly simple, which supply the present families ; who, among other pretensions to antiquity, have collectively but few different devices ; which, by their customary and almost inexplicable interchange of generical names, appear to be confused, and very indiscriminately applied. From the English, however, allowing the supposition, they borrowed very sparingly ; for the lion rampant and the plain ordinaries compose, with very few exceptions, are all the escutcheons which may have been adopted since their intercourse with this nation.’

On two different grounds we reject Mr. D.’s conjecture. In the first place, because we think it unfounded in argument ; and in the second, because we deem it unfounded in fact. The farther we travel back, and the nearer we approach to the earliest days of heraldry, the more simple we find the heraldic emblems. This we lay down as an observation generally true, though there may be some exceptions. Nothing could be more simple than the lily which was the distinctive badge of the French monarchy ; nor at the same time could any thing be more symbolic of the state of the nobility and gentry, exempted from the necessity of working for a livelihood or for dress, than lilies, of which it is said “ they toil not, neither do they spin,” *neque laborant, neque nent*, which was the motto to the royal arms of France. In the early days of heraldry, men took for their armorial bearings those things which were most useful to them in their various pursuits. Thus the falcon, the greyhound, the talbot, the bugle horn,—so necessary in the sports of the field,—or the figures of the animals that were hunted, were among the first emblems adopted by those who took a pleasure in the chase ; and each nation made its selection from those creatures with which it was best acquainted. It was natural, therefore, that the Welsh should place on their shields the figures of wolves which they hunted, as the destroyers of their
flocks

flocks and children, and of goats that furnished them with milk. In doing this, they departed not from the *principle* of the early practice of other nations; on the contrary, they conformed to it, even when they did not shew an identity of emblems. It was in later ages that this taste for simplicity was lost, and the shields became charged with a profusion of figures; families beginning to think that they should be thought noble in proportion to the number and variety of birds and animals represented in their coats of arms. We will give one instance of this, which is noticed by Mr. D. himself, (page 174,) where he says ‘of this description were the arms granted to the Pagets of Beaudefert, in the county of Stafford—Argent, on a cross engrailed sable, four eaglets displayed of the second, five lions passant gardant of the field; which, says Legh in his *Accedence of Armourie*, printed in London in 1568, is as *sayre a cote as you shall see amongest twoo thousand.*’ We learn from Mezeray that the same vitiated taste prevailed in France, where the most shewy coats of arms were assumed by those whose families had the least pretensions to antiquity or distinction; and it was this that gave rise to the well-known saying among the French, “*il n’est point de plus belles armes que les armes de vilain.*” These observations, we trust, will serve to shew that Mr. D.’s conjecture respecting the Welsh is unfounded in reasoning; let us now proceed to shew that it is equally so in fact.

The first time that Edward the First marched against the Welsh, after his accession, was in the year 1276. In 1277 he made them submit to pay him tribute. In 1281 he again assembled his forces to march against them: but it was not till the following year that he could be said to have made a conquest of Wales: when, having gained the battle of Llandweyr near Bealsh, in which fell Prince Llewellyn, on the 11th of December 1282, he declared the principality to be annexed to the crown of England, and made the Welsh submit to be governed by English laws, and by a sovereign not of their own race. Now we find that Gilbert Talbot, long before this period, married Gundalina, daughter to Rheese ap Griffith Prince of South Wales; and that, proud of this illustrious alliance, he changed his family arms, which were bendy of ten pieces argent and gules, for those of the Prince his father-in-law, viz. a lion rampant or, in a field of gules, with a border engrailed of the first; which arms are borne to this day by the Earl of Shrewsbury, the heir male of that Gilbert and of the princess Gundalina. Gilbert died in 1274, the very year of Edward the First’s return into England from the Holy Land, and two years before his first invasion of Wales. As Prince

Rheefe ap Griffith must have borne the above arms long before Edward's accession, and had probably inherited them from his ancestors, it is evident that in Wales the heraldic symbols of other nations were adopted by the most illustrious of the Welsh; that in this particular case an Englishman of great eminence, long before the reign of that king, borrowed arms from a Welsh house bearing emblems similar to many of those that are used by other nations; and that this Englishman died before the conquest of Wales was undertaken. So much for Mr. D.'s conjecture respecting Welsh coats of arms.

Whether the institution of heraldry was originally a wise or a foolish measure, it is certain that some knowledge of it is as necessary at present to render many passages of the English, French, Italian, and modern Latin poets intelligible, as an acquaintance with the heathen mythology is to the understanding of the poets of ancient Greece and Rome.

The following lines, taken from Guillaume le Breton's *Phillippeis*, written in honour of Philip Augustus King of France, in 1230, would be ill understood by a person who was not acquainted with the arms of Richard I. of England. The poet makes William de Barr exclaim, as he is going to encounter Richard, who was then Earl of Poictou, his father Henry II. being still alive:

"*Ecce Comes Picavus! agro nos provocat, ecce
Nos ad bella vocat, victus agnosco Leonum
Illius in clypeo.*"

In the old romance of *Richard Cœur de Lyon*, the arms are thus described:

"Upon his shoulders a scheld of stele
With the *Lybbardes* * painted wele."

The figures on the royal shield are sometimes called lions, sometimes * *leopards*.

"Upon his fascoat valiant NEVILLE bore
A silver *saltire* upon martial red;
A ladie's sleeve high-spirited HASTINGS wore;
FERREYER his *tabard* with rich *vays* spred
Well known in many a warlike match before;
A raven sate on CORBET's armed head;
And CULPEPPER in silver arms enrailed,
Bore thereupon a *bloodie band* engrailed:
The noble PERCIE in that dreadful day
With a *bright crescent* in his *guidhomme* came;
In his *urbite cornet* VERDON doth display
A *fret of gules*, &c.

Baron's Wars, Book i. Stanzas 22 and 23."

"*Le beau Brian le Fitz Aleyns,
De courtoisie et de bonour pleyne,*

*I vi o banniere barrée
De or et de goulces bien parrées
Dont le challenge estoit le point
Par entre lui et Hue Poyntz,
Ri portoit cel ni plus ne meins,
Dont merueille avoit meinte et meins.*

Roll of Karleverock."

"The handsome Brian Fitz Aleyne, full of courtesy and honour, I beheld with his well-adorned banner, *barry or and gules*, between whom and Hugh Poyntz a challenge was given and accepted, because he bore the same number neither more nor less, at which very many persons were surprised with wonder."

We may observe from this circumstance that men were unfortunately at all times ready to quarrel for straws. Mr. D. remarks that 'one of the most solemn occasions of combat, excepting for the proof of treason, was the assumption of a family bearing which admitted a double claim: of disputes about such matters, there are several instances on record, the most remarkable of which are between two knights, Harding and St. Loe, 1312; between Warburton and Gorges in 1321; Sinfilt (now called Cecil) and Fakenham in 1333; and between Scrope and Grosvenour in 1389. The last were adjusted, one by the king's heralds, and the other by a jury of 24 knights, empannelled by the Earl Marshal for that purpose.'

Frivolous and childish as such disputes must appear to a philosopher, it must nevertheless be allowed that the system which produced them was of great utility in humanizing the world, and inculcating principles of honour, justice, and mercy; for, as Mr. D. remarks,

'The laws of chivalry, which had ever the redress of injuries, and the establishment of just rights, as their invariable object, appointed several disgraceful figures to be borne on the escutcheon as a punishment of delinquency against the military code, or the common good of society. But abatements were usually confined to military offences, such as killing prisoners during capitulation, or flying colours; and even for slighter faults, such as intemperate boasting, or criminal neglect of discipline.'

The Earl Marshal formerly held a court of honour; which, in as much as it prevented duels, it were to be wished was not fallen into disuse. Mr. D. gives some causes of this nature that were tried in it, when the great and unfortunate Earl of Essex was Earl Marshal; in one of which Anthony Felton, Esq. was the party aggrieved, and Edmund Withepoole, Esq. the aggressor. The complaint was, that the latter had offered to the former the disgrace of the bastinadoe, in the town of Ipswich. The cause was tried with great solemnity; for we find it recorded that the parties having appeared in court on the 23d of May 1598,

The Earl Marshal having called for his assistants Thomas Lord Howard, of Walden, John Lord Lumley, Thomas Lord Darcie, of Chichester, Sir William Knollys, Knt. comptroller of her majesty's household, Sir Walter Raleigh, Captain of her majesty's guard, Sir Robert Sydney, Lord Governor of Fleething, and Sir Edward Dier, Chancellor of the Order of the Garter, did decree the cause in this sort, that the said Edmund Withepole should acknowledge he had done wrong to the said Felton, and to himself, in taking quarrel against him without ground, and proceeding in it without reason. That the said Withepole should confess to the said Felton, he knew him to be a gentleman unfit to be stroken, or to have any such disgrace offered him : that from henceforward he would maintaine the said Felton's reputation against any that by his former unadvised act should seem to ympaire it ; and that what he now spake hee spake from his heart, and would at all times and in all places avowe. To the which order the said Withepole did submit himself, and performed it accordingly. Whereupon the said Felton is declared to be free from all touch of disgrace, since at the time of the assault made upon him he drew his sword and as a gentleman offered to defend his reputation ; and since till this day he hath bin restrayned by authoritie from seeking any means to right himself, and nowe doth receive such satisfaction as the Earl Marshal and his assistants think to be fit for the one partie to give and the other to receive.

(Signed) R. Essex, Earl Marshal."

Had such been always the kind of causes tried in the marshal's court, and such its adjudications, the good sense of the public would never have suffered them to with for its abolition : but it was often engaged in matters of a very different nature, and carried its rigour to excess ; at least if we may credit Mr. Hyde, afterward the famous Lord Clarendon ; ~~as~~ as we find from an entry in the Journals of the House of Commons, on the 16th of April 1640, "remembering what great grievances had been mentioned in that house, did present the earl marshal's court for as great if not greater than any of them. He said that he was not ignorant that it was a court in tymes of war anciently, but in the manner it was now used, and in that greatness it was now swollen into, as the youngest man myght remember the beginning of it, so he hoped the oldest myght see the end of it. He descended to these particulars : that a citizen of good quality, a merchant, was by that court ruined in his estate, and his body imprisoned, for calling a swan a goose."

This was in allusion to the badge of a noble Lord worn by his waterman, which had on it the impression of a swan. The citizen having some cause of quarrel with the waterman, the latter to intimidate him shewed him his badge ; meaning thereby, that the great man, whose crest or arms it represented, would take care to punish any one who should ill treat a person who had the honour of being in his service. The citizen said, "what care I for your goose ?" This expression, having been reported to the

the noble Lord, was considered by him as too disrespectful to be suffered to pass unpunished.

Mr. D. takes much from the weight of this censure, passed by Mr. Hyde on the earl marshal's court, by ascribing it in a great measure to repentment; for which, motives of a personal nature might be assigned; for 'his near relative had incurred the censure of the heralds in their visitation in 1623, and was branded as an usurper of armorial distinctions.'

Mr. D. thinks it probable that, for the benefit derived from the institution of parish registers, the public are indebted to the college of arms. At the dissolution of monasteries, the heralds availed themselves as much as possible of the genealogical knowledge which had been collected in those religious houses, and have preserved from destruction many records of great value both to individuals and to public bodies; and it is by no means unlikely that it was on their suggestion that Cromwell Earl of Essex, the king's vice-gerent or vicar-general, in every thing relating to the monasteries and church lands, issued his mandate or ordinance in 1536 to the different parish priests in the kingdom, to keep correct registers of marriages, births, and burials, &c.

'Of the universal utility of this plan, (says Mr. D.) it is needless to speak; in questions of property and descent it has been sufficiently evinced; and I will only appeal to the curious antiquary for the satisfaction he has found in the perusal and examination of a correct parish register. It does not only illustrate of pedigrees, but of singular customs, the rights of benefices, and other matters of useful research may be found in those which are accurate and entire.'

Full of zeal for the honour of heraldry, and not satisfied with shewing that it is extremely useful in matters of property, Mr. D. labours also, and with success, to prove that it is connected both with classical learning and philosophical utility:

'Few inquiries (he says) have employed more classical information, however it may be misapplied by several authors, who have referred the origin of heraldry to hieroglyphics or Roman antiquities, and have been ambitious to display all their stores of literature, in quotations not always of the aptest analogy. Bolton and Philpot were so well versed in mythology, that we see them perpetually tracing the common heraldic figures, which are known to have been invented in the fourteenth century, to prototypes which are peculiar to Ægypt or to Greece; and however their pedantry may deserve ridicule, it must be allowed, that their learning was applied to investigations, which were then thought sufficiently important. To extend the powers of memory, considering them merely as mechanical, no pursuit will so effectually serve as that of heraldry. The mnemonic art has been formed upon various elements; but few are to be preferred before that universal acquaintance with armorial bearings, which some memories are able to retain. By an immediate recollection of the component parts of the

heraldic symbol, we are led to the history of the family to whom it is appropriate; and various circumstances recur to the mind, of which the former knowledge would have been by no other means so forcibly recalled. To keep alive the fleeting images of things, and to lighten intellectual burthens, nothing has been discovered more conducive than the artifices of memory. If the history and antiquities of our own country be worthy attention, a complete knowledge of heraldry will, by strengthening the retentive faculty, teach us to be scrupulous both in chronology and identity of persons, and by its inseparable relation to them, furnish that decisive information concerning both, which conjecture or philosophical reasoning could never supply. To the young student of English antiquities heraldry affords constant information and amusement. When he surveys the repositories of the illustrious dead, how many an uninscribed monument will he be enabled to discover and appropriate! Amidst the pomp of elder days and the proud reliques of feudal magnificence, he will recognize the symbol by which those who founded or improved the structure are notified to posterity; he will investigate with principles, which rest, not upon ingenious conjecture, but certain proof. These are the means by which topography is rendered interesting: for however necessary the embellishment of learned commentaries or philosophical inquiries may be to its perfection, simple facts, incontrovertibly ascertained, must form the ground-work.

This we must allow to be the most rational defence of heraldry that we remember to have read; and could it be perused by a *reasonable* Jacobin, supposing such a character to exist, we think it might enable him to see something more in heraldic symbols than monuments of human vanity, or merely gothic feodality.

There is another point of view in which heraldry may be said to be useful to the historian, and to those who are to trace their title to property through consanguinity. In former times, before surnames became certain and fixed, it was usual to find the sons of one common father assume appellations different from each other; so that no one could be led to suppose, from their names, that they were in any degree related. Thus, if a man had three sons, the one living at the town's end, the other at the wood, the third at the park, the first perhaps called himself Mr. Townsend, the second Mr. Wood, and the third Mr. Park. This custom was calculated to produce great confusion in families, and in the descent of estates, which could not be so well corrected by any means as by the coat of arms, which all retained, notwithstanding their different denominations; and the ingenuity of the heralds found out means of distinguishing, by appropriate devices, the different brothers of the same family: so that it should appear on the first inspection of a gentleman's shield, whether he was of the 1st, 2d, 3d, 4th, 5th, or 6th branch of his house, and whether the 1st, 2d, 3d, 4th,

4th, 5th, or 6th brother of his respective branch. Mr. D. indeed gives some instances, in which the endeavours of the heralds to produce uniformity and regularity in these matters were counteracted by the whimsicality of individuals, who, of their own authority, made alterations in the tinctures, lines, or charges of their paternal coats: but even then it appeared, notwithstanding the alterations, that they were *radically* the same.

Now that we are on this point, we will just notice the whimsical origin of a name at present illustrious in this kingdom, being borne by the Marquis of Bath. An ancestor of this noble lord, whose family name was Boteville or Bouteville, was called Thinne or Thynne, by which his descendants have ever since been known. Some say it was a nick-name given to him, on account of his extreme slenderness; which made the people call him *le Thynne*:—but a quotation given by Mr. D. page 224, from *Athen. Oxon.* vol. 1st, p. 319, accounts for this appellation very differently. It is there stated that Francis Thynne, otherwise Botteville, who, in the reign of Queen Elizabeth, was Lancaster herald, was lineally descended from *Thom.* at the *Inne*, otherwise Thynne of Stretton, in Shropshire. So that it would appear that the name was not derived from his want of *em bon point*, but from the place of his residence “the *Inne*,” contracted by the Salopian mode of speaking into one syllable *th Inne*, undé Thomas Th’inne, now Thynne.

Mr. D. notices the introduction of the rebus or *armes parlantes* into this country, and marks the æra as a period of degeneracy from the purity of antient heraldry. These speaking arms, which were to the old arms what the pun is to genuine wit, were introduced into England from Picardy, by the English who had served in the garrisons of Calais and the neighbouring castles. ‘Monkish invention (says Mr. D.) seems never to have had a more ample space, than in applying these rebuses to proper names. Sometimes the analogy was very remote, and required interpretation. If the name ended in “ton,” the tun or vessel was usually substituted, of which very numerous instances are found in stained glass, and carved upon cornices in wood or stone. So much approved was this practice by ecclesiastics, that almost every bishop and abbot had his rebus, although intitled to hereditary coat armous. John Newland, or Naileheart, abbot of St. Augustine’s, near Bristol, in 1510, bore upon the escutcheon in his seal a human heart proper, pierced with five nails, in allusion both to the “*quinque vulnera*,” (or the five chief wounds of our Saviour,) and his own surname; and Thomas Compton, abbot of Cirencester, in 1489, in a window of stained glass, which he

contributed to our lady's chapel at St. Peter's in Gloucester, has his rebus (a comb and tun) very frequently repeated.

From this we may presume that the inn in the city of London, known by the name of the "Bolt and Tun," was originally kept by one Bolton, who set up the rebus of his name for a sign.

[To be concluded.]

ART. III. *Coup d'Oeil sur les Assignats, &c. i. e.* A View of the Assignats, and of the Condition in which the present Convention leaves the Finances to its Successors, 6th September 1795. Taken from the Debates of the Convention. By M. d'Ivernois. 8vo. pp. 91. 1s. 6d. Elmsly.

EVEN those who differ from M. d'Ivernois in politics must acknowledge that he possesses industry and perseverance; that he watches with indefatigable attention the movements of the convention, particularly in its financial operations; and that he states them with fidelity from the documents laid before that assembly. We must observe, however, that there is an essential difference between the authorities which he quotes on the occasion. The reports from the various committees, which are made the ground-work of legislative acts, may well be considered as conclusive evidence when their authenticity is not questioned:—but the speeches of members are undoubtedly of a very different nature: they are at best only the opinions of individuals, and are entitled to credit and importance merely according to the circumstances under which they are delivered. In England, it often happens that a ministerial member of parliament represents, in debate, the situation of the country as most flourishing: but then, to destroy the effect of this representation, an opposition member maintains that the nation is within an inch of ruin. The man who takes the speech of either for his premises will most probably draw very erroneous conclusions. We must allow, however, that, in France, where ministerial and opposition parties are not yet quite so systematic as with us, the speeches of the members of the convention may be supposed to be less influenced by the consideration of self, and may therefore be thought to carry more weight. The statements of such of them as are on mission in the departments, or returned to the assembly to give an account of their administration, come under the description of state papers, and, when they stand uncontradicted in the convention, may be cited as authorities: but to the loose opinions of private members, we think, the same degree of importance ought by no means to be attached.

Having made these preliminary observations, which will be found to be applicable to M. d'Ivernois' performance, we proceed

proceed to state that the work consists of two chapters, one only of which is new to our readers, viz. the 2d, the first having already appeared in the author's answer to Madame de Staël's "Thoughts on Peace." In that answer, Mr. d'I. has devoted a chapter to the consideration of the state of the French finances: it seems that it found its way into France, and not a little mortified the ruling men in the convention; for *Thibault*, having been commissioned by the committee of finances to make a report on the state of the revenues and expenditure of the republic, presented it on the 30th of June last, and prefaced it with several angry observations on the pamphlet published by M. d'I. ; who, he boldly asserted, was paid by Mr. Pitt to write down the assignats. To a charge of such a nature, the author says he will not stoop to make any reply. "Neither will I, (says he,) take any notice of the appellation of *French emigrant*, so gratuitously bestowed on me by the committee: but it shall be otherwise with the challenge which it threw out to me by the mouth of its chairman, "*to continue to follow all its steps, and watch all its actions.*" I accept the challenge without hesitation; and I am now going to follow its steps; that is to say, to collect its own declarations, and contrast them with each other."

The succeeding paragraph will shew how sanguine our author is in his opinion of the approaching downfall of the paper money of France, and, with it, of the downfall of the republic, which has hitherto been maintained by it.

"I engage (says he) with the less reluctance in this undertaking, as I strongly suspect that it will not be of long duration; that the revolutionary money, and the committee that coins it, will soon disappear; and that I may already congratulate France on the committee's having, of itself, by smothering so expeditiously the hydra of assignats—*given the last blow to the last head of the rebellion.*"

The world will probably think the author extremely rash, if not more than rash, for entertaining so sanguine a hope of the dissolution of the republic: but still we must confess that we were staggered by his facts, taken chiefly from the acts of the convention, which appear to warrant the inferences which he draws from them. For our part, we find it no easy task for any man to prove the probability of the downfall of a republic that is on every side either intimidating its enemies into supplications for peace, or advancing with gigantic steps into the territories of those who still attempt to make head against it: but still we must own that it will appear, to an impartial reader of the work before us, a no less difficult task for any man to point out how, with its paper money, the chief means of its support, so prodigiously depreciated and still daily falling, the republic can be able to stand its ground, and preserve itself from destruction.

destruction. This however is an age of prodigies ; and wonders, by having lost their ordinary effect of exciting surprise, have ceased to be wonders.

The author reprints chap. 1st, that the 2d may be more intelligible. To the assertions made in the former, he subjoins in the latter the proofs, all taken from the vouchers furnished by his adversaries. His first assertion was—" that the whole power or force of the republic rested exclusively on its assignats." He supports this by the following declaration made in the convention, on the 7th of April last, by one of its members, *Dupuis* :

" The plate for striking off assignats was found to be infinitely more commodious than a book of rates or assessments ; and from that moment the constituent assembly, no longer calculating nor setting bounds to the public expences, transmitted this fruitful place to the legislative assembly, who handed it over to us. These assemblies at the same time transferred to us the burden of the public debt, greatly increased and infinitely heavier than they found it ; they also left us as a legacy, the present war, with all its expences, and responsibility for their errors. Our predecessors, in creating new money, thought only of the means of *beginning* the revolution, and not of those of *finishing* it."

Here M. d'I. observes, that it is now five months since the convention found itself reduced to the necessity of devising some other means of terminating the revolution, than the emission of assignats.

Our author's second assertion was that, " by means of the assignats, all the private interests of individuals had been gained over to, by being taken into the pay of, the republic ; that it was by hiring and employing in civil functions a million of men, in other words, a million of priests of this new religion, that they succeeded in extending it all over France." His proof of this assertion he takes from *Jehannot* ; who, on the 14th of April last, addressing the convention in the name of the committee of finances, used these memorable expressions : " The revolutionary movement has led us to give salaries to a greater number of individuals than would suffice for, or than are employed in, the administration of all the states in Europe." This declaration is illustrated by another, made in the convention on the 5th of May, by *Dubois-Crancé*, who said that " the commission of trade alone had 35,000 persons in its service ;" and still more by what was advanced on the 7th of July by *Desfermont*, who stated that " the expences of the administrations of the districts exceeded the amount of the whole produce of the soil."

The author's third assertion, after having expatiated on the depreciation of the assignats, was that " it was probable they would continue to fall 50 per cent. every two months." The proof of this, which was said in the month of March last, when

when they were worth ten per cent. of their nominal value, is that at the end of May they were worth no more than five per cent.; and that at this moment they are fallen to two and a half per cent. To strengthen himself on this ground, M. d'I. quotes a letter published on the 14th of August in a paper called *Le Batave*, from the person employed in superintending the supplies of provisions for the troops in the department of the North, who thus expresses himself: "Nothing can give you an adequate idea of the discredit into which our paper money is fallen; in this country it is considered as downright illusory; at Ghent they would demand for a plain supper for myself, my servant, and two horses, 1125 livres in assignats, paid before hand, or 18 livres in money." The *Courier François* of the 20th of August says—"Our assignats are falling into the most alarming discredit; in many places they are taken for no more than the fortieth part of their nominal value. In West Flanders, Brabant, &c. &c. they have no value at all in trade, which is there carried on solely with hard cash. If the convention does not take some steps for supporting the credit of assignats, we shall soon be charged, as formerly in America, 1800 livres for an *omelet*." To come to a still more authentic and less exceptionable piece of information; *Roux*, a member of the convention, informed the assembly that "the watermen, at a particular passage over the Seine, who last year asked no more than 100 livres for taking a large boat across the river, and which did not require more than two hours' work, now demand 40,000 livres!" It is said that the convention, on hearing this fact, rose with indignation. It was not, however, less a fact for that movement.

Our author's fourth assertion was a sort of prediction, adverting to the decree of the 13th of January last for doubling the daily stipend of the members of the convention; he said "it would not be surprising if it should not be long able to avoid doubling also the pay of its fourteen armies." This kind of prediction has been more than fulfilled; for it seems that the just complaints of the troops, and the frequent desertions among them, obliged the convention to pass a decree on the 23d of July, for granting to every private and non-commissioned officer two sous per day, to be paid in specie. Now it seems, if we may take our author's calculation, that two sous in money are equal to eighty sous in paper; it follows, then, that this increase has raised the original pay of fifteen sous in paper, not merely to twice, but to *six* times what it was before. M. d'I. here makes this remark: "If it be true, as the convention boasts, that it has a *million* of men in arms, this increase of pay would amount to three millions of livres in specie per month;

month:—but, as I have good reasons for thinking that its *effective* force does not now exceed 500,000 men, I will reduce the amount of this new expence to 1,500,000 livres in specie per month. It will remain to be shewn where the convention will find the money necessary for carrying this decree into execution, and for what length of time it will be possible to execute it." He infers, from the following circumstance, that from the scarcity of bullion great difficulty will occur in it: Within eight days after this decree was passed, the committee of finances proposed another, for immediately sending to the mint all the gold, silver, and trinkets, not excepting those that are enameled, at present in the treasury or other places belonging to the nation. He farther remarks that the officers of the army are, if possible, in a worse condition than the privates; and that the convention must make them some additional allowance, which must of course greatly increase the public expenditure.

The fifth assertion of M. d'I. was that "a national bankruptcy had actually begun." His proofs are, 1st, the following article extracted from the *Courier National*, 24th of May:

"The spectacle which France at this moment exhibits is dreadful. Government is in a state of bankruptcy with respect to its creditors: those who are indebted to the public are in a similar state with respect to government; and all the citizens are in the same way with respect to each other. This is the necessary consequence of uncertainty, and arbitrary power, the natural effect of the frequent and exaggerated emission of assignats, and of those measures which have lessened the quantity of specie in circulation, and made the rest disappear."

Another proof our author takes from a speech delivered in the convention by *Jean-Bon Saint André*, who thus addressed his colleagues:

"What would you say to a younger son of a family, who should come to you and hold this language? My father, who died before the revolution, left me a twelfth part of his fortune, which I have ever since suffered to remain in the hands of my eldest brother. He now wants to discharge his estate of the incumbrance by paying me off: but, as assignats are now in value when compared with money, as fifteen to one, it would follow that, were I to be now paid, I should not inherit above the 180th part of my father's fortune, though it was his intention that I should have a full twelfth of it. The case that I have put is precisely the same between landlords and tenants."

Another striking proof is taken from a report of the committee of legislation on the 13th of July, in these words:

"What has singularly struck your committee is the robbery which several husbands blush not to exercise on their wives. It is thus done. A wife has brought her husband a real estate worth 30,000 livres. The man, availing himself of, or rather abusing a law, (which, from the

the too great latitude given to it, has become too favourable perhaps to the caprices of the passions, the suggestions of inconstancy, and to the shameful calculations of corruption and concupiscence,) applies for and obtains a *divorce*. If the wife be entitled only to receive the estimated principal of the fortune which she brought him in marriage, he can now raise it by the sale of a tenth or perhaps a twentieth part of her estate, the produce of which he gives to her, and keeps the remainder for his own use, in contempt of every principle of honesty, and then passes into the arms of another wife, whom he enriches with the spoils of the former. These shocking instances of immorality, corruption, and breach of faith, are unfortunately but too numerous, and call loudly for a remedy."

The convention, by way of providing a remedy, immediately, says our author, repealed several of its laws respecting divorces, ordered a revision of all the others, and suspended the redemption in assignats of all annuities created before the 1st of January 1792: 'Now let me ask, whether decreeing the provisional suspension of reimbursements or redemption in assignats is not expressly decreeing that the revolutionary money is of no value, or, in other words, is it not decreeing the bankruptcy of the revolution?' Our author observes that the arguments used by *Saint-André* and the committee, when one livre in specie was equal to fifteen in paper, would have much more force now, when one livre in specie is worth forty in paper.

Affertion VI. that, towards making good the deficiencies between receipts and expenditure, there would be in circulation at the end of the year a *new mass* of assignats for about *five thousand millions of livres*. He is now not only confirmed in this by what was said by *Bourdon* of the Oise, on the 18th of May, but convinced that the emission must be to a much greater amount; for that the sum, which he had then stated as likely to last to the end of the year, has already been actually expended. *Bourdon's* words are—"Last month our expences amounted to 800 millions; this month they will reach 1000 millions; next month they will be 1500 millions, and so on." No one, it seems, could believe *Bourdon* at the time: but it has since appeared that he had really under-rated the public expence; his estimate for the month of July was 1500 millions: but this sum fell short by 300 millions of the actual expenditure for that month, over and above the income for the same; and the convention was obliged to order an emission of 1800 millions of assignats, to make good the difference between the receipts and expences of July.

Having gone through the proofs of his six assertions, the author next directs the attention of his readers to the five extraordinary remedies, adopted for relieving the public from the immense pressure and consequent depreciation of assignats. He does

does not set down, in the list of these remedies, the loan opened by the decree of the 14th of July of one thousand millions of assignats; for which annuities, at the rate of three per cent., and not to be redeemable, are offered. He doubts whether the loan will ever be filled: but he observes that, if it were on such terms that the twelve thousand millions of livres in assignats now in circulation were to be taken out of it, France would find herself loaded, in addition to her former debt, with the payment of 360 millions of interest on her new debt: 'that is to say,' remarks M. d'I. 'that by drying up the source of her former revenues, which were not able to meet that old debt, under the weight of which the monarchy had sunk, the republic would have found out the secret of superadding to it, in the short space of three years, another debt beyond comparison greater than that of Great Britain.' The first of the five remedies was to cry down all assignats bearing an impression of the king's head, called royal assignats. This measure, however, having been considered by many as an act of bankruptcy, and having been thought to have occasioned the insurrection of the 22d of May, was abandoned, or so modified as to remove the ground of complaint; for it was declared that the royal assignats should be received as money when offered for the purchase of confiscated estates; and that those who pleased might exchange them at Paris for republican assignats, by applying to the proper officer. Speaking of the insurrection of the 22d of May, he observes that the public writers begin to treat the *sovereign* people with much less ceremony than formerly; and, in support of his observation, he quotes the following short sentiment from the editor of the *Courier Universel*, in his account of the murder of one of the members in the body of the convention:—"After such crimes, all that is left for an honest man to do, is to withdraw, and implore the God of heaven and earth to arm himself at length with his thunder to exterminate so abominable a people."

The second remedy was the decree of the 29th of May, authorizing any citizen to cause to be adjudged to him any parcel of national estate on sale, and without having it set up to auction; on condition, however, that, within the space of three months, he should pay seventy-five times the rent which it produced in 1790. Ballaud said, this decree would take *fix thousand millions* of livres in assignats out of circulation: but Rawbell opposed it as pregnant with ruin to the republic, which would lose 600 per cent. by it: it was however carried, then suspended, then confirmed with a modification, which directs that in case one purchaser should offer 75 years' purchase, and others should declare themselves ready to give more, then it should

should be put up to auction, and knocked down to the highest bidder. To shew the immense dilapidation with which such a measure as this would be attended, and how ill qualified its abettors were to manage the finances of a country, M. d'I. makes these observations :

' It is sufficient to remark that, as 75 livres in assignats are not worth two livres in specie, and that with less than 2000 livres in cash 75000 livres in assignats may be procured, a man might at this price cause to be adjudged to him any estate which, before the revolution, produced 1000 livres a year paid in money. That is to say, that the convention is already reduced so low, as to offer the choice of the best estate belonging to the nation, not for twenty years' purchase, (the rate to which I said in the preceding chapter they would fall,) but at *two years* purchase of their real value; and even at *one year's* purchase, if it be true, as *Jobannot* contends, that in 1790 the reserved rents on the leases then made were full one half under the real value of the estates.'

The author has fallen into an inaccuracy, in speaking of the remedies adopted by the convention for checking the depreciation of assignats; he says at first (page 47) that they were *five* in number: but we were not able to find the third. Immediately after the second comes the fourth, then the fifth, and then the sixth, though he mentioned but five at first. The fourth, as we find it here, is called "the scale of proportions," and was established for the purpose of settling what the public debtors should, when paying their debts, add to their payments, by way of countervailing the depreciation of assignats since their debts were contracted: this relates principally to those who have purchased national estates, and have twelve years allowed for the final payment. It was decreed on the 21st of June, that, for every 500 millions in assignats that have been issued, since the quantity in circulation amounted to 2000 millions, the assignats taken in payment at the treasury should be estimated at 25 per cent. below their nominal value. The author thus explains the decree: 'As there were, when it was passed, about twelve thousand millions of livres in circulation, whoever owed 2000 livres at that period, by the decree, must now have 6000 livres in assignats to discharge that debt.' The fatal consequences of this decree, to a great variety of people, are here very ably pointed out.

The fifth (and on which the convention appears to have the greatest reliance,) is the decree passed July 20, on the motion of *Dubois-Cramé*, by which it is declared that the land tax for this year, payable as well by the farmers as by the owners of the land, shall be paid one half in assignats at their nominal value, the other half in corn, to be taken at the price which corn fetched in money in 1790. Against this decree our au-
thor

thor inveighs with the greatest warmth; he says that it revives, under another name, the odious law of the *maximum*, so justly detested by all France. We cannot pretend to follow him through all his reasonings on this subject, which are extremely forcible: but, that our readers may have some idea of the prodigious magnitude and extent of the operation of this decree, we will translate a passage from the speech of *Dubois-Crançh*, when he was advising the convention to adopt it:

"This decree," says he, "once passed, not a single assignat issues from the treasury for the subsistence of Paris or of the army. Your expences are infinitely diminished; for what used to cost you 3000 millions of livres a year, will in future cost you only 57 millions: besides, 98 millions will find their way into the treasury, arising from the sale of your wheat in Paris and the neighbouring communes. Remain 59 millions net* for feeding two millions of people, and 250,000 horses."

On this passage M. d'I. observes:

'Here is a calculation much more gratifying to the citizens of Paris, than those who live in the country. What ought such of the latter as read the debates of the convention to say, at finding that this assembly has imposed on them the payment of *tythes*, to feed the city of Paris that rules over and commands them, and to prolong the war that ruins them? I very much doubt whether *Vernier*, who supported the measure, has sufficiently justified it in their eyes, by assuring them on the 15th of July, that it would make the mind of government easy with respect to the situation of Paris.'

To shew how heavily this tax will bear on the husbandmen, the author supposes that an individual of that class is rated so as to be liable to pay 200 livres: the half to be paid in assignats he does not consider as a hardship: but the other, which is to be paid in corn, he sets down as a most oppressive act. The value of assignats at present, compared with the value of specie in 1790, he states to be as forty or perhaps fifty to one; so that, on the ground of this estimate, the husbandman would have to pay this year, on the whole, not 200 livres, but 4,100.

The sixth and last remedy consists in the severe decree against stock-jobbing:

'The committee of public safety,' he says, 'announced to the convention on the 15th of July, as a national victory, the glad tidings that, within the space of a single decade, near 400 stock-jobbers had been taken into custody. The intelligence was received with the loudest applause: the measure was considered as a signal act of justice, by which assignats would be restored to their just value, and trade would recover that liberty without which it cannot exist. The highest praises were bestowed by the legislators on this new declaration of civil war.'

* We think there is some mistake here. *Rev.*

The government of the convention the author describes as *owing its strength to its weakness*; as being able to continue in power because it has not dared to enforce the payment of taxes; instead of which it has scandalously seized on and dissipated the national capital. *Vernier* on the 12th of June ventured to acknowledge that there was due to the treasury, of unpaid taxes, the immense sum of *twelve hundred millions of livres*. M. d'I. boldly asserts that the whole value of direct taxes paid in a year is not equal to 100,000 Louis d'ors; that is to say, to about the 164th part of the revenue of Great Britain, (he might have said the 180th,) and that the revenue of a whole year does not suffice for the expence of a day under the rule of these republican leaders.

After having given such a description of the state of the assignats as we have laid before our readers, the author says it was by means of this paper-money that France had been enabled hitherto to maintain and keep in pay 14 armies, consisting of more than 1200 battalions, 500 squadrons, and 60,000 artillery-men; that the provinces which they conquered, and which they conquered only because they invaded them with forces twice as numerous as those that defended them, at first received these assignats with open arms, but that now they reject them as of no value; that the depreciation which they suffer at home shews that even the people of France view them in no better light; that the charm by which these astonishing armies have been kept together is consequently dissolving fast, and that with the illusion will pass away the power of the convention.

Having stated that the taxes paid now to the republican treasury, or the whole of the republican revenues arising from taxes, do not exceed the value of 100,000 Louis d'ors, he by way of contrast gives an account of part of the revenue raised with the greatest facility under the monarchy, and then paid in hard cash, but now completely lost to the country.

Effective revenue arising from the West India trade, now suspended,	—	235	} millions of livres.
Ditto arising from the manufactures of Lyons, now completely annihilated,	—	90	
Ditto from the Levant trade, now interrupted,	—	30	
		355	

Thus, without reckoning the ruin of their fisheries, and of many other valuable branches of industry, have the French lost an *annual* income of 355 millions of livres, or upwards of 15,530,000l. sterling. The author gives the heads of a speech, such as he thinks an honest member of the convention ought to address to his colleagues on the state of the nation. He

makes the speaker propose, as absolutely necessary to the salvation of France, that all the sales of national property made during their administration should be declared null and void, as fraudulent in the extreme*. Another measure which is thus to be proposed, as equally necessary with the former, is an immediate restoration of the forfeited estates to the emigrants their lawful owners, retaining nothing but what were heretofore called *national domaines*, and not selling nor otherwise alienating any of them till after the peace. M. d'I. having proved, from the mouths of many of the leading members, or at least endeavoured to prove, that the present system cannot last, he concludes by observing that the objects, which ought first and principally to engage the attention of the assembly that is to succeed the convention, are the restoration of the morals of the nation, the establishment of a just but strong and severe government, and the termination of the war by a lasting peace. All this, he says, ought to be accomplished before any attempt is made to restore the finances. He asserts that the new legislators cannot form a just, strong, and severe government, without going back to monarchy; that they cannot revive the morality of the nation, without causing restitution to be made of the estates taken from the rightful owners by confiscations, 'which they all know to have been downright *robberies*;' and that it would be impossible for them to obtain a lasting peace, otherwise than by restoring all their conquests. He then repeats his assertions, that, as the invention of assignats had brought on the war, so their annihilation would produce peace; and that the republic would perish by the same means which had destroyed the monarchy, viz. the *finances*.

Of M. d'Ivernois's principles and talents we will say nothing more, both being already so well known, than that, though a native of the *republic* of Geneva, he is a determined advocate for a *limited monarchy*; and that he possesses abilities not only to make a good cause triumph in the eye of reason, but to make even the bad appear the better cause in the eye of the million. His great object, however, seems to be the peace and happiness of mankind; which, he thinks, would be best promoted by the restoration of monarchy in France. It is our sincere wish that the government, whatever may be its form, by which these great objects may be best attained, may speedily be established in that country; and that thus, all grounds for war being removed, Europe may soon be restored to the blessings of peace.

* We do not find that he makes any provision for the restitution of the money paid by the purchasers at such sales: how can he reconcile this omission to principles of justice?

We must take the liberty of observing, at parting, that M. d'I. seems fond of swelling his publications, by reprinting in one what he had already given to the world in another; for instance, the first chapter in the work before us. To shew that he has not yet done, he tells us in an address which he puts into the mouth of his editors, 'that these two chapters are part of a collection which they expect to give to the public in the course of the present month, and which will unite the two works, *le Tableau de la Revolution Française à Genève*, and *lès Reflexions sur la Guerre*.' We also learn, from the same quarter, that the author intends to favour the public, in that collection, with an examination of the plan of the new French constitution.

ART. IV. *The History of Dabomy, an inland Kingdom of Africa*; compiled from authentic Memoirs, with an Introduction and Notes. By Archibald Dalzel, formerly Governor at Whydah and now at Cape Coast Castle. 4to. pp. 230. 15s. Boards. J. Evans.

IF we consider the enterprising spirit of the present age, joined to that curiosity and love of information which characterise a powerful, learned, and enlightened nation, it seems wonderful that we should know so little of the interior parts of Africa; especially as that quarter of the globe appears, from the confused and imperfect accounts that have been delivered to us, to be highly favoured by nature, as abounding in many rare and valuable productions, and watered by a number of noble rivers. If, in some parts, the country be overspread with barren sands and stagnant marshes, this defect is more than compensated by the extraordinary fertility of others. That the northern part of the great African continent was once the seat of learning and the arts, the history of antient Egypt will inform us; and the extensive commerce of the Carthaginian Republic, with its consequent greatness and splendor, are well known. With all that tract of country which reaches from the Mediterranean Sea to Mount Atlas, the Romans appear to have been well acquainted: but it was reserved for the Portuguese, in the fifteenth century, to circumnavigate the eastern and western coasts of this great peninsula; since which time, the Europeans have carried on an extensive trade with the inhabitants: but the masters of the ships employed in this trade, intent chiefly on the acquisition of wealth, have paid little attention to the nature of the country, or to the manners and dispositions of the people; and perhaps the greater part of them, from habit and education, might be very ill qualified for such a task. It has, however, been the policy of the commercial

states of Europe to erect forts along the coast for the protection of their trade, and it sometimes happens that the Governors of these forts are men of enlightened and liberal minds. In this number we are happy to include the author of the work before us; and from a man who has resided so many years in the neighbourhood of the country which he makes the subject of his history, who had the best means of information, and who does not appear to have been sparing of his labour, nor defective in ability and candour, we may certainly expect a fair account of the character, manners, and disposition of a people little known in Europe.

In a well written preface, the editor observes that it may be necessary to say something concerning the present work, in order to shew the ground of credibility on which it stands, and to give the reader sufficient confidence in the truth and candour with which the facts are represented.

For this purpose, (says he,) the names of the authors alone would be sufficient to those acquainted with them; to others it will be necessary to mention that the late Mr. Robert Norris of Liverpool, whose death, since the writing of this book, is justly regretted by all who knew him, was eighteen years in the African trade, was well acquainted with the language and customs of the people, and was indefatigable in obtaining, from both blacks and whites, the memoirs from which his part of the work was written; besides, his own observation furnished many curious and interesting facts, as will be found in his *History of Ahadee**, and his *Journey to Abomey* in 1772, which are here a second time printed, with many corrections and emendations, finished during his last illness.

The life of Adahoonzou II. and the beginning of the reign of Whenoohew, the present king of Dahomy, are collected from the communications of Lionel Abson, Esq. the present British Governor at Whydah; of whom we need only say that he has been 27 years resident on the coast, and upwards of 20 in the present government; where, from his situation, and a thorough acquaintance with the people and their language, he has been enabled to obtain every information he could desire, or they afford; and this the more readily, as his great knowledge is found no less useful to them than to his employers.

Mr. Dalzel had collected these materials, and written the introduction, when, his duty calling him to Cape Coast, he was obliged to leave the care of the press to a friend; a circumstance the more to be regretted, as his great intelligence in the subject, had he been present, might have afforded it a higher degree of perfection than it has now to boast: his competence to such a task cannot be doubted after having read the introduction just mentioned, the result of nearly thirty years of observation, seven of which he was resident in Guinea,

* See M. Rev. vol. lxxx. p. 329.

and four of those governor at Whydah, in which government he was succeeded by Mr. Abson.'

The Introduction contains a description of the soil and productions of Dahomy. The land is said to be uncommonly fertile and luxuriant. We have also an account of the religion, government, manners, and general character of the inhabitants. Like other barbarous nations, these Africans seem to have a confused notion of a supreme, intellectual Being, the maker of the universe: but they pay their devotions to a variety of created objects, such as the sun, moon, living animals, trees, &c. They are fond of amulets, or charms, the chief of which is a scrap of parchment, containing a sentence of the Koran, which the natives purchase from the Moors who visit this country. This amulet they hang up in their apartments, which are likewise decorated with crude, mis-shapen images, tinged with blood, besmeared with palm-oil, stuck with feathers, bedaubed with eggs, and other absurdities, of which a particular account would be both tedious and disgusting.

'We shall not, (continues our author,) dwell on the religion, [indeed it was not worth while] but pass to the government and manners of the Dahomans, which deserve more particularly to be considered. The former is the most perfect despotism that exists, perhaps, on the face of the earth. The policy of the country admits of no intermediate degree of subordination between king and slave, at least in the royal presence, where the prime minister is obliged to prostrate himself with as much abject submission as the meanest subject. All acknowledge the right of the sovereign to dispose of their persons and property at pleasure. Beyond the precincts of the palace, indeed, ministers enjoy very eminent privileges.'

'The king's sons, not excepting the heir apparent, have no rank, being obliged to salute the ministers with clapping of hands, in a kneeling attitude: on such occasions, however, those officers, out of respect to the blood royal, hasten to take them by the hand, and raise them from such an humble posture. The king, and all his subjects, receive strangers with the most remarkable courtesy. Ambassadors, from whatever state, are not put to the necessity of learning the Dahoman etiquette from the master of the ceremonies; every one salutes the sovereign, according to the fashion practised in his own country. Chairs are placed for European governors, or masters of ships, upon which they sit, covered, till the king makes his appearance, when they make a bow, standing and uncovered; after which, they resume their seats, and put on their hats. Sometimes the Dahoman monarch has been known to shake hands with an European; but this is a very uncommon mark of royal condescension, and bestowed only on some great favourite.'

'So great is the veneration of the Dahomans for their sovereign, that their history produces no instance of a deposition; the doctrine of passive obedience and non-resistance is universal among them, and the

most oppressive mandates of the monarch are submitted to without a murmur. The apparent abject humiliation of the ministers, on the days of public audience, contributes powerfully to keep the people in subjection.'—

'The king of Dahomy maintains a considerable standing army, commanded by an Agaow, or general, with several other subordinate military officers, who must hold themselves in readiness to take the field upon all occasions, at the command of the sovereign.'

In this there is nothing singular: but that, of the three thousand women immured within the walls of the different palaces in Dahomy, several hundreds should be regularly trained to the use of arms, under a female general, and that these amazons should go through all their evolutions with as much expertness as male soldiers, is a peculiarity almost without a parallel in history. Condamine, it is true, in the History of his voyage down the river Orellana, speaks of a nation of Amazons, or female warriors: but every thing which he says on that subject is imperfect, confused, and highly improbable.

'The general character of the Dahomans is marked by a mixture of ferocity and politeness. The former appears in the treatment of their enemies, and in the celebration of those customs which have been sanctioned by the immemorial practice of past ages, under the idea of performing a grateful oblation to the deceased; the latter they possess far above all the African nations with whom we have hitherto had any intercourse, this being the country where strangers are least exposed to insults, and where it is easy to reside in security and tranquillity.'

We must now proceed to the history of Dahomy: of which country it appears that very little is known, prior to the reign of Guadja Trudo, who succeeded Weebaigah in 1708. The first part of this work contains an account of his military exploits, political intrigues, and the various events of his reign. He died in the year 1727, leaving behind him a great reputation for courage, generosity, and magnanimity; and his memory is not only revered by the Dahomans at present, but they even swear by his name as the most solemn of all asseverations: but, notwithstanding his shining qualities, he appears to have entailed, by his ambition, lasting miseries on his country. During the long reign of his successor Bossa Ahadee, a cruel and ferocious tyrant, the country was harrassed and wasted by wars, foreign and domestic, in which multitudes were slain: but nothing fills the mind of the reader with so much horror, as the sacrifices of human victims at the annual customs for the purpose of watering (according to the country expression,) the graves of the deceased royal family. That man should convert his wants and infirmities into subjects of pride, ostentation, and vanity, can excite no surprise in those who have considered his nature: but that a cool and deliberate slaughter

slaughter of our fellow-creatures should not only occasion a momentary joy and exultation, but be the source of delight on reflection, appears altogether strange and incredible: yet, without supposing that the Dahoman monarchs receive some pleasure from the contemplation of the monuments of their wrath, vengeance, and wanton cruelty, it is difficult to account for their passion for decorating the walls of their houses and their apartments with the skulls and bones of the unhappy wretches who have perished by their hands. In the reign of Adahoonzou, the successor of Bossa Ahadee, after the slaughter of the prisoners whom he had taken in war, their skulls were ordered to be applied to the decoration of the royal walls.

‘ The person, to whom the management of this business had been committed, having neglected to make a proper calculation of his materials, had proceeded far in the work when he found that there would not be a sufficient number of skulls to adorn the whole palace: he therefore requested permission to begin the work anew, that he might, by placing them apart, complete the design in a regular manner: but the king would by no means give his consent to this proposal, observing “ that he should soon find a sufficient quantity of Badagree heads to render the plan perfectly uniform.”

‘ The operators therefore proceeded with the work till the skulls were all expended, when the defective part of the walls was measured, and a calculation made, by which it appeared that *one hundred and twenty seven* was the number wanted to finish this extraordinary embellishment. The prisons, in which the wretched captives had been confined, were accordingly thrown open, and the requisite number of devoted victims dragged forth to be slaughtered in cold blood, for this hellish purpose. Previously to their execution, they were informed that the heads brought home by the Agaow had not been found sufficient to garnish the palace, and that theirs were required to supply the deficiency. This act of barbarity was greatly applauded by all present.’

To those persons who fancy that the wars between the African princes are carried on for the sole purpose of supplying the European ships with slaves, it may be proper to remark that, at this time, there were six slave-ships in the road of Whydah, that there was a great scarcity of trade, and that the price of a prime slave was little short of thirty pounds sterling.

The government of the Dahomans is so unhappily constituted that, although they are subjected to the most cruel despotism, yet at particular times they are exposed to all the disorders of the most licentious anarchy: for, on the death of the king, till the appointment of his successor, the government is in fact dissolved. A horrid scene commences in the palace immediately after the king expires. The wives of the deceased begin with breaking and destroying the furniture of the house, the gold and silver ornaments and utensils, the coral, and, in short, every

thing of value that belonged either to themselves or to the late king, and then murder one another. Similar outrages are committed in every part of the kingdom; which continue till the Tamegan and Mayhou have announced the successor, and he has taken possession of the palace.

In the kingdom of Eyeo, situated north-east from Dahomy, a custom prevails which is too extraordinary to be passed over in silence. When the people have conceived an opinion of the ill government of their king, which is sometimes insidiously infused into them by the artifice of his discontented ministers, they send a deputation to him, with a present of parrot's eggs, as a mark of its authenticity, to represent to him that the burden of government must have so far fatigued him, that they consider it full time for him to repose from his cares, and indulge himself with a little sleep; he thanks his subjects for their attention to his ease, retires to his apartment as if to sleep, and there gives directions to his women to strangle him. This is immediately executed; and his son quietly ascends the throne, on the usual terms of holding the reins of government no longer than while he merits the approbation of the people. It is said that there never was an instance of a king of Eyeo refusing to comply with the wishes of his subjects, expressed in this singular manner till the year 1774, when the reigning monarch had sense and fortitude enough to resist such a ridiculous custom. He peremptorily refused the parrot's eggs, which had been offered for his acceptance; telling his ministers that as yet he had no inclination to take a nap, but was resolved to watch for the benefit of his people.

We shall conclude our report of this work with the remarkable speech of Adahoonzou to Mr. Abson, when he was informed of what had passed in England on the subject of the slave-trade; p. 216.

" I admire the reasoning of the white men; but, with all their sense, it does not appear that they have thoroughly studied the nature of the blacks, whose disposition differs as much from that of the whites, as their colour. The same great Being formed both; and since it hath seemed convenient for him to distinguish mankind by opposite complexions, it is a fair conclusion to presume that there may be as great a disagreement in the qualities of their minds; there is likewise a remarkable difference between the countries which we inhabit. You, Englishmen, for instance, as I have been informed, are surrounded by the ocean, and by this situation seem intended to hold communication with the whole world, which you do by means of your ships; whilst we Dahomans, being placed on a large continent, and hemmed in amidst a variety of other people, of the same complexion, but speaking different languages, are obliged, by the sharpness of our swords, to defend ourselves from their incursions, and punish the

the depredations they make on us. Such conduct in them is productive of incessant wars. Your countrymen, therefore, who alledge that we go to war for the purpose of supplying your ships with slaves, are grossly mistaken.

" You think you can work a reformation, as you call it, in the manners of the blacks; but you ought to consider the disproportion between the magnitude of the two countries; and then you will soon be convinced of the difficulties that must be surmounted, to change the system of such a vast country as this. We know you are a brave people, and that you might bring over a great many of the blacks to your opinions, by the points of your bayonets; but to effect this, a great many must be put to death, and numerous cruelties must be committed, which we do not find to have been the practice of the whites: besides, that this would militate against the very principle which is professed by those who wish to bring about a reformation.

" In the name of my ancestors and myself I aver, that no Dahoman ever embarked in war merely for the sake of procuring wherewithal to purchase your commodities. I, who have not been long master of this country, have, without thinking of the market, killed many thousands, and I shall kill many thousands more. When policy or justice requires that men be put to death, neither silk, nor coral, nor brandy, nor cowries, can be accepted as substitutes for the blood that ought to be spilt for example sake: besides, if white men chuse to remain at home, and no longer visit this country for the same purpose that has usually brought them hither, will black men cease to make war? I answer, by no means; and if there be no ships to receive their captives, what will become of them? I answer for you, they will be put to death. Perhaps you may ask, how will the blacks be furnished with guns and powder? I reply by another question, had we not clubs, and bows, and arrows, before we knew white men? Did not you see me make *custom* [annual ceremony] for Weebaigah the third king of Dahomy? and did you not observe, on the day such ceremony was performing, that I carried a bow in my hand, and a quiver filled with arrows on my back? these were the emblems of the times, when, with such weapons, that brave ancestor fought and conquered all his neighbours. God made war for all the world; and every kingdom, large or small, has practised it more or less, though perhaps in a manner unlike, and upon different principles. Did Weebaigah sell slaves? No; his prisoners were all killed to a man. What else could he have done with them? Was he to let them remain in his country, to cut the throats of his subjects? This would have been wretched policy indeed, which, had it been adopted, the Dahoman name would have long ago been extinguished, instead of becoming, as it is at this day, the terror of surrounding nations. What hurts me most is, that some of your people have maliciously represented us in books, which never die, alledging, that we sell our wives and children, for the sake of procuring a few keggs of brandy. No; we are shamefully belied, and I hope you will contradict, from my mouth, the scandalous stories that have been propagated; and tell posterity that we have been abused. We do, indeed, sell to the white men a part of our prisoners, and we have a right so to do. Are not all prisoners at the disposal of their captors? and are we to blame.

if we send delinquents to a far country? I have been told you do the same. If you want no more slaves from us, why cannot you be ingenious, and tell the plain truth; saying, that the slaves you have already purchased are sufficient for the country for which you bought them; or that the artists, who used to make fine things, are all dead, without having taught any body to make more; but for a parcel of men with long heads, to sit down in England, and frame laws for us, and pretend to dictate how we are to live; of whom they know nothing, never having been in a black man's country during the whole course of their lives, is to me somewhat extraordinary. No doubt they must have been biassed by the report of some one who has had to do with us; who, for want of a due knowledge of the treatment of slaves, found that they died on his hands, and that his money was lost; and seeing others thrive by the traffic, he, envious of their good luck, has vilified both black and white traders.

"You have seen me kill many men at the customs; and you have often observed delinquents at Grigwee, and others of my provinces, tied, and sent up to me. I kill them, but do I ever insist on being paid for them? Some heads I order to be placed at my door, others to be strewed about the market place, that people may stumble upon them when they little expect such a sight. This gives a grandeur to my customs, far beyond the display of fine things which I buy; this makes my enemies fear me, and gives me such a name in the *Bush**. Besides, if I should neglect this indispensable duty, would my ancestors suffer me to live? would they not trouble me day and night, and say, that I sent nobody to serve them; that I was only solicitous about my own name, and forgetful of my ancestors? White men are not acquainted with these circumstances; but I now tell you, that you may hear, and know, and inform your countrymen, why customs are made, and will be made, as long as black men continue to possess their own country: the few that can be spared from this necessary celebration, we sell to the white men; and happy, no doubt, are such, when they find themselves on the path for Grigwee, to be disposed of to the Europeans: *We shall still drink water*†, say they to themselves; *white men will not kill us; and we may even avoid punishment by serving our new masters with fidelity.*"

Without passing any judgement on this speech, or entering into an examination of the great question which it involves, we only lament the misery of those people, by whom a transportation into a distant country, accompanied with slavery, is considered as a situation to be envied.

We are sorry that a work of this kind, abounding with a considerable variety of facts, to which reference may frequently be desirable, has been offered to the public without the convenience of an *Index* or even a *Table of Contents*. Wanting an appendage of such obvious utility, many a bulky compilement has been justly regarded as—*rudis indigestaque moles*.

* 'The country expression for the woods.'

† 'Meaning, "We shall still live."

ART. V. *The real Origin of Government.* By John Whitaker, B. D., Rector of Ruan Lanyhorne, Cornwall. 8vo. pp. 71. 1s. 6d. Stockdale. 1795.

THOUGH we differ *toto cælo* from Mr. Whitaker in the system which this pamphlet was written to establish, we must allow that, by its ingenious theory and energy of style, it would give him the fairest pretensions to celebrity, were it his first and only essay in literature. If his premises were conceded to him, his arguments would be irrefragable: but were they denied, as they certainly are by us, the inferences must fall to the ground.

Mr. W.'s FIRST PRINCIPLE is, that government originated with the first man; and hence he concludes that it could not have been the result of any *compact* between man and man. He says that it is to be traced to the same source from which Adam derived his being, and consequently that its origin is *divine*. Thus God himself is made the framer of government, and the authority exercised on earth is declared to be *jure divino*. When the Almighty made man, he subjected to him the whole animated creation; he then made woman, who, in common with all other living creatures, owed submission to the Creator's viceregent; and to these two were all their progeny bound to pay homage and submission. Here monarchy is made to come immediately from God himself, the *patriarch* or *king* of the human race being accounted synonymous terms. The government of the earth was modelled on that of heaven; and, as in the latter there were different degrees or orders of blessed spirits, angels, archangels, thrones, dominions, principalities, and powers, (Coloss. i. 16.) so in the former it could not be supposed that the Almighty intended there should be an equality of rank, nor a want of subordination and authority: nor

' Could he turn out man upon the common of nature, to kick and be kicked, without property, without protection, but with a certain perpetuity of injuries done and returned. He certainly could not thus leave his creature, to exhibit himself as the madman of the universe before the eyes of his angels, and to beat himself into his sober senses by a reciprocation of blows and bruises. He, who formed the angels in the subordinations of government, must equally have formed man also; and the Jew who heard a heathen prate, as the heathens (we know) were apt to prate, of man being thus created originally by God, must have smiled with high contempt upon a language so derogatory to God, so degrading to man, so contradictory to the facts of heaven-descended history.'

The author's SECOND PRINCIPLE is that, in all the possibilities of nature, government never *can* be founded on the will of man.

From

From these two principles he deduces a THIRD, viz. that government, being all divine,—divine in its origin, divine in its energies,—claims obedience from the conscience of man, in the name of its divine establisher.

In the application of these principles, Mr. W. maintains that, authority being from God, and monarchy being the form under which it is the pleasure of the Almighty that it should be exercised, all establishments of *republics* are treasons against Heaven. He compares the civil advantages and disadvantages of monarchies and commonwealths, and pronounces that the latter could only have been introduced into the world for the punishment of mankind. He elucidates his subject, as our readers may suppose, by the example of France; and, in an appendix of 15 pages, he gives a variety of extracts from the Comte de Montgaillard's pamphlets, for the purpose of deterring the people of England from treading in the footsteps of their French neighbours.

Such is the substance of this pamphlet; in which doctrines are revived that were long since exploded, and which we did not expect to see brought forwards again at the close of the 18th century. As a man of sense and of learning, Mr. W. will not be offended with us for differing from him on many points; nor for stating, with that fairness which becomes liberal and literary men, the grounds on which we think many of his positions objectionable.

Mr. W. says, in his advertisement prefixed to the work, that 'the *arguments* urged in this pamphlet were more familiar to the nation eighty or ninety years ago than they are at present. They were then pressed upon the public with great success. May they (he adds,) meet with equal success now!' If complete discomfiture can be called success, these arguments were certainly successful at the period mentioned by our author; we know of no other kind of success recorded in the history of that time. The divine right of kings was asserted at the revolution by those who wished to keep the house of Stuart on the throne: but those who were adverse to king James joined issue on this very point with his adherents, and the final adjudication stands recorded in the resolution by which government is declared to be *a compact*. The charge brought against the prince was, that he had "endeavoured to subvert the constitution of the kingdom by breaking the *original contract* between king and people:" for this, and for having "by the advice of Jesuits and other wicked persons violated the *fundamental laws*, and withdrawn himself out of the kingdom," it was solemnly adjudged that he had abdicated, and that the throne was thereby

thereby become vacant. Mr. W. may say that the vacancy of the throne was not declared to be merely in consequence of a breach of the compact on the part of James; and he may urge that there was an *accumulative* charge brought against him, the strongest part of which was that he had run away, and left the people at liberty to provide as well as they could for their own tranquillity:—but he must allow that, though the convention did not rest the declaration respecting the vacancy of the throne on the single fact of the fugitive monarch's having broken the original compact, still the existence of such a compact was asserted and maintained. In the house of lords, it was made a separate and distinct question “whether or no there was an original contract between the king and the people?” and it was carried by a majority of seven, *forty-six* voting for the *negative*, and *fifty-three* for the *affirmative*. This declaration was not a mere dead letter, but the foundation of a principle on which the nation acted at that time, and has continued to act ever since; for not only James himself but his unoffending male posterity also were excluded from the throne; and, in the settlement of the succession to the crown, the princess Anne was postponed to the prince of Orange, before whom she had a prior claim in right of birth; and, at her decease, George I. was called to the throne, to the exclusion of a numerous race of princes and princesses descended from the *elder* brothers and sisters of his mother. Mr. W. must therefore admit, either that the people have a right to alter the succession, and thus to give regal rights to those who could not claim them by the regular laws of descent; or that *the present settlement of the monarchy in this country is an infringement of the law of God*. Should he admit the former, he will be at variance with himself; if the latter, he is at war with that very constitution which he appears anxious to preserve.

First principle. It is evident that the author addresses himself to persons who believe in revelation; for his arguments, being founded chiefly on the Old Testament, can have weight with those only who believe in the holy writings: to reject these would be to cut from under him almost the only ground on which he stands; though to admit them would by no means make his arguments conclusive,—as we will presently endeavour to shew.

We will, however, by the way, take notice of an assertion thrown out by Mr. W. respecting the situation of man under the establishment of heathenism, which appears to us in a great measure unfounded. ‘When we view man comparatively, (says he,) in his situation under heathenism, and in his condition under revelation, we behold him very different from himself.

self. We behold him degraded in the one, and exalted in the other. In the one we see him ignorant of the end for which he was sent into the world, of his destination for the world of spirits, and of the acts which are to answer that end, or to bless this destination, to him.' It is not our intention to become apologists for paganism, nor to presume to put it in competition with Christianity: but we must either renounce all the information transmitted to us by the classical writers in the times of heathenism, or allow that the doctrine of the immortality of the soul, of a future state of rewards and punishments, of the tortures to which the wicked were condemned in Tartarus, and of the blessings enjoyed by the good in Elysium, was well known to the pagans, and inculcated in a thousand ways by the mythologists. The idea of a superintending providence, and of a divine omnipresence, was well understood and almost universally received:—Justice to man and reverence to heaven were constantly inculcated:—*discite justitiam moniti et non temnere divos.*

Not to dwell longer on these points, let us meet our author on the ground of revelation, and see whether holy writ will support him in what he pretends to deduce from it. Man, he tells us, was made *first*, and woman afterwards: hence he infers that it was intended by that very circumstance, 'as no circumstance can be incidental in the conduct of God,' that Eve should be in subjection to Adam. This inference may be true,—but the Bible is silent on the subject, and leaves us entirely to conjecture. The New Testament is indeed brought in aid of the Old on this head, and a passage is quoted from St. Paul; who, commanding the woman to be in subjection to man, makes this circumstance the *ground* of his command, saying, "for Adam was *first* formed, *then* Eve." Hitherto it has been thought sufficient to contend that the sacred penmen were inspired when they stated dogmata of Christianity: but our author goes much farther, by extending the inspiration to the *arguments* by which these dogmata were enforced. Surely, the apostle's command to the woman to be subject to man would not have lost an atom of its weight and authority, if it had been left to stand by itself, unsupported by any argument.

In another place, Mr. W. says that God 'fixed the precedence of nature in the priority of formation.' Were this argument pushed to its full extent, it would prove a great deal more than our author would be disposed to allow; for, while it manifested that woman ought to be subject to man *because* she was created *after* him, it would prove that *both* ought to be subject to all the other animals of the earth, which were created *before* them, if it were universally true that 'the precedence of

nature was fixed by the *priority of formation.*' The doctrine of woman's subjection to man we intend not to dispute: but it is not on the authority of Mr. W.'s principle of precedence that we would either reject or receive it. We remember an argument used by a gentleman who wanted to display his gallantry as a champion for the fair sex, in which the priority of Adam's creation was not treated as a proof of his superiority over Eve. He argued thus: "In the course of the creation, the Almighty was constantly proceeding from the less to the more perfect, so that his last work was always more perfect than the former: thus he went on till he made man, by far the noblest of all his then visible creatures: then he resolved to form woman; and, as his progress was from good to better, so woman, by being the *last*, was the best and most perfect of all his works." In our opinion, the theory of this piece of gallantry is quite as ingenious, and is fully as much countenanced by the letter and spirit of the Old Testament, as that of our author which makes man superior to woman *because* he was created *before* her.

That the reader may see how Mr. W. treats his subject, and asserts the *divine* origin of government, we make the following extract:

'On this everlasting pillar of truth, has God founded the government of man. The pillars of the earth *may* tremble, and sink under their load; but the pillar of government never can. God has fixed *those* for a season only, but he has pitched *this* for an eternity. The world will pass away at its allotted hour, but man will not pass with it. The world will be thoroughly polluted with its sins, be purified by fire, and then be reduced into its original chaos again, that storehouse of unstained matter, which is kept filled probably for the formation of new worlds; while man will migrate to a superior region of existence, there incorporate with the angels, and there live with them in subjection to authority still. Man is therefore habituated equally to subjection, as he is to religion, here; that he may learn the habits of religion and subjection together, to qualify him for the devoutness and the obedience, which will be necessary for his happiness on his translation to Heaven.

'In this view of our race, from the steady, the solar light of God's own history; how must we stand amazed at all the theories of government, that were floating, like so many motes in the sun's beam, among the wretched children of heathenism! Ignorant of the true origin of man, as well as of the true nature of God, they fancied in their blindness to facts; that mankind were born originally in a large society together, when *we* know they were only a single pair; that all *those* were equal in nature and appointment, when *we* know one even of the two to have been made the superiour of the other; and that government was therefore the posteriour refinement of man, when

we

we know it was the original institution of God. But how much more must we be amazed, at all these theories being adopted by Christians, and the darkness of heathenism courted in preference to the light of revelation! Yet such has been the case, even in *this* illuminated part of Christendom. We are even now so familiarized to the folly, of supposing with the heathens all government to be founded upon the will of man, all men to have been originally in a state of independent equality, and all to have agreed at last in erecting, what God had neglected to erect for them, a form of polity; that we consider not a moment the sottishness thus imputed to God, the lie thus given to the history of God, and the contradiction thus made to the most obvious and most general of all incidents in our nature. In the mirror of the scriptures we see God acting a very different part, a part much more wise in itself, and much more beneficent to man. We there see him as he is, the Father and the Friend of man; even in man's *un* fallen state providing a government for him, as he had provided for the angels before; in his very first couple, securing the authority of one by requiring the obedience of the other; and, in their posterity afterwards, binding firmly by the strongest cement in the world, by the very weakness of the infant and the very vigour of the adult, by the very characters of child and parent, the obedience of *that* to *this*. In the mirror of life before us, we equally see man coming into the world, in the necessary subjection of a child to a parent; we also see man growing up to maturity in a natural reverence for *him*, to whom (under God) he owes his existence at first, from whom he has received the comforts of nourishment in infancy, and at whose hands he still expects the requisite provision or direction, for his settlement in life. Yet, as if all this was merely a vision, as if the scripture exhibited no such doctrines to our minds, as if reality presented no such facts to our eyes; we have seen, and we daily see, speculations advanced concerning government, all supposing it to be founded upon compact, to be wholly a late operation of man upon earth, to be entirely an improvement (may I write the words without irreverence?)—an improvement upon the bungling plan of GOD. We *may* wonder at the idolatry of the Papist, who, with the commandment against praying to any but GOD directly before his face, still continues to pray to other beings. But we *must* wonder at Protestants, at those best of Protestants, the members of the church of England, at men in general professing to try every doctrine by the test of scripture; fabricating even systems of government, and preaching even principles of obedience, upon conceits purely heathenish, upon fancies directly opposed by scripture, and upon surmises contrary to the very transmission of mankind by generation. Man comes into the world, man has always come, in the obedience of a child to a parent, in the submission of a subject to a sovereign; and GOD would not suffer even one slight loop-hole of disobedience to escape him, in the mixt, the seemingly equal, authority of husband and wife. He closed up this very loop-hole, by placing the wife below the husband; and then made the children of both subject relatively to both, by the very necessities of their nature. He even
added

added in his *second* code of Revelation expressly, that "there is no power BUT OF GOD, the powers that be ARE ORDAINED OF GOD *." He thus declared, as with a voice from heaven, that every power, legal in its commencement, or not encroaching upon any legal right in its continuance, participates in the general appointment of Providence, shares in the general sanctions given by Providence to government, and is entitled in the name of Providence to the general obedience of its subjects.'

On this part of the subject we will make only one more remark. While Adam lived, we conceive that all his descendants were obliged to pay him obedience as to their patriarch and king; because they must have stood with respect to him in the relation of children to a parent: but where is the law to be found, by which any one of his descendants was declared to be his representative after death, and as such entitled to a continuation of that homage which he received during his life? To a *lineal* ancestor a subjection may be due, which a *collateral* relation can have no right to claim. Did the law of primogeniture derive its origin from God, or was it the work of man? It would seem as if it were a merely human ordinance, or Jacob could not have been allowed to purchase the birth-right of his brother Esau; and in earlier days the first-born of man, the first-begotten of Adam, became an outcast, and certainly did not pretend to assert any right from priority of birth to rule over his brethren. If Adam had no avowed acknowledged successor in the authority given to him by the Almighty over all mankind, that authority must have been parcelled out among the different fathers of families, each of whom enjoyed patriarchal pre-eminence, and was a sovereign in his own house. The children obeyed their parent, because he was their parent; and nature herself moved the heart to a willing submission: but obedience does not appear to have been a natural duty, when the person who claimed it was not a father, but a brother, a nephew, or a cousin. How came the patriarchal power of *all* fathers of families to have been in a great measure surrendered to some *one* person in a state, who thereupon exercised over the whole community the same authority which every parent had previously exercised over his own children? If this were not the consequence of *compact*, we cannot tell what it was: for scripture, we believe, is silent on the subject.

In maintaining his *Second Principle*, viz. that government never *can*, in all the possibilities of nature, be founded on the will of man, Mr. W. makes a furious attack on Mr. Locke. As we seldom find pamphlets that possess the energy which runs through the work now under our consideration, we were in-

* Rom. xiii. 1.

clined to give rather a long extract from this part of the performance; for a shorter one would not do justice to the author's chain of reasoning: but as this intended transcript is, by much, too long for our limits, we must refer to the pamphlet, viz. from p. 16 to 24, leaving the reader to make his own comments.

Mr. Whitaker, in proceeding to establish his *Third Principle*, 'that government is all divine, divine in its origin, divine in its energies, and claims obedience from the conscience of man in the name of its divine establisher,' feels a difficulty at the outset, which he does not remove to our satisfaction, about the *mode* or *form* of government instituted by God: in our opinion, he cuts the gordian knot, instead of untying it. He observes that it may be supposed that, though government in the abstract was appointed by God, yet government in the concrete, government in any form, was not. In reply, he says that no government in the abstract can be appointed; that Omnipotence itself is not equal to the task of producing it, because government in the abstract is a *non-entity*. Here we beg leave to differ from Mr. W. We will suppose with him that authority comes from God, and this authority we will call government; for what is government in the abstract but authority backed by power? Now we can conceive it to lie very much within the sphere of Omnipotence for God to say to his creatures—"You shall pay due homage to me, your Creator; you shall not do to others what you would not that others should do unto you; you shall not, without incurring guilt and suffering punishment, do any act of injustice, oppression, or malice; you shall not take from any one what it is not his will that you should take, nor withhold what you may owe to others, &c. &c. &c. Such is the command that I give to you: but, as I know that many of you will prove refractory, I farther direct that laws be made by yourselves for enforcing due obedience to my will; at the same time, I leave you at liberty to settle among yourselves the manner in which such laws shall be enacted and promulgated, and how and by whom they shall be administered." Here, we presume, may be found government in the abstract; and, supposing men assembled for the purpose of exercising this liberty allowed by the Almighty, the form which they should adopt, whether monarchical, aristocratical, or democratical, would be government in the concrete.

To proceed with our author's opinions: he says that *monarchy* was the primary, the natural, the divine form of government for man; and he appeals to all history for proofs that it was the original form. A *commonwealth* he calls 'an illegitimate and spurious mode of polity,' never obtruded on the world 'till man began to bewilder himself in the mazes of his own

own imagination about government, and wildly fancy that he could improve upon the very models of God himself.' We must observe that monarchy is here *assumed* to be formed on God's own model, but proved only by the author's mode of interpreting the Old Testament, and finding in it that which, if it be said at all, is said only by implication and not by any direct declaration. Of commonwealths Mr. W. speaks thus :

' Then rose republicks. The first that made its appearance in the world, was at Athens. The keen genius of Attica, wanting to try an experiment upon the universal polity of man, to substitute a creature of its own reason for the fabrication of God's wisdom, and to violate the primogenial law of nature in favour of a fantastical theory ; took advantage of the death of a self-devoted monarch, and, in a pretended fear of never having so good a monarch again, most ungratefully deprived his family of the crown, by venturing upon the bold innovation of erecting a republick: They thus inverted the pyramid of government, made it to stand upon its point, and reared its base in the air. The example however was afterwards followed, by all the states of Greece. They all gave free scope to their fancies, in modelling their governments. They cut them to this form, they carved them to that. But they still reduced them nearer and nearer, to an inefficient simplicity of power. They then considered them, as more or less perfect in their republican nature. Yet they could find none, that would give them the promised happiness. They were wretched under all. The grand principle of all, in supposing the power of government to be originally in the people, in believing the subjects to be virtually the sovereigns, in affirming the servants to be vitally the masters ; propositions surely, however familiar to our ears at present, calculated only for the meridian of St. Luke's Hospital ; *this* precluded all possibility of settlement, changes succeeded to changes, all was distraction, confusion, and misery. Having thrown their little world of society off from that central pin of authority, upon which it had been founded by God himself ; they could never find a rest for it again. The divine equipoise had been rashly destroyed by the hand of man, and man felt his folly in his sufferings. The imputed power of the people was like the water of the ocean, now breaking through all its bounds as the balance of the globe was gone, and now sweeping in an irresistible deluge over the land. Yet, with something like the infatuation of the Jews in receiving their false Messiahs, they still welcomed every pretender to the cause of liberty, still hailed every factious man as a friend, and attached themselves to every reformer as a deliverer. These " declared," says Plutarch himself at a particular period of their Sicilian history, " that the end of their coming was to introduce liberty, and depose monarchs ; but they did so tyrannize themselves, that the reign of the tyrants seemed a golden age, compared with the rule of these deliverers ; which made the Sicilians to esteem those more happy who had expired in slavery, than they who survived to see such a freedom." Nay, their feelings had been so severely wounded by this popular kind of tyranny, that when Timoleon had recovered their

capital from its oppressions, he found the market-place rankly overgrown with grass, horses actually feeding upon it, and the grooms lying upon the ground to attend them; that he therefore invited the emigrants to come back, and re-inhabit their desolated city; that few however came, "so much," adds the historian in a strain remarkably apposite to modern times, "did they DREAD and ABHOR the very NAME of those COMMUNITIES, and MUNICIPALITIES, and TRIBUNALS, which had PRODUCED THE GREATEST PART OF THEIR TYRANTS."

Mr. W. proceeds to state the various revolutions of the Roman-republic, from the time of the expulsion of the kings to the destruction of the commonwealth by Cæsar. The Romans, he observes, having abolished royalty, and set up a sort of Græcian republic for themselves; and having, like the Greeks, embarked on the boisterous ocean of republicanism; were buffeted by the same tempests.

'The power which had created the first revolution, was perpetually called upon to create others. Consuls, dictators, plebeian tribunes, military tribunes or decemvirs were successively and interchangeably appointed. The scale of power in the state under all, was continually sinking towards the people, till it touched the very ground at last. It sunk therefore loaded more and more with misery to them. They became the dupes of ambitious men, enlisted as partizans in their pursuits, and engaged as champions in their contests; were embarrassed with seditions, scourged with rebellions, and racked with revolutions. At the last of these revolutions Lucan describes one of the personages in his poetical history, bursting out with all the agony of feeling for his wretched country; and exclaiming with *envy* at the *happiness of the most absolute monarchies on the earth*,

*' Felices Arabes, Medique, Eoque tellus,
Quam sub perpetuis tenuerunt Fata tyrannis !'*

We certainly are not advocates for a republican government, to which, perhaps, storms are more incidental than to monarchies: but we must observe that, whoever thinks there have not been frequent seditions, rebellious competitions, and revolutions, in kingdoms as well as in commonwealths, has read but little of the history of mankind.—The author next points out the calamities that were brought on England by the transition from monarchy to a republic: but, as these are so generally known, we will not particularize them.

Mr. Whitaker next crosses the water, and points out in forcible language the cruelties that have disgraced the cause of liberty in France. As he thinks ill not merely of those who abolished religion in France, but also of those who had a share in the formation of the constitution of 1789, we find him ascribing the calamities experienced by most of them to the judgments of Heaven. If some of them deserved their fate,
many

many good men will yet strenuously maintain that the conduct of several, whom Mr. W. describes as pursued by the vindictive justice of the Almighty, was throughout highly praiseworthy; in which class La Fayette, whom he fixes at the head of his *heaven-attained* list, will probably be placed by the voice of a great majority of the people of England. Though some of the persons whom he blames have been brought to condign punishment, others, no less guilty in his opinion, have not only escaped it, but have been raised to situations of trust, honour, and emolument; witness the man who read to the unfortunate Louis, in the tower of the Temple, the sentence of death: which very man is at this instant residing at Copenhagen with a diplomatic character, though not openly avowed, from the French republic to the court of Denmark. No doubt, Mr. W. will say that the avenging sword is still suspended over his head.

We have gone into an unusual length in our account of this singular publication, for many reasons; we thought it due to the author, and to a work by no means unworthy of his reputation as a staunch advocate for monarchy: we wished also to give a proof of impartiality, in reporting at large the opinions of men from whom we have widely differed on various political topics. Ill founded as we must consider the main opinion from which all Mr. W.'s others spring in luxuriant ramification, it is but strict justice to say that it is supported in a way which, though it may make him appear over zealous, and too much attached to antiquated notions of the divine rights of crowns, will do him credit as a friend to religion, and to the stability of the peace and comfort of mankind in general:—according to his own principles, we mean; for we trust that those who think very differently from our author, on these subjects, may be as sincere friends to religion, and to the real happiness of mankind, as the worthy rector of Ruan Lanyborne.

ART. VI. *Sermons on various Subjects.* By John Bidlake, B. A. Chaplain to his R. H. the Duke of Clarence; and Master of the Grammar School, Plymouth. 8vo. pp. 319. 5s. Boards. Chapman. 1795.

MANY readers of sermons, in different classes, will think these discourses exceedingly defective. The zealous stickler for orthodoxy will be disappointed by finding what he calls the peculiar doctrines of Christianity sparingly introduced, and cautiously expressed in general terms. The flighty fanatic will think the want of enthusiastic rhapsody poorly supplied

by dry morality. The warm politician, who esteems either loyalty or *civism* to be the sum of social obligation, will pronounce the author deficient in his duty as a public instructor, in composing sermons which neither inculcate the doctrine of passive obedience and non-resistance, nor spread the murmurs of political discontent. Even the sermonic connoisseur, who passionately admires the luxuriant flowers of rhetoric, and is in raptures when he meets with *fine* language, will desiderate in these plain discourses glowing metaphors, rich similes, and pointed antitheses. Notwithstanding all this, however, we are much mistaken if there be not a tolerably numerous class of readers, who will find great pleasure and improvement in the perusal of these compositions; and who will even admire them the more for those very qualities, which to others may appear to be defects.

In some of these sermons, the writer treats of general topics of morality, with great propriety, but without subtlety of thought; and with simplicity, without meanness of language. In others, he illustrates a parable, or portion of sacred history; and, without entering into any critical discussions, he deduces its moral lessons in an easy and interesting manner. Mr. Bidlake appears to possess a candid and liberal spirit; and his sermons are well adapted for usefulness. The general topics are, the forgiveness of injury; the inordinate love of pleasure; indifference to religion; pride; a future state; gratitude; early piety. The narrative-discourses are on the parables of the rich man and Lazarus; the prodigal son; the good Samaritan; and the stories of Naaman the Syrian, and the falsehood of Gehazi.—Besides these, the reader will find three discourses formerly preached on particular occasions, and now reprinted.

ART. VII, *Transactions of the Royal Irish Academy, Vol. V.*

[Article continued from p. 21.]

SCIENCE. *Agriculture.*

WHAT are the manures most advantageously applicable to the various sorts of soils, and what are the causes of their beneficial effect in each particular instance? By Richard Kirwan, Esq. LL. D. &c.—In answer to this important question proposed by the Irish Academy, the learned member exhibits a collective view of all the recent discoveries which promise to cast any light on the intricate process of vegetation. The essay is written in a popular manner, and aims at making those chemical and mineralogical principles, which are occasionally introduced, intelligible to the generality of readers. For the sake of perspicuity,

spicuity, it will be proper to depart a little from the arrangement which the author employs.

1. *Soils.* These are commonly double or triple compounds of the several reputed primitive earths, except the barytic. The magnesian likewise sparingly occurs. The more fertile soils afford, besides, a small proportion of coally substance arising from putrefaction, and some traces of marine acid and gypsum. The vulgar division into clay, chalk, sand, and gravel, is well understood. Loam denotes any soil moderately adhesive; and, according to the ingredient that predominates, it receives the epithets of clayey, chalky, sandy, or gravelly. The intimate mixture of clay with the oxydes of iron is called *till*, and is of a hard consistence and a dark reddish colour. Soils are found by analysis to contain their earthy ingredients in very different proportions. According to M. Giobert, fertile mould in the vicinity of Turin, where the fall of rain amounts yearly to 40 inches, affords, for each 100 parts, from 77 to 79 of silix, from 8 to 14 of argill, and from 5 to 12 of calx; besides about $\frac{1}{2}$ of carbonic matter, and nearly an equal weight of gas, partly carbonic and partly hydrocarbonic. The same experimenter represents the composition of barren soils in similar situations to be from 42 to 88 *per cent.* of silix, from 20 to 30 of argill, and from 4 to 20 of calx. The celebrated Bergman found rich soils in the vallies of Sweden, where the annual quantity of rain is 24 inches, to contain, for each 100 parts, 56 of siliceous sand, 14 of argill, and 30 of calx. In the climate of Paris, where the average fall of rain is 20 inches, fertile mixtures, according to M. Tillet, vary from 46 to 52 *per cent.* of silix, and from 11 to 17 of argill, with 37 of calx. It hence appears that, in dry countries, rich earths are of a closer texture, and contain more of the calcareous ingredient, with less of the siliceous. Mr. Arthur Young has discovered that the value of fertile lands is nearly proportioned to the quantities of gas, which equal weights of their soil afford by distillation. Dr. Kirwan gives very circumstantial directions how to determine, by chemical analysis, the composition of soils.

2. *Food of Plants.* Plants contain a large proportion of water and charcoal, blended with oils, resins, gums, and vegetable acids, which are the various products of these and hydrogen; the fixed alkaline salts, combined sometimes with the sulphuric and muriatic acids; and small quantities of the simple earths. Consequently, the only substances common to soils and their vegetable productions are water, coal, earths, and salts. These are, therefore, the true food of plants. We shall consider them in order. *Water* forms by far the largest ingredient in the composition of vegetables. Grass loses two-thirds

of its weight on being dried into hay. In favourable weather, culmiferous healthy plants absorb one half of their weight of water every day. Besides nourishing by its own limpid substance, water conveys minute particles of earths and salts into the absorbent vessels of plants. The manner in which pure water contributes to the growth of vegetables appears to be ascertained by the late pneumatic discoveries. That fluid is decomposed by the influence of light, and its hydrogen serves to form oils, resins, and gums; while its oxygen is partly emitted as excrementitious and partly expended on the production of vegetable acids.

Coal or the carbonic substance was hitherto little regarded. Recent discoveries, however, have evinced its extreme importance in the œconomy of nature. To that skilful chemist M. Hassenfratz, author of the article *Vegetation* in the *Encyclopædie Methodique*, we owe the discovery that the presence of the carbonic principle is essential to the growth of plants. On a subject so new and so valuable, our readers will be pleased with the following copious extract :

‘ Coal not only forms the residuum of all vegetable substances, that have undergone a slow and smothered combustion, that is, to which the free access of air has been prevented, but also of all putrid vegetable and animal bodies; hence it is found in vegetable and animal manures that have undergone putrefaction, and is the true basis of their ameliorating powers; if the water that passes through a putrefying dunghill be examined, it will be found of a brown colour, and if subjected to evaporation, the principal part of the residuum will be found to consist of coal *. All soils steeped in water communicate the same colour to it in proportion to their fertility, and this water being evaporated leaves also a coal, as M. M. Hassenfratz and Fourcroy attest †. They also observed that shavings of wood being left in a moist place for nine or ten months began to receive the fermentative motion, and being then spread on land, putrified after some time and proved excellent manure ‡. Coal, however, cannot produce its beneficial effects but in as much as it is soluble in water; the means of rendering it soluble are not as yet well ascertained; nevertheless it is even now used as a manure, and with good effect §. In truth, the fertilizing powers of putrid animal and vegetable substances were fully known even in the remotest ages, but most speculatists have hitherto attributed them to the oleaginous, mucilaginous, or saline particles then developed, forgetting that land is fertilized by *paring and burning*, though the oleaginous and mucilaginous particles are thereby consumed or reduced to coal, and that the quantity of mucilage, oil, or salt in fertile land is so small that it could not contribute the 1000th part of the weight of any vegetable, whereas coal is supplied not only by the land but also by the fixed air combined with the earths, and also by that which is constantly set loose by various processes, and soon

* 14 An. Chy. 56. † Ibid. ‡ Ibid. || Young's Annals.
precipitated

precipitates by the superiority of its specific gravity, and is then condensed in, or mechanically absorbed by soils or contained in dew. Lands, which contain iron in a femicalcined state, are thereby enabled to decompose fixed air, the iron, by the help of water, gradually attracting the pure air which enters into the composition of fixed air, as Mr. Gadolin has shewn*, a discovery which appears to me among the most important of these later times; but these calces of iron may again be restored to their former state by union with oleaginous substances, as Mr. Beaumé has noticed, and this is one of the benefits resulting from the application of dung before it has fully putrefied†. Hence we may understand how soils become effate and exhausted, this effect arising in a great measure from the gradual loss of the carbonic principle deposited by vegetable and animal manures, and from them passing into the growing vegetables, and also from the loss of the fixed air contained in the argillaceous part of the soil, which is decomposed by vegetables, and from the calcination of the ferruginous particles contained in the soil. I say in *great measure*, because other causes contribute to the diminution of fertility, which shall presently be mentioned. Hence also we see why lands pastured remain longer fertile than those whose vegetable crop is carried off, as much of the carbonaceous principle is restored by the excrements of the pasturing animals . . . why some crops exhaust more than others, because corn, and particularly wheat, contains more of the carbonic principle than grasses, and very little of its exuviae are left behind . . . why fallows are of some use, as the putrefaction of the roots of weeds and the absorption of fixed air by clays, are thereby promoted . . . why vegetables thrive most in the vicinity of towns, because the carbonic principle is copiously dispersed by the smoak of the various combustibles consumed in inhabited places—why foot is so powerful a manure—why burning the clods of grassy land contributes so much to its fertility, and then only when the fire is smothered and coal produced, besides many other agricultural phenomena too tedious to relate; but I must not omit that the phosphoric acid is found in coal, and this enters into the composition of many vegetables.'

Charcoal is, next to water, the most copious ingredient in vegetables. It constitutes one-fifth of the weight of beech wood and one-seventh of that of clover. Analogous to this substance, in its nature and effects, is the carbonic gas, which the experiments of M. Ruckert fully demonstrate to promote the growth of plants. This elastic fluid is probably decomposed, and its oxygene perspired, by the assistance of light.

Earths, particularly the calcaréous, which is contained in rain-water, contribute beneficially to the nutriment of plants. A proper mixture of the simple earths appears the best adapted to promote vegetation. Nay, the several earths, with the con-

* 1st Chym. An. 1791. 53.'

† The affinities of coal and iron to pure air vary with the temperature.'

currence of water and air, have often been regarded as the sole food of plants. This opinion, however, was lately disproved by M. Giobert, who found that grain would not vegetate in the various compounds of the primitive earths moistened with pure water, but that corn grew luxuriantly when the carbonic principle was supplied by the liquor of dung-hills. The absolute quantity of earth contained in vegetables is very small indeed, not amounting to a hundredth part of their weight. The proportions of the several terrene ingredients vary much in different species of plants. We shall present a specimen:

One hundred parts of the lixiviated ashes of		contained of		Silex	Calx	Argill.
Wheat	}	-	-	48 parts	37	15
Oats		-	-	68	26	6
Potatoes		-	-	4	66	30

Earths must enter into plants either in a state of solution or of extreme diffusion in water. The siliceous and argillaceous occur in the most limpid water: the calcareous may be dissolved by means of an excess of carbonic acid gas; or it may be converted by the sulphuric acid contained in clays into gypsum, which combines with 500 times its weight of water.—Since plants derive a portion at least of their various earthy ingredients from the soil on which they grow, the reason is plain why lands become exhausted by continued cropping, and why they retain their vigour longer under the management of proper rotations. Hence likewise the utility of applying limes, marles, and other deficient earths. The power of the several earths to imbibe and hold water is also of important application, and is in this order—argill, magnesia, calx, silex.

Salts. If we except the compounds of lime with the sulphuric and phosphoric acids, salts enter in exceedingly small quantities into the composition of vegetables; so that they may seem, as in animals, to perform the office of a *condimentum*, or promoter of digestion, rather than that of a *pabulum*. In parsnips and potatoes, the saline matter nearly equals the weight of the earths; in turnips and wheat, it constitutes but one-third; and in hemp, rye, and oats, it amounts only to an eighth part. Alkalis appear to be produced by the process of vegetation. The sulphat of potash is probably useful by promoting the decomposition by water. Phosphorated lime exists the most copiously in wheat, and contributes to the formation of the animal gluten so abundant in that species of grain. Hence the excellence of bone-ashes, as a manure for wheat.

3. *Manures.* These are lime, marles, gypsum, ashes, charcoal, soap-boilers' waste, stable dung, farm-yard dung, pounded

pounded bones, bone-ash, sea-weed, and the scourings of old ditches. The several kinds of dung have been analysed, and afford much variety of products. From the principles repeatedly brought into view, it will be easy to explain how the operations of fallowing, paring, and burning, contribute to fertilize the ground. Hence, likewise, the methods successfully practised for improving different soils. Such as are *clayey* require an addition of the calcareous ingredient and coarse sand; and therefore marles are recommended, especially lime-stone gravel. *Chalky* soils want both the argillaceous and the sandy or gravelly ingredients. *Sandy* soils are corrected by calcareous marle, or a mixture of clay and lime. The several kinds of *loam* require an intermediate treatment. *Boggy* soils, after draining and burning, should be spread over with gravel and lime or calcareous marle. *Heaths* are destroyed by lime or limestone-gravel: but dung, supplying the carbonic principle, is a most beneficial ingredient in all these earthy composts.—The singular advantages of *gypsum* as a manure were discovered, in the year 1768, by M. Mayer, a German clergyman. It has since been applied with remarkable success, not only in Germany, but in Switzerland, France, and America. That it has not answered so well in England, is probably because the calcareous principle generally predominates in our fields. It suits clayey lands best; it ought to be spread in the months of February or March, and thinly strewed at the rate of eight bushels to the acre. Gypsum appears to promote fertility by accelerating fermentation in an eminent degree, and by contributing towards the nutriment of plants.

This elaborate essay concludes with the following paragraph:

‘ With respect to the question at present before us, the great desiderata seem to be, *how to render charcoal soluble in water for the purposes of vegetation?* and to discover *that composition of the different earths best suited to detain or exhale the due proportion of the average quantity of moisture that falls in each particular country?* On this relation or adaptation we have seen that the fertility of each essentially depends; we must also have perceived that to a regular and systematic improvement of soils, a knowledge of their defects and the *quantum* of their effects is absolutely necessary. This information can be conveyed only by a chymical analysis. Country farmers (at least as long as the present absurd mode of education prevails) cannot be expected to possess sufficient skill to execute the necessary processes, but country apothecaries certainly may. The profit arising from such experiments (should the public encourage them) would sufficiently excite them to acquire a branch of knowledge so nearly allied with their profession. In the mean time soils might be sent to some skilful persons in the capital by country gentlemen, who would thus be enabled to ascertain and appreciate the advantage attending such researches, and enlighten and

and encourage their more ignorant and dissident neighbours. Many of them might perhaps feel a taste for occupations of this nature, occupations which not only fully suffice to fill up the many vacant hours and days which the solitude of a country life must frequently leave them, but are moreover sweetened by the pleasing recollection that of all others they tend most directly to the general happiness of mankind.'

These views are liberal; they are beneficent; and we wish to see them realized. Agriculture, that genuine source of health and innocence, invites and deserves the labours of philosophic research. Among the antient Romans, the primitive occupation of husbandry held a distinguished rank. When the chains of feudal despotism were extended over Europe, the culture of the ground sickened under the languid efforts of a degraded and oppressed peasantry. Meanwhile the mechanic arts found shelter in the cities, imperceptibly rose to consequence, and obtained, by the influence of that wealth which they attracted, exclusive privileges and valuable immunities. From these abodes of protected industry, some gleams of freedom and animation were afterward reflected on the inhabitants of the country: but in scarcely any of the modern states have the rural labours regained their due station. Enterprize, skill, and capital have been enticed into the precarious channels of trade and manufactures. Agriculture is too generally thought an ignoble profession, which requires neither parts nor invention; and the vile remains of feudal laws still continue to depress its creative exertions. What progress it has made, particularly in our own times, is to be ascribed solely to the awakened energies of men, which have triumphed over the spirit of municipal regulations. Whether the light of science is likely, for many years hence, to render any very material service to the practice of husbandry, will admit of some doubt. Experiments on vegetation are unavoidably subjected to the operation of a crowd of contemporaneous causes, and these often obscure, which make it extremely difficult to assign the effect due to each. The multiplicity of circumstances with which they are involved obliges them to be indefinitely multiplied and varied; and the slow process of nature, by which they are conducted, necessarily prolongs the period of their conclusion. Till decisive results are obtained, science may be usefully employed in the way of induction, to trace out general principles from the collective observation and experience, however limited or imperfect, of practical farmers. Fertility, unquestionably, depends much on the constitution of the soil: but its texture and other properties probably conduce more essentially to that end than the nice adjustment of its elementary ingredients. It needs but reflection to convince us that plants cannot

cannot derive the whole, nor even the principal part, of their solid matter from the ground. They must possess, therefore, a power of converting air and water into their proper substance. Perhaps the charcoal, which appears so important in the vegetable œconomy, is chiefly separated from the carbonic gas diffused through the atmosphere, of which it constitutes a hundredth part. These secretions, however, must cost the plants an effort, which, if auxiliary nutriment be too scantily supplied by the soil, will mount to such a pitch as to exhaust them and cause them to sicken and pine. We seldom consider that these organic bodies possess the principle of life. This is the main object to which our inquiries should be directed. The various manures, it is highly probable, are useful principally by acting as stimulants, which excite the vascular system in vegetables to perform vigorously its proper functions. The eminent advantages of dung itself in fertilizing land cannot be attributed specially to the *carbone* which it supplies; for, after it is reduced by age into perfect mould, it produces very slight effects: it becomes effete, a mere *caput mortuum*. Hence calcareous matters have a more permanent influence.

SCIENCE. *Chemistry.*

1. *A method of preparing a sulphureous Medicinal Water.* By the Rev. Edward Kenney.—It is directed to grind four drachms of the flowers of sulphur with an equal quantity of magnesia in a glass mortar, to work up the mass gradually with water to the amount of a quart, and then to pour the liquid mixture into a close vessel, which may be conveniently shaken two or three times every day for three weeks. After it has now settled for two days, the liquor is to be decanted. The same ingredients will impregnate a like quantity of water two or three times, to an equal degree of strength. One ounce of this solution, diluted with a quart of pure water, forms a medicine fit for use. It is an effectual remedy for the chronic rheumatism and for all cutaneous disorders. It also proves beneficial in cases of scrofula and of worms.

2. *On the solution of lead by lime.* By Robert Percival, M.D. M.R.I.A.—The milled lead which lined the inside of a water cistern being much corroded, the plumber employed to repair it imputed the accident to some mortar, which had fallen and lodged at the bottom of the cistern. This observation prompted Dr. Percival to make several experiments, with a view of ascertaining the action of lime on lead. The result was that lime acts imperfectly, if at all, on lead, without the assistance of air to oxydate the metal. He therefore tried the effects produced on lead at its different stages of oxidation.

Twelve

Twelve ounce measures of pure lime water, kept warm in three close vessels for a month, were found to have dissolved each 5 grains of minium, 6 grains of litharge, and 10 grains of the oxyd of lead precipitated from the nitric acid by ammoniac. It appeared that the presence of atmospheric air was necessary to the production of the black precipitate afforded by the solution, in contact with sulphurated hydrogenous gas. Dr. P. conjectures, with much probability, that this compound gas being decomposed by the oxygene contained in common air, its sulphur is let loose, and combines with the lead, to form a kind of galena in the humid way.

3. *Experiments on a new earth found near Strontion in Scotland.* By Richard Kirwan, Esq. LL. D. &c.—The recondite distinctions of mineral substances are often as important in scientific investigations, as those which are more obvious and apparent. The discoveries of the difference between plumbago and molybdena, iron and manganese, the calcareous and the barytic earths, have essentially contributed to the advancement of chemical knowledge. Repeated occurrences evince the danger of relying too confidently on pre-conceived theories. We are here made acquainted with a new earth, analogous in appearance to the calcareous and barytic, but actually different from them, and qualified to occupy an intermediate place. Dr. Kirwan received the first notice of this substance, which he calls the *strontionite*, from the ingenious Dr. Crawford, in the year 1790. His attention was afterward attracted by an account of it which M. Sulzer inserted in the *Miner's Journal* for February 1791. Yet our author's experiments on the Strontion earth were not begun till October 1793. Its specific gravity is from 3.4 to 3.6; its colour is whitish with a green cast: it is of a medium hardness and transparency: it presents a striated fracture, and is very brittle. Exposed to a heat of 130° of Wedgwood's pyrometer, in common clay crucibles, it very readily vitrifies where it touches the sides of the crucible. Three parts of it to one of argill, urged with a heat of 150° , melted into a black compound mass, above enamel and below porcelain. The same experiment performed with common lime afforded only porcelain. A mixture of 67 parts of silix, 23 of argill, and 10 of strontionite, melted at the 114° into a greyish white porcelain: but, when common lime was substituted, it required a heat of 145° to run into a semi-transparent frothy enamel. In general, the strontion lime is more easily fused, and might be advantageously employed as a flux in certain refractory ores. It has a stronger taste than common lime, and is a much better test of the presence of carbonic acid gas. The Strontion lime heats more
violently

violently when wetted, and dissolves more copiously in water: but the most remarkable circumstance is that a saturate solution of this new lime, set in a cool place, will shoot into transparent rhomboidal crystals. The strontionite dissolves very readily and with considerable effervescence in the marine acid. The addition of the sulphuric, tartaric, and saccharine acids produces copious and almost insoluble precipitates. Carbonated alkalis and lime, but not carbonated barytes, likewise occasion precipitates. Strontionite will hardly dissolve in the nitric acid, unless this be considerably diluted. The solution will not, like that of barytes, discolour litmus. By slow evaporation, it yields crystals, which decrepitate and fuse in the fire. The sulphuric acid has scarcely any action on this stone, if not much diluted. The acetic acid dissolves it feebly, and affords stelliform efflorescent crystals.—The affinities of the Strontion earth seem most to approach those of the barytic, but they are inferior in degree.—We understand that Mr. Hope, professor of chemistry at Glasgow, has gone over the same ground, in a paper lately read before the Royal Society of Edinburgh.

4. *On the power of fixed caustic alkaline salts to preserve the flesh of animals from putrefaction.* In a letter to the Rev. George Graydon, from the Rev. Hugh Hamilton, D. D. &c.—This article was occasioned by the ingenious theory of Mr. Graydon already considered, to which it is intended as a supplement. Yet it has no immediate reference to the subject in question; for the property of caustic alkali to resist putrefaction cannot be legitimately extended to quicklime, though both these substances have been comprehended under the loose denomination of alkaline salts. The Dean argues, indeed, rather whimsically, but the history which he gives of his progressive conjectures is curious and amusing. Nor is the antiseptic quality of potash to be reckoned a novelty. During the hardships of their memorable struggle for emancipation, the Americans were often obliged, by the want of regular supplies, to use fresh wood-ashes instead of common salt in curing their provisions.

SCIENCE. *Astiology.*

On the nature and limits of Certainty and Probability. By the Rev. George Miller, F. T. C. D. & M. R. I. A.—This discourse does not claim the merit of much novelty or depth of penetration, but it is sensible, perspicuous, and orthodox. The author endeavours to shew that the abstruse questions of cause and effect, of liberty and necessity, are placed beyond the reach of the human faculties. To support this mortifying position, he

he leads forth in hostile array the redoubted champions of metaphysics. Where the contest remains undetermined, he infers that it cannot be decided in the present condition of man. The arguments employed by Berkley, Hume, Priestley, and Gregory, pass under succinct review. That the Necessarians have been guilty of fallacious reasoning seems not fully established: but their late antagonist is plainly convicted of mistaking the nature and extent of the subject in debate. To use Mr. Miller's own words—'The attempts made by Dr. Priestley and Mr. Hume to establish the doctrine of Necessity, have, I imagine, been shewn to belong to that class of inconclusive reasoning which logicians denominate *Petitio Principii*, and Dr. Gregory's attempt to overthrow it to belong to the class called *Ignoratio Elenchi*; whilst on the question of Materialism Doctor Priestley and Bishop Berkley refute each other by contradictory arguments.'

To follow the author's train of argumentation would draw us into a maze of unprofitable speculations. We will only observe that he shews a disposition to adopt certain metaphysical axioms, which he deems to be self-evident, but which are really the assumptions of vulgar experience, and constitute the great source of error and perplexity in speculative philosophy.

SCIENCE. *Miscellaneous.*

1. *On a new kind of portable Barometer for measuring heights.* By the Rev. James Archibald Hamilton, D. D. M. R. I. A.—Those who are acquainted with the exquisite mechanism of the famous Ramsden will hardly be inclined to admire the improvement here proposed. Instead of the leathern bag which confines the mercury in the common portable barometer, Dr. Hamilton substitutes a cylindrical cistern of ivory with a screwed bottom and an open top, somewhat contracted into a shoulder that receives internally a sound, clean, and porous cork, through which the glass tube is nicely inserted and pushed down midway. The construction depends on this principle, that spongy cork affords a ready passage through its pores to the particles of air, but prevents the escape of quicksilver, unless a very powerful pressure be applied. The fact, however, is not precisely stated. It is not through the pores of that substance, but through the minute interstices between the cork and the inside of the ivory cylinder, that the air insinuates itself. Accordingly, some caution and experience are requisite to prevent the stopper from being fitted too tight. Nor can the observer be always assured that the confinement of the cork will occasion no inaccuracy in the results; for it will evidently require a considerable time, through the extremely slender communications,

munications, to restore the balance between the external and internal air, if ever that balance can rigorously obtain. Dr. H. gives very copious and circumstantial directions for the construction, adjustment, and application of this instrument. He remarks that mercury is best cleaned by shaking it repeatedly in a phial with fresh portions of water; a process of which we have often experienced the benefit. To correct the errors of altitude caused by the fluctuation of the surface of mercury in the basin, he advises us to compute tables from the proportion which the aperture of the tube bears to that of the cylinder. The precepts for calculating heights from observations of the barometer are presented by him somewhat simplified, and in a practical form. He proposes to delineate vertical sections of a country, by means of a series of such observations taken during settled weather.—An engraving is added.

2. *A letter to the author of the preceding paper, with remarks and hints for the further improvement of barometers.* By H. Hamilton, D. D. Dean of Armagh, F. R. S. & M. R. I. A.—As the pores of cork may in time become choaked with dust or humidity, the Dean proposes that the box should have a top of ivory with a hole to drop in a floating gage, and which might be occasionally stopped with a peg or screw, to render the instrument safely portable. Instead of making tables for correcting the error occasioned by the variation of the level of the mercury in the basin, he thinks it would be more convenient to contract proportionally the divisions of the scale. This obvious plan is illustrated at great length. It is suggested that these close barometers would answer equally at sea. The hint deserves attention. In reality, the very defects of the construction of such instruments prove advantageous on ship-board; since, being very gradually affected by any change, they are less apt to be disturbed by the working of the vessel. The prosecution of this idea may lead to the invention of that great desideratum, the marine barometer.

3. *Extract from a paper on surveying.* By Thomas Meagher, near Palace Grene, in the county of Limerick.—The purport of this extract is to recommend, for the convenience of the land surveyor, instead of the uniform partition of the compass into degrees, an unequal division which shall exhibit, on inspection, with sufficient precision, the sine and cosine of the angle measured, and thus supercede the necessity of having recourse to trigonometrical tables.—A drawing is annexed.

[To be continued.]

ATR. VIII. *A Journey over Land to India, partly by a Route never gone before by any European.* By Donald Campbell, of Barbreck, Esq. who formerly commanded a Regiment of Cavalry in the Service of his Highness the Nabob of the Carnatic. In a Series of Letters to his Son. Comprehending his Shipwreck, and Imprisonment with Hyder Alli, and his subsequent Negotiations and Transactions in the East. 4to. pp. 504. 1l. 1s. Boards. Owen. 1795.

TRAVELLERS, who have been thrown into a variety of new and affecting situations, can scarcely rehearse their eventful story to their friends without being importuned to publication; and, when they perceive the attention and tears which the loose recital affords, a wish must be felt to yield to the importunity, and to give to the varied tale the advantages of arrangement and of correct diction. This may have been one inducement with Mr. Campbell for giving his adventures to the public: but he appears to have been actuated by higher motives than the gratification of curiosity, and the vanity of authorship. The narrative before us was penned with a principal view to the improvement of his children; and, though the bare incidents are sufficient to make the work interesting, it is evident that, in many places, they are related less for their own sake than for that of the observations and reflections which are deduced from them. The letters do him credit as a man and as a parent; and, if they be deemed more in number than was absolutely necessary, or now and then open to the charge of being prolix, they altogether form, nevertheless, a valuable and amusing publication. A work like this has, in one respect, an advantage over those books of voyages and travels which are written *on the spur of the occasion*; for it abounds with matured reflections, and contains the travels of the writer's mind, together with his bodily peregrinations. The one may be more entertaining to the cursory reader, but the other will more contribute to enlighten and improve mankind; nor are we disposed to object to the smell of the lamp, when the page discovers the writer's purpose to be virtuous and philanthropic.

With Mr. C.'s observations, strictures, and ironical strokes, we are not a little pleased: but he will pardon us if, while we sincerely thank him for the pleasure which he has afforded us, we should desire the reader not to forget that the *first part* of the journey does not come under the description in the title—*a route never gone before by any European*. The first portion of the volume is occupied by accounts of Ostend, Bruges, Ghent, Brussels, Liege, Aix-la-Chapelle, Juliers, Cologne, Frankfurt, Innspruck, Trent, Venice, Zante, Alexandria, and Cyprus. All this is old ground, which has been frequently trodden and as often described. The author, however, has compensated

compensated for the want of novelty of description, by thickly interweaving with his narrative his sentiments as a philosopher, politician, and philanthropist; some of which, before we follow him over the immense districts of Asia, it may not be amiss to transcribe, by way of bringing the reader acquainted with him.

Mr. Campbell styles '*commerce* that fluctuating will-with-a-wisp, that leads states in hot pursuit after it, to entrap them ultimately into mires and precipices, and which, when caught, stays till it extinguishes the spirit of freedom in a nation, refines its people into feeble slaves, and there leaves them to poverty and contempt.' (Part I. p. 27.)

In another place, (part I. p. 135,) he calls '*manufactures* the first root of low vices, and *commerce* the great instigator of war,' and congratulates the Tyrolese that these arts have not found their way into their rich and romantic country. He denominates '*war* the first misery of mankind;' discriminates *aristocracy* from the oppression of a chief, by calling it 'every-day despotism;' and attributes the slavery of mankind not to scattered tyrants, their legions, and their scaffolds, but to *opinion*, which, under the management of fraud and imposture, he accuses of being the engine that forges their fetters. (P. 45.)

The topics on which he mostly descants are Liberty and an abhorrence of Bigotry and Superstition. He has no patience in his account of the catholic churches in the Netherlands. He calls them "toy-shops;" and, after having mentioned some *supernatural curiosities* exhibited in the cathedral of Brussels, (viz. three hosts or wafers which the priests assert, and the people believe, were in the year 1639 stabbed by a Jew and bled profusely,) he breaks out into the following exclamation:

'Great God! what an opprobrium to the human understanding, that, at the time when the mind of man is sufficiently enlightened to avoid the weakness of shameful credulity, a whole people should stoop to such extravagant imposition! what a shame to justice and honesty, that those who are trusted to guard the rights of a people, and who certainly are too well informed to yield their belief to such trash, should yet join in, and give the weight of their authority to so gross, so wicked a deception on a community!'

On religious persecution, Mr. C. makes the following judicious remarks:

'Combating opinion by force is so absurd, that I am sure those who have attempted it never could flatter themselves with the slightest hopes of success. It is therefore clear, that it was in motives very different from real wishes for the eternal welfare of man's soul, that religious persecution originated. Political finesse and state stratagem are the parents of persecution; and until every constitution is *clean purged* of religious prejudices, it must continue to be clogged with obstructions, and involved in confusion. If it be objected that certain

religious sects are hostile to certain states, it may be answered, that they are so because the state is hostile to them. Cease to persecute, and they will cease to be hostile—*Sublata causa tollitur effectus*. It is folly, broad folly, to suppose that there are in any particular religion, seeds of hostility to government, any more than in any particular name, complexion, stature, or colour of the hair. Put, for experiment, all the men in the kingdom, of above five feet ten inches height, under tests and disqualifications, (and it would be full as rational as any other tests,)—and, my life for it, they would become hostile, and very justly too: for there is no principle, human or divine, that enforces our attachment to that government which refuses us protection, much less to that which brands us with disqualifications, and stigmatizes us with unmerited marks of inferiority.

Having thus enabled our readers to judge of Mr. Campbell's complexion of mind and turn of sentiment, we shall hasten to attend him; and, omitting the details of the first Part for the reasons above assigned, we shall consider his journey as commencing at Aleppo: noticing some of its principal incidents, as well as detailing some of the information with which it abounds.

During Mr. Campbell's stay at Aleppo, he took pains, he tells us, to understand the true nature of the Turkish constitution and government; a short account of which, in order to correct the errors and mistakes of Europeans, is subjoined:

‘The Turkish government is grossly misrepresented. Were our opinions to be directed by the general belief of Europeans we should suppose that the life and property of every being in that vast empire were irremediably at the mercy of the Grand Seignior—and that, without laws to protect, or any intermediate power whatever to shield them, they were entirely subject to the capricious will of an inexorable tyrant, who, stimulated by cruelty, sharpened by avarice, and unrestrained by any law human or divine, did every thing to oppress his subjects, and carry destruction among mankind. I firmly believe, that, from the combination of ideas arising from those prejudices, there are few Christians who think or hear of the Grand Turk, that do not, by an involuntary act of the mind, instantly think of blood and murder, strangling with bow-strings, and slicing off heads with cimeters.

‘As there is no part of your education more near my heart than the eradicating illiberal prejudices from your mind, and fortifying you against their assaults; I find it impossible to refrain from giving you my opinion of the Turkish government, which I have been at some pains to collect, as well from oral information as from the best authors; and which, though very far from what a generous and universally philanthropic disposition would wish them to have, is very different from that which is generally attributed to them, and unquestionably far more limited in its powers than the governments of several Christian countries I could mention.

‘The constitution of that country is laid down expressly in the Koran. The Emperor of Turkey (commonly called the Grand Seignior)

Seignior) is a descendant of Mahomet, who pretended he had the Koran from heaven; and he is as much bound by the institutes of that book as any subject in his realm—is liable to deposition as they to punishment for breach of them, and indeed has been more than once deposed, and the next in succession raised to the throne. Thus far, it is obvious, his power is limited and under controul. But that is not all—it is equally certain that the Turkish government is partly republican; for, though the people at large have no share in the legislation, and are excluded by the Koran from it (which Koran has established and precisely ascertained their rights, privileges, and personal security), yet there is an intermediate power which, when roused to exertion, is stronger than the Emperor's, and stands as a bulwark between the extremes of despotism and them. This body is THE ULAMA, composed of all the members of the church and the law, superior to any nobility, jealous of their rights and privileges, and partly taken from the people, not by election, but by profession and talents.—In this body are comprised the Moulahs, the hereditary and perpetual guardians of the religion and laws of the empire: they derive their authority as much as the Emperor from the Koran, and, when necessary, act with all the firmness resulting from a conviction of that authority; which they often demonstrate by opposing his measures, not only with impunity, but with success. Their persons are sacred; and they can, by means of the unbounded respect in which they are held, rouse the people to arms, and proceed to depose. But, what is much more, the Emperor cannot be deposed without their concurrence.'

Nor is our traveller anxious to do justice merely to the constitution of the Turkish government, but also to the morals and religion of the people, to the latter of which he displays some partiality: but, in his eulogy on *the pilgrimage to Mecca*, which he thinks 'meritorious in the eye of an all-seeing Providence, on account of the purity of the motive,' he forgets his ridicule of the superstition of the well-meaning Papists:—the purity of whose motives may be as unquestionable as those of the Turkish devotees. Among the doctrines falsely ascribed to the Mohammedan religion, he mentions the exclusion of women from Paradise. He calls this, as other writers have styled it, an absurd charge, and asserts that the Mohammedan women have their fasts, ablutions, and other rites, which are deemed necessary to salvation.

To the amusement derived from his inquiries into the religion and government of the Turks, our traveller added that which results from cursory observations by frequenting the street-broils, coffee-houses, puppet-shews, story-tellers, &c. of Aleppo, and perhaps had made himself thoroughly acquainted with the various scenes of a Turkish city, had not some disagreeable circumstances of private history hastened his departure.

Now his difficulties begin. To traverse the country from Aleppo to Bagdad, he is forced to assume a Tartar disguise, to submit himself to a Tartar guide, and to be treated as his slave, while Mr. C.'s own servant was to act as interpreter. Of the character and adroitness of this Tartar guide, the author affords us an entertaining description; and he much interests us in the accounts which he gives of himself and of his companion through this long journey, (about 1400 miles,) during which he was at the disposal of the Tartar. It appears that this Asiatic was unremittingly attentive to fulfil his engagement to carry the European through all the difficulties, which either climate, political circumstances, or prejudice, threw in the way, and to deliver him safe at Bagdad: but this did not interrupt his doing a little business for himself when an opportunity offered. Ladies, it is well known, are a species of merchandize in the East. The Tartar guide had made a purchase of some young women; and the following anecdote on their mode of travelling will at first excite a smile, soon to be succeeded by pity:

“One morning I was awakened before day-break with a bustle in the caravanera where we lodged. I conjectured that the Tartar was preparing to get forward, and rose in order to lose no time. I was so far right in my conjectures: the horses were ready, and I came out to mount, and was very much surprised to see several horses before me loaded with something which stood erect from their backs, and which I had barely light to discern were not men. I concluded that they were bales of merchandize packed in a peculiar form, and asked no questions till full day-light disclosed to me that they were human creatures tied up in sacks, and fastened astride on the horses' backs. There was a strange union of horror and oddity in the conception, that struck me at once with a mixed emotion of indignation, pity, and mirth.—The former however got the better, and I asked my servant with some warmth what it meant.—He said that the sacks contained some young women whom the Tartar bought.—“Good God!” said I, “is it possible that he can have bought wretched females to treat them with so little tenderness?” “He has bought them,” returned my servant, “in the way of traffic, not for pleasure.”

“Suppose he has,” said I, “suppose even they were men, not to mention young women, how can he imagine that they will survive this? Tied up and sweltered in a sack—fastened cross-legs on a horse, and driven at such an amazing rate (for by this time we had set forward, and another Tartar was whipping the horses up all the time, and driving them on)—how is it possible they can survive? They must be smothered—they must be shattered to pieces—they must be stripped, excoriated, and tortured to death!”

“If I might presume to advise,” said he, “I would say that you had better make no remarks upon it; it would only get them perhaps worse treated, and raise his anger against you.”

‘ To

* To conclude, I took his advice, and kept my mind to myself. The unfortunate women were in this manner carried fifty miles, at the end of which their tender-hearted purchaser disposed of them in some way of keeping till his return; when I suppose they were to be carried back in sacks astride upon horses, all the way to Aleppo, there to be sold to the highest bidder.*

Between Mosul and Bagdad, they overtook some individuals of a Mohammedan sect, who subsist on the credulity of the people: but the Tartar's reflections, on encountering these religious impostors, may induce a hope that the inhabitants of this part of the world are beginning to open their eyes. The following is the account which our intelligent and reflecting traveller gives of this adventure:

* As we rode along we overtook several times straggling callenders, a kind of Mahomedan monks, who profess poverty and great sanctity; they were dressed all in rags, covered with filth, carried a gourd, by way of bottle, for water—I presume sometimes for wine too—and bore in their hands a long pole decorated with rags, and pieces of cloth of various colours. They are supposed by the vulgar to have supernatural powers: but Hassan, who seemed to have caught all his ideas from his betters, expressed no sort of opinion of them; he *salam'd* to them*, and gave them money, however. It was extraordinary enough, that they were all in one story—all were going on a pilgrimage to Mecca—or, as they call it, *Hadje*.

* As soon as ever we got out of their sight and hearing, Hassan shook his head, and repeated "Hadje, Hadje!" several times doubtfully, and grinned, as he was accustomed to do when he was displeased, without being able to manifest anger. "Hadje!" he would cry, "Hadje, Hadje!" I asked him what he meant; and he said, that these fellows were no more going to Mecca than I was. "I have a thousand and a thousand times," said he, "met callenders on the road, and always found them facing towards Mecca. If I am going southwards, I always overtake them; if northward, I meet them; and all the time they are going wherever their business carries them. I overtook," continued he, "one of them one day, and I gave him alms and passed him by; he was coming, he said, after me, towards Mecca: but I halted on purpose for a day, and he never passed; and a merchant arriving at the same caravanera informed me, he had met the same fellow four leagues farther northward; who had answered him with the same story, and still had his face towards the south."

* Fifty years ago, no man in Turkey would have dared to hold this language; but every day's experience evinces that the light of reason spreads its rays fast through the world—even through Turkey; and furnishes a well founded hope, that in another half century every monkish impostor (I mean real impostors), whether they be Mahomedan monks, or Christian monks, will be chafed from society, and forced to apply to honest means for subsistence.*

The third Part of this journey contains accounts of *Bagdad*, which Mr. C. found by no means to answer the description

* Made his obeisance to them.

given of it in Eastern tales ; and of *Babylon*, which our traveller did not see, as his Armenian host informed him that the sight would not recompense him for his trouble, since all that remained of this once vast and celebrated city consisted in the bare foundations of some great edifices.

Shortly afterward, having left Goa in a Portuguese snow, in order to proceed to Madras, Mr. C. encounters the miseries and horrors of a shipwreck, all the particulars of which he minutely and affectingly describes. He escapes from the dangers of the stormy deep : but he is no sooner out of "perils by water," than perils equally dreadful by land await him.—He is thrown on the coast of Hyder Alli, is made prisoner, with a Mr. Hall, by Hyder's troops, is marched naked under the burning sun up the country, is thrown into prison, is intreated to accept of a command in Hyder's army, and on his peremptory refusal is threatened with hanging, and endures intolerable hardships ; which were augmented by the death of his amiable companion in misery, Mr. Hall, whose irons were riveted to his own, and the stench of whose putrid corpse he was obliged for a long time to endure, before his cruel tyrants would allow the removal.—At last Mr. C. is released from bondage through the success of the English arms in India, under General Matthews, whom he assists in obtaining possession of Hydernagur, the place of his confinement ; he then proceeds for Bengal ; visits various places in the East Indies ; and, after some other adventures, he returns from China to England.

While at Tanjore, the author was a spectator of the horrid ceremony of a Gentoo woman devoting herself on the funeral pile with the dead body of her husband. Perhaps our readers may not be displeased, if we protract the article by the insertion of Mr. Campbell's narrative of this event :

DESCRIPTION OF THE CEREMONY.

• The place fixed upon for this tragic scene, was a small islet on the bank of one of the branches of the river Cavery, about a mile to the northward of the fort of Tanjore.

• When I came to the spot, I found the victim, who appeared to be not above sixteen, sitting on the ground, dressed in the Gentoo manner, with a white cloth wrapped round her, some white flowers like jessamins hanging round her neck, and some of them hanging from her hair. There were about twenty women sitting on their hams round her, holding a white handkerchief, extended horizontally over her head, to shade her from the sun, which was excessively hot, it being then about noon.

• At about twenty yards from where she was sitting, and facing her, there were several Bramins busy in constructing a pile with billets of fire wood : the pile was about eight feet long and four broad. They first began by driving some upright stakes into the ground, and then built up the middle to about the height of three feet and a half with billets of wood.

• The

‘ The dead husband, who, from his appearance, seemed to be about sixty years of age, was lying close by, stretched out on a bier made of bamboo canes. Four Bramins walked in procession three times round the dead body, first in a direction contrary to the sun, and afterwards other three times in a direction with the sun, all the while muttering incantations; and at each round or circuit they made, they untwisted, and immediately again twisted up the small long lock of hair which is left unshaven at the back of their heads.

‘ Some other Bramins were in the mean time employed in sprinkling water out of a green leaf, rolled up like a cup, upon a small heap of cakes of dry cow dung, with which the pile was afterwards to be fet on fire.

‘ An old Bramin sat at the north-east corner of the pile upon his hams, with a pair of spectacles on, reading, I suppose, the Shaster, or their scriptures, from a book composed of Cajan leaves.

‘ Having been present now nearly an hour, I inquired when they meant to set the pile on fire: they answered in about two hours. As this spectacle was most melancholy, and naturally struck me with horror, and as I had only gone there to assure myself of the *truth of such sacrifices being made*, I went away towards the fort. After I was gone about five hundred yards, they sent some one to tell me they would burn immediately; on which I returned, and found the woman had been moved from where she was sitting to the river, where the Bramins were bathing her. On taking her out of the water they put some money in her hand, which she dipped in the river, and divided among the Bramins: she had then a yellow cloth rolled partially round her. They put some red colour, about the size of a sixpence, on the centre of her forehead, and rubbed something that appeared to me to be clay. She was then led to the pile, round which she walked three times as the sun goes: she then mounted it at the north-east corner, without any assistance; and sat herself down on the right side of her husband, who had been previously laid upon the pile. She then unscrewed the pins which fastened the jewels or silver rings on her arms: after she had taken them off, she shut them, and screwed in the pins again, and gave one to each of two women who were standing: she unscrewed her ear-rings and other toys with great composure, and divided them among the women who were with her. There seemed to be some little squabble about the distribution of her jewels, which she sealed with great precision; and then, falling gently backwards, pulled a fold of yellow cloth over her face, turned her breast towards her husband's side, and laid her right arm over his breast; and in this posture she remained without moving.

‘ Just before she lay down the Bramins put some rice in her lap, and also some into the mouth and on the long grey beard of her husband: they then sprinkled some water on the head, breast and feet of both, and tied them gently together round the middle with a slender bit of rope: they then raised as it were a little wall of wood lengthways on two sides of the pile, so as to raise it above the level of the bodies; and then put cross pieces so as to prevent the billets of wood from pressing on them: they then poured on the pile, above where the woman lay, a potful of something that appeared to me to be oil; after

after this they heaped on more wood, to the height of about four feet above where the bodies were built in; so that all I now saw was a stack of fire wood.

One of the Bramins, I observed, stood at the end of the pile next the woman's head - was calling to her through the interstices of the wood, and laughed several times during the conversation. Lastly, they overspread the pile with wet straw, and tied it on with ropes.

A Bramin then took a handful of straw, which he set on fire at the little heap of burning cakes of cow dung; and, standing to windward of the pile, he let the wind drive the flame from the straw till it caught the pile. Fortunately, at this instant, the wind rose much higher than it had been any part of the day, and in an instant the flames pervaded the whole pile, and it burnt with great fury. I listened a few seconds, but could not distinguish any shrieks, which might perhaps be owing to my being then to windward. In a very few minutes the pile became a heap of ashes.

During the whole time of this process, which lasted from first to last above two hours before we lost sight of the woman by her being built up in the middle of the pile, I kept my eyes almost constantly upon her; and I declare to God that I could not perceive, either in her countenance or limbs, the least trace of either horror, fear, or even hesitation: her countenance was perfectly composed and placid; and she was not, I am positive, either intoxicated or stupified. From several circumstances, I thought the Bramins exulted in this hellish sacrifice, and did not seem at all displeased that Europeans should be witnesses of it.

Mr. C. details the history of the Mahratta war, and enters into the politics of India: but we do not think ourselves obliged to follow him into this province. Having made our readers acquainted with the contents of the volume, sufficiently to enable them to form a tolerable guess at the kind of instruction and entertainment which it affords, we shall only add that it professes to possess a merit not commonly to be found in publications of this nature—a *scrupulous adherence to truth*. With this assurance on our minds, we cannot take leave without expressing our admiration of the spirit and perseverance displayed by Mr. Campbell, in surmounting the difficulties and the dreadful hardships which he has described with so much feeling and ability.

ART. IX. *Observations upon the Expediency of revising the present English Version of the Epistles in the New Testament, &c.* By John Symonds, L.L. D. and Professor of Modern History in the University of Cambridge. 4to. pp. 130. 6s. sewed. Payne. 1794.

THIS work is a continuation of the learned Professor's *Observations on the Gospel**, published some years ago, and is a

* See Rev. N. S. vol. i. p. 371.

new proof of his uncommon industry and abilities. Prefixed to these observations is an answer to an anonymous pamphlet, called an *Apology for the Liturgy of the Church of England* *. This pamphlet has been said to be the joint production of two bishops. 'I am much concerned, (says Dr. Symonds,) for the bench of bishops, that any of their order should be suspected of prostituting their talents to the worst of purposes;—for such coarse and illiberal terms, such false and disingenuous dealing, and such a magisterial pride, were scarcely ever before found crowded into the narrow compass of three pages.'

This is a weighty charge, but it must be confessed that Dr. S. has *staked out* some solid ground for it in his preface; in which he quotes, paragraph by paragraph, that part of the *apology* which concerns him, and gives to each a very satisfactory answer.—We will cite the first as an example:

'Apology.—Of all the attempts to recommend an improved translation of the bible, that of the egregious Dr. Symonds, in his "*Critical Observations on our present Version of the Gospels and Acts of the Apostles*," is the most extraordinary. Some how or other the Modern History Professor had got it into his head, that "our translators had not a thorough knowledge of grammar and syntax."

Answer.—'Our apologists have begun their attack by giving us an earnest of their integrity, as well as of their good breeding; for they thought it more suitable to their purpose to drop the latter clause of this sentence, because it was expressed with a becoming degree of caution. The whole passage in my essay stands thus: "The general tenour of their version must induce us to conclude, that they had not a thorough knowledge of grammar and syntax; or, at least that they did not sufficiently attend to the rules of them †." Perhaps it may seem harsh in the opinion of some persons to charge our Apologists with a wilful omission; and, to speak fairly, if there had not been a just ground for such a charge in other places, I should have imputed it to their negligence, which however would scarcely have admitted an excuse; but it is evident, that they have shewn more art than honesty in the management of this short controversy; and have been prompted by motives which could not flow from a love of truth: As to the point in question, I not only got it into my head some how or other, (to use their elegant language,) that one of the two propositions just mentioned was well founded, but evinced it by numerous and solid proofs; nor have these champions advanced a single syllable to confute them, unless scurrility be allowed to pass for reasoning. They must surely have a meaner opinion of the understanding of their readers, than they affect to entertain even of mine, if they imagine, that the want of arguments can be supplied either by banter and ridicule, for which they have no talent; or by polemic ribaldry, in which they must be acknowledged to excel.'

* See Rev. N. S. vol. iii. p. 13. † 'Observations, &c. &c. p. 63.'

In the same manly style are all the other objections rectified—but we wish our readers to peruse them in the pamphlet itself; and we promise them both instruction and entertainment.

We now come to the Observations; which are divided into the same number of heads as in the Doctor's former essay, and arranged in the same order. Above three hundred pages in the *epistles* are considered, and newly translated; and, in general, we venture to say that these translations are improvements of the public version.—In some things, however, we differ from the author. For example; in all those passages in which the verb *will* is used to denote inclination or desire, or in other terms is not auxiliary, we would retain it in a version of the bible: declining it like common verbs, *I will, thou wilt, he will, &c.* Thus in 1 Cor. iv. 19, which in our vulgar translation is "But I will come to you shortly, if the Lord will; and will know not the speech of them that are puffed up, but the power;" which indeed is hardly intelligible; instead of the alteration proposed by Dr. S. namely, 'But I will come to you shortly, if the Lord *be willing*, and I will know, &c.;' we would thus arrange the passage: *But, if the Lord will it, I shall soon come to you, and shall know, not the speech, but the power of those who are puffed up.* The phrase *if God be willing* appears to us weak and void of energy.—So again, 1 Tim. ii. 7. he would alter "who will have all men to be saved," into 'who is willing that all men should be saved.' Here we think the phrase, *is willing*, still more languid than in the former example. We would render it, "who willet all men to be saved." We cannot, on this occasion, but remark that, after all which has been written on the use of *will* and *shall*, it is not always easy to avoid confounding them.—An instance is found in the work before us, p. 18. Our present public version, Gal. iii. 8. has: "In thee *shall* all nations be blessed." Dr. S. would alter it into: 'In thee all nations *will* be blessed.' Now the propriety of this alteration depends on this: are we to consider the words as a *promise*, or a mere *prophecy*? In the former case, *shall* is preferable; in the latter, *will*.

Although in some particular passages we differ from Dr. S. we cannot but approve of the far greater part of his alterations; and we recommend his *observations* to every biblical student as a work of uncommon merit. To justify this opinion, we lay before our readers an entire chapter; not as being the best, but as best suited to our limits by being the shortest:

CHAPTER III.

'Ambiguities occasioned by an intermedate use of Prepositions.'

'I shall first give a few instances of the preposition *of*, in the use of which our translators have shewn a great want of attention.

"Knowing

"Knowing [Convinced] that a man is not justified by the works of the law, but by *the faith of* [faith in] Jesus Christ, even we have believed in Jesus Christ, that we might be justified by *the faith of* [faith in] Christ." (Gal. ii. 16.) So ver. 20. "And the life which I now live in the flesh, I live by *the faith of* [faith in] the Son of God—." Thus likewise Ephes. iii. 12. "In whom we have *boldness and access* [freedom of speech and admittance] with confidence by *the faith of* [through faith in] him." The meaning of these sentences undoubtedly is, that we cannot hope for a pardon of our sins, unless we pay a strict obedience to the commands of our Blessed Lord; but the words, as they are rendered, do not convey this meaning. There are several passages in the Epistles, as well as those above-mentioned, to the same purport; all of which have been rectified by Mr. Wakefield. It would be endless to point out the places in our Liturgy, where the preposition *of* is improperly used.

"I am afraid *of* you, lest I have bestowed upon you labour in vain." (Gal. iv. 11.) It is certain that St. Paul was not in fear *of* them, but *for* them.

"Knowing, brethren beloved, your election *of* God." (1 Thess. i. 4.) It would be difficult to find the preposition *of* more improperly introduced than in this verse, for it must seem to an unlettered reader to denote the genitive case. Our translators have followed Beza in joining *ὅτι θεὸς το ἀγαπᾷ ὑμᾶς*, but the Vulgate and most of the best translators and commentators have joined it to *ἀγαπᾷ ὑμᾶς*, and Dr. Macknight has cited 2 Thess. ii. 13. to prove, that the words in the original direct us to this meaning. It should therefore be, "Knowing, brethren beloved *by* God, that you are elected [or chosen] *by* him."

"Moreover, he must have a good report *of* *them which* are without—." (1 Tim. iii. 7.) What? Was no one proper for the office of a bishop, who did not hear a fair character of such as were without the pale of the church? This the preposition *of* necessarily implies, according to the present state of our language, though far from the intention of our translators. We must employ another preposition: "He must have a good report *among* *those who* are without," i. e. he must have a good character among the unbelievers, with whom he used to live or converse. It is right in Tyndal: "He must also be well reported *of* *among* them which are without," and it is plain in the Geneva Version, and in Tomson's testament, though not so accurate: "He must also be well reported *of*, even of them which are without."—So 3 John 12. "Demetrius hath a good report *of* all men, and *of* the truth itself." The ambiguity in the first part of the verse is removed, as above, by substituting the preposition *among*; but as this does not coincide with the last clause, we must render the whole consistently with *μαρτυρεῖται*: "All men, and even truth herself, bear testimony to Demetrius." I think this clears the passage of ambiguity more effectually than the rendering of Mr. Wakefield, "All bear testimony to Demetrius, and even truth herself."

"This then is the *message* [declaration] which we have heard *of* him—." (1 John i. 5.) It doubtless should be "*from* him." So 2 Tim. i. 13. and ii. 2. "*heard of* me" should be rendered "*heard from*

from me," the meaning of which is now totally different.—Our translators seem sometimes to have purposely gone out of their way merely to shew the improper use which they made of this preposition. Thus Rom. xiv. 23. "And he *that* [who] doubteth, is *damm'd* [condemned] if he eat, because he eateth not of [from] faith—." To *eat of faith* is a curious phrase; but it is taken from the Bishop's Bible, where "he eateth" is put between crotchets; and in Italic characters in our present version. But it was certainly an unfortunate addition; for the words *ἐν τῇ πίστει* did not at all require it.

"But, beloved, *remember ye* the words which were spoken before of the Apostles of our Lord Jesus Christ." (Jude 17.) Here are two things to be noted. 1. It seems to be intimated that the words were not spoken by the Apostles themselves, but by others concerning them. 2. That it appears to be an interrogative, and not an imperative sentence. It would be better rendered thus: "But beloved! *remember* the words which were *formerly* spoken by the Apostles of our Lord Jesus Christ." It was observed in my former essay (p. 50.) that there were many passages in our present version, in which a question seemed to be asked, when, in fact, a thing was commanded to be done. This arises from using a pronoun; for were it omitted the sense would be quite clear. So, on the other hand, a simple declaration has sometimes the air of an interrogative. St. Stephen's speech in the Acts (vii. 51.) affords us a strong instance. "As your fathers did, *so do ye*." This is doubtless an explicative sentence: but it looks like an interrogative one; and it must at least be ranked among imperative ones, if "*remember ye*" in St. Jude be so. Thus 1 Cor. xvi. 1. "Now concerning the collection for the saints, as I have given order [according to the orders which I have given] to the churches of Galatia, *even so do ye*." Again, Coloss. iii. 13. "Even as Christ forgave you, *so also do ye*." These are certainly imperative sentences, and yet are exactly similar to what has been just cited from the Acts, which proves, that an alteration in the Acts is absolutely necessary. We need only change the order of two words; "As your fathers did, *so ye do*." This prevents a possibility of mistaking the sense.

I shall now give a few examples of other prepositions which cause obscurity.

(Gal. i. 15.) "But when it pleased God, who *separated me from my mother's womb* [set me apart from my birth] and called me by his grace, (16) to reveal his son *in me*, that I might preach him *among the heathen*, immediately [immediately among the Gentiles] I conferred not with flesh and blood." Tyndal hath "*by me*," which is much clearer; but I am inclined to think with Dr. Macknight, that *as you* should be rendered *to me*, in which sense this preposition is used in other passages in the N. T. as the Doctor has shewn in his Essay on the Greek language; and if we translate it thus here, a repetition is avoided.

"And they glorified God *in me*." (Gal. i. 24.) It should be either "in my behalf," as in Tyndal, or "on my account," as in Doddridge. The words "in me" do not at all intimate the ground for giving thanks to God, which was the marvellous conversion of St. Paul.

"But

"But what things were gain to me, those I counted loss *for Christ*." (Philip. iii. 7.) There is reason to suspect, that the common people must interpret this to be "the loss which Christ sustained," as the preposition *for* will naturally lead them to think so. The French versions have "*à cause de Jésus Christ*," the Latin "*propter Christum*," and our old English ones "*for Christ's sake*," none of which expressions are ambiguous. Glassius observes upon the 7th verse "*Sed quæ mihi erant lucra, hoc est, quæ lucra mihi esse putabam, ad obtinendum videlicet salutem.*" This seems to be the true meaning of that clause, and the whole verse may be rendered thus: "But these things which *appeared* gain to me, I esteem but loss *comparatively with Christ*." After the same manner the preposition *δια* may be translated in the following verse.

"Therefore, brethren, we were comforted *over* you in all our affliction and distress by your faith." (1 Thess. iii. 7.) In Tyndal, and in other old bibles, we find it rendered "*in* you," which was changed into "*over* you" in the Bishop's bible, and injudiciously adopted by King James's translators. Dr. Macknight has rendered it "*concerning* you," which is much more proper than "*over*."

"Wherein *few* [a few] that is eight *souls* [persons] were saved by water." (1 Pet. iii. 20.) It is curious enough to read of persons saved by water. Doddridge has rendered *διαβησαι δι' υδατος*; "were carried safe through the water," which Dr. Owen confirms by a similar passage in Xenophon, *δια πολλῶν—περὶ πολλῶν σισυρμασι παρῆς*, quod "*per multa incommoda huc incolumes venistis*†." *Δι' υδατος* in its simple signification implies "through the water," and the compound verb *διασωζω* leads us to the construction adopted by Doddridge and Dr. Owen; for, as Mintert says, "*Δια in compositione significationem intendit*." But there is a passage in the Acts xxiii. 24, which in this respect seems more apposite than what is cited from Xenophon: "*ἵνα ἐπιβιβασάντες τοὶ Παῦλον διασωσῶσι πρὸς Ἡλῆκα τοὺς ἡγεμόνας*," that they may convey him safely to Felix."

"And as I may so say, Levi also [And, to speak the truth, even Levi] who receiveth tithes, paid tithes *in* Abraham." (Hebr. vii. 7.) Not *in* Abraham, but "*in the person of* Abraham," as in the French versions; or "*through* Abraham," as in Mr. Wakefield.—Thus likewise in our Liturgy, "According to thy promises declared unto mankind *in* Christ Jesu our Lord." The general confession. It doubtless ought to be "*through* Christ Jesu our Lord."—Almighty and ever-living God, who for the *more* [greater] confirmation of the faith didst suffer thy holy Apostle Thomas to be doubtful *in* thy son's resurrection.—Collect, St. Thomas. It should be "*concerning* thy Son's resurrection," or "*of* thy Son's resurrection."

ART. X. Mr. Seward's *Anecdotes of some distinguished Persons*.

[Article concluded from the last Volume, p. 442.]

IN perusing the third volume of this compilation, we have found it equally amusing and interesting with the two

* Canon xviii. Verba, quæ esse vel tacere significant, quandoque pro rei opinione ponuntur, et intelligenda sunt *φαινομένων* reputativè, p. 371.

† Appendix to Bowyer's Conjectures, p. 547.

former volumes. Indeed the original manuscript-information, communicated to the editor by his friends, seems more considerable and important.

We have in this volume a series of entertaining extracts from accounts of the first reformers, from Wickliff and John Hus to Luther and Calvin; of most of the French monarchs from Louis VIII. to Louis XIV.; of our own kings and queens from Edward IV. to Charles II.; of the Dukes of Guise, Admiral Coligny, Marshal D'Ancre, Cardinal Richelieu, &c. &c.

The editor has frequently in the preceding volumes manifested his good taste in architecture, painting, and sculpture; and in this the three original articles from Mr. Fuseli, concerning Albert Durer, Michael Angelo, and Leonardo da Vinci, are admirable; not only manifesting consummate professional knowledge, but a more successful cultivation of our language by that able artist than any foreigner of our acquaintance can boast, unless we except the great astronomer, Dr. Herschel.

There appear so much science and nice discrimination in Mr. Fuseli's description of the several merits of the three renowned artists just mentioned, that we shall select them for insertion here:

"The indiscriminate use of the words Genius and Ingenuity has perhaps no where caused more confusion than in the classification of artists. Albert Durer was a man of great ingenuity without being a genius. He studied, and, as far as his penetration reached, established certain proportions of the human frame, but he did not create a style. He copied rather than imitated the forms that surrounded him without remorse, and tacked deformity and meagreness to fullness and beauty. He sometimes had a glimpse of the sublime, but it was only a glimpse. The expanded agony of Christ on the Mount of Olives, and the mystic mass of his figure of Melancholy have much sublimity, though the expression of the last is weakened by the rubbish he has thrown about her. His Knight attended by Death and the Fiend, is more capricious than terrible; and his Adam and Eve are two common models shut up in a rocky dungeon. Every work of his is a proof that he wanted the power of imitation, of concluding from what he saw to what he did not see. Copious without taste, anxiously precise in parts, and unmindful of the whole, he has rather shewn us what to avoid than what we are to follow. Though called the Father of the German school, he neither reared scholars, nor was imitated by the German artists of his or the succeeding century. That the importation of his works into Italy should have effected a temporary change in the principles of some Tuscans who had studied Michael Angelo, is a fact which proves that minds at certain periods may be subject to epidemic influence as well as bodies. That M. Angelo, when a boy, copied with a pen Michel Wolgemuth's print of the Temptation of St. Antony, and bought fish in the market to colour the devils, may be believed; but it requires the credulity of Wagenseil to suppose that *he* could want any thing of Albert Durer, when he

was

was a man. The legend contradicts itself; for who ever before heard of the bronzes of Albert Durer?"

MICHAEL ANGELO.

"M. ANGELO, punctilious and haughty to princes, was gentle and even submissive to inferior artists. Gulielmo Bugiardini, a man of tiny talents and much conceit, had been applied to by Messer Ottaviano de Medici to paint the portrait of M. Angelo for him. Bugiardini, familiar with M. Angelo, obtained his consent. He sat to him; desired to rise after a sitting of two hours; and perceiving at the first glance the incorrectness of the outline, What the devil, said he, have you been doing? You have shoved one of the eyes into the temples; pray look at it. Gulielmo, after repeatedly looking at the picture and the original, at last replied with much gravity, I cannot see it; but pray sit down and let us examine again. M. Angelo, who knew where the cause of the blunder lay, sat down again, and patiently submitting to a long second inspection, was at last peremptorily told that the copy was correct. If that be the case, said he, nature has committed a mistake; go you on, and follow the dictates of *your* art.

"There exists now at Holkham, among the pictures collected by the late Lord Leicester, and in the possession of Mr. Coke of Norfolk, the only copy ever made of the *whole* composition of the celebrated Cartoon of Pisa. It is a small oil-picture in chiaroscuro, and the performance of Bastiano da St. Gallo, surnamed Aristotile, from his learned or verbose descants on that surprising work. It was painted at the desire of Vasari, and transmitted to Francis the First by Paolo Giovio, Bishop of Nocera. How it could escape the eyes of the French and English connoisseurs or artists, who had access to the collections of which it constituted the chief ornament, is a mystery, which for the honour of the art none can wish to unravel.

"Nothing is trifling in the history of genius. The following strange incident, extracted from the life of M. Angelo, written by his pupil, or rather attendant, Ascanio Condivi, deserves notice, because it is related from the mouth of M. Angelo himself.

"Some time after the death of Lorenzo de Medici, Cardiere, a young Improvisatore, entertained by his son Piero, secretly informed M. Angelo, with whom he lived in habits of friendship, that Lorenzo de Medici had appeared to him in a ragged pall of black over his naked body, and commanded him to announce to his son, that in a short time he should be driven into exile and return no more. M. Angelo exhorted him to execute the commands of the vision; but Cardiere, aware of the haughty insolent temper of Piero, forbore to follow his advice. Some mornings after this, whilst M. Angelo was busy in the Cortile of the Palace, Cardiere, terrified and pale, comes again, and relates, that the night before, when yet awake, Lorenzo, in the same garb, appeared to him again, and had enforced his orders with a violent blow on the cheek. M. Angelo now, with great earnestness, insisting on his immediate compliance with the commands of the vision, Cardiere set off directly for Careggi, a villa of the family about three miles distance from Florence; but having scarcely got half way

met Piero with his suite returning to town, and instantly acquainted him with what he had seen, heard, and suffered. He was laughed at by Piero, and ridiculed by his attendants, one of whom, Divizio, afterwards Cardinal di Bibiena, told him he was mad to fancy Lorenzo would charge a stranger with a message he might deliver himself to his son. Dismissed in this manner, he returned to M. Angelo, and prevailed on him to quit Florence and go to Bologna, where he had scarcely settled in the house of Gian Francesco Aldrovandi, before the predicted revolution took place, and the expulsion of the whole family of the Medici with all their party confirmed the vision of Cardiere, whether 'fancy-bred,' or communicated by 'spirit blest or goblin damned.'

LEONARDO DA VINCI.

"LEONARDO DA VINCI, made up of all the elements, without the preponderance of any one, gave universal hints, and wasted life insatiate in experiment; now on the wing after beauty, then groveling on the ground after deformity; now looking full in the face of terror, then decking it with shards*, and shells, and masks: equally attracted by character and caricature, by style and common nature, he has drawn rudiments of all, but, like a stream lost in ramification, vanished without a trace.

"Want of perseverance alone could make him abandon his Cartoon of the celebrated group of horsemen, destined for the great Council Chamber at Florence, without painting the picture. For to him who could organize the limbs of that composition, Michael Angelo himself could be no object of fear. And that he was able to organize it, we may be certain from the sketch that remains of it, however pitiful, in the 'Etruria Pittrice,' lately published, but still more from the admirable print of Edelinck, after a drawing of Rubens, who was his great admirer, and has said much to impress us with the beauties of his Last Supper at Milan, which he abandoned likewise without finishing the head of Christ, exhausted by a wild chase after models for the heads and hands of the Apostles. Had he been able to conceive the center, the radii must have followed of course. Whether he considered that magic of light and shade, which he possessed in an unparalleled degree in his smaller pictures, as an inferior principle in a work of such dignity, or was unable to diffuse it over numerous groups, cannot now be determined; but he left his fresco flat, and without that solemnity of twilight, which is more than an equivalent for those contrasts of Chiaroscuro that Giorgione is said to have learnt from him. The legend which makes Leonardo go to Rome with Giuliano di Medici at the election of Leo X. to accept employment in the Vatican, whether sufficiently authentic or not, furnishes a characteristic trait of the man. The Pope passing through the room allotted

* * Shells of beetles. This requires some explanation: Leonardo was employed to paint a head of Medusa. A beautiful woman sat to him for the face. The adjuncts of horror he sought for in the fields, bringing home for them occasionally in his walks, nettles, thorns, beetles, spiders, toads, adders, &c.

for the pictures, and instead of designs and cartoons, finding nothing but an apparatus of distillery of oils and varnishes, exclaimed, ' Ah me ! he means to do nothing ; for he thinks of the end before he has made a beginning.' From a sonnet of Leonardo, preserved by Lomazzo, he appears to have been sensible of the inconstancy of his own temper, and full of wishes at least to correct it.

" Much has been said of the honour he received, by expiring in the arms of Francis the First. It was indeed an honour, by which destiny in some degree atoned to Francis for his disaster at Pavia."

The inedited materials furnished to the compiler by the Marquis of Buckingham,—consisting of two letters by John Hampden and a fac-simile of his hand-writing ; two original letters relative to the conduct of Philip Earl of Pembroke at the beginning of the grand rebellion ; some original verses by the late Earl of Chatham ; and all the original papers in the appendix relative to the disputes of King Charles the First with his parliament,—are new and curious. The farther extracts from the manuscript memoirs of Lady Fanshawe, consisting of 13 pages, with a fine engraving of the head of that excellent woman, are extremely interesting*. Letters of the Duke and Duchess of Marlborough, and three letters between Bubb Doddington Lord Melcombe, and the Earl of Bute, communicated by Mr. Penruddock Wyndham, appear in this volume for the first time.

We cannot quit these volumes without bestowing our applause on the prints which adorn them ; particularly on the emblematical frontispieces to the first and third volumes, from designs of a young dilettante artist of such original genius and acquired excellence, as incline us selfishly to lament that his birth and fortune exempt him from the necessity of exercising his great talents *professionally*. The rest of the engravings, to the amount of seven, are on interesting subjects, and neatly executed.

ART. XI. *Travels, during the Years 1787, 1788, and 1789.* Undertaken more particularly with a View of ascertaining the Cultivation, Wealth, Resources, and National Prosperity, of the *Kingdom of France*. Vol. II. Second Edition. 4to. pp. 336. 18s. Boards. Richardson. 1794.

IN our account of the first volume of these Travels, (January, February, and March 1793,) we complained of the omission of several essential particulars relating to the subject of the work. For this deficiency the present volume makes ample amends. It not only includes most of the heads which we

* There is a chronological mistake in speaking of the death of Cromwell, p. 308, where 1656 is printed instead of 1658.

there enumerated, but a variety of other very important circumstances; and it evinces an almost wonderful exertion of inquiry and observation, with an equally uncommon rapidity in memorizing the results of such observations and inquiries.

A principal part of this volume is merely a transcript of the rough *memoranda* made on the spot; and, though they do not read as finished compositions, they *entertain* more, perhaps, than they might have done in an artificial dress. It is in reality a *digest* of such parts of the minutes of the tours, as were not worked up in the first volume; with *general remarks*, when such have been deemed requisite; and, occasionally, with borrowed assistance from the Transactions of academies, and from private works, on the subject under view:—forming, together, an agreeable and valuable repository of foreign agriculture. That of *France* occupies little more than one third of the volume;—*Lombardy* fills a greater space;—*Spain*, and Majorca, occupy the remainder.

The following table, which we found ourselves necessitated to form, in order to gain a comprehensive view of the work, (which is itself deficient of such a help,) will give the reader a full view of the subjects treated, and of the space appropriated to each:

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CHAP.

LOMBARDY.

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MAJORCA.

(From information procured at Barcelona and Bayonne from Spaniards who had resided there,)

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To afford some idea of the materials with which these several chapters and sections are filled, we will make a few extracts, beginning with FRANCE; and first, of the VINE.

* BERRY.—*Vatan*.—No props; give four hoeings. *Fausse* 1 liv. 15s. the hundred. Rarely let. Produce, 3 pieces per *sétéree*, some 6 or 8; price now 24 liv. Rent 60 liv. Produce, 168 liv. (6l. 13s. 10d. per English acre.) To plant a *sétéree*, for setting only, 45 liv. to 48 liv.; for two years produces nothing; the third a little. All agree it is the most profitable husbandry, if one be not obliged to sell in the vintage, for want of capital to keep the wine.

* *Chateauroux*.—Very few let. Earth them four times. Produce, 3 poinçons, or pieces, a *sestere*. Rent 60 liv.

* *Argenton*.—Produce 5 or 6 pieces the *sétéree*, each piece 160 bottles. Planted about 2 feet 6 inches square. Use props of quartered oak.

' *QUERCY*.—*Brive*.—A journal one-fourth of a *fétéree*, 0,4132 (*Pauillon*). In a good year produce 2 muids, of 242 pints of 2 bottles, but not general. Price 3 to 6*s*. the pint. Labour 15 liv. vintage excluded.

' *Pont de Rodez*.—The plants at 4 feet square; very old and large. Every where quite clean, and in fine order, worked 4 times. Price, 6 liv. for 96 Paris pints. Cartona about half an acre.

' *Pellecoy*.—Pais vineyards, of which there are many so steep, that it is strange how men can stand at their work. One-third of the country under vines, which are planted on absolute rocks, but calcareous.

Having in this way detailed the information collected in each district at which information on this subject had been obtained and minuted, the author gives such general observations as he may have thought requisite to illustrate each point. With respect to the vine, his observations turn chiefly on the propriety or impropriety, in a national point of view, of the culture of the vine. The general idea of men who have turned their minds to it, in France, is, that the vine culture is mischievous to the national interest: our author, on the contrary, considers it as a national benefit. His reasoning is too desultory, or rather we will say, is too long, for us to transcribe. On the steep sides of hills unfit for ordinary culture, the vine must be a valuable article of cultivation:—but, like the apple in England, it is probably unfit for more level surfaces, and richer soils. It is an interesting fact that calcareous soils are equally favourable to wine in France, and to cyder in England.

Silk is discussed in a similar way, but somewhat more systematically, through the favour of Monf. l'Abbé Bertenger, Curé of Lorient; who obligingly furnished our traveller with 'the result of many years' experience on this interesting subject.' We wish that we had room to insert it.

Respecting *Cattle*, the most interesting particular is the custom, which prevails in some parts of France, of milking cows three times in a day; a practice which, in some lands, at some seasons, and with some cows, might well be copied in England.

On the culture of *plants*, we find little either striking or instructive; though much to entertain an English amateur in cultivation, and who has not travelled beyond the limits of his own island. Not only the practices but many of the subjects are new.

On *waste lands* Mr. Young is copious and interesting. We copy what he says of the wastes of Anjou, and of the attempted improvements of the Marquis of Turbilly:

' *ANJOU*.—*Turbilly*.—In the journal-part of this work, I have explained the motives which carried me out of my road, to view the
wastes

wastes of this vicinity, and particularly the improvements of the late Marquis of Turbilly, described at large in his *Memoire sur les Desfrichemens*, which has been so often cited in almost every language.

The immense heaths, or *landes*, are, in general, a sandy or a gravelly loam; some on a gravel, others on a clayey, and others on a marley bottom; and others, again, on imperfect quarry ones: the spontaneous growth would predominantly be every where forest, particularly of oak, if it were inclosed, and preserved from depredation. At present, it is wood browsed and ruined, fern, furz, broom, ling, &c. &c. In the desert state in which the whole country is left at present, the value is nothing else but what it yields to a few cattle and sheep; not the hundredth part of what might be kept, if any well regulated provision were made for their winter support. I passed ten miles over these heaths; they were, in some directions, boundless to the view; and my guide assured me, I might continue travelling upon them for many days. When at Tours, I was told of their extending much in that direction also. The climate is good. There are streams that pass through these wastes, which might be employed in irrigation, but no use whatever is made of them; there are marl and clay under them, for manure; and there is every where to be found plenty of pasturage, for the immediate summer food of large flocks.—In a word, there are all the materials for making a considerable fortune—except skill and knowledge.

Such was the country in which the late Marquis of Turbilly sat down, at an early period of life, determining to improve his estate of 3000 arpents in these deserts; with all the necessary activity of disposition; every energy of mind; and that animated love of laudable attempts, to give life and efficacy to the undertaking. Some meadows and plantations, which he made, succeeded well, and remain; but, of all his improvements of the heaths, to the inconsiderable amount of about 100 arpents, hardly any other traces are now to be seen, except from the more miserable and worn-out appearance of the land; which, after cropping, was, of course, left in a much worse condition than if it had never been touched. The fences are quite destroyed; and the whole as much *lande* as before improvement. This flowed from the unfortunate error, so common, indeed so universal, among the improvers of waste lands; and unexceptionably so in France—that of improving, merely for the purpose of getting corn. Pyron, the labourer who worked in all the Marquis' improvements, informed me, that he pared and burnt, which is the common practice of all the country, and then took three crops of corn in succession; that the first was very good, the second not good, and the third good for nothing, that is, not above three times the seed: from that moment there was an end of improvement; it only crawled, during many years, to the amount of 100 acres; whereas, if he had begun on right principles, he would, in all probability, have improved the 3000; and, others copying his modes, the whole country might, by this time, have been under cultivation. It was reckoned a vain effort in him to fold 250 sheep: and this was the best engine he had in his hands; but giving the fold for corn, it was lost as soon as exerted. Instead of 250 sheep, the Marquis should have had 500 the first year, 1000 the second,

1500 the third, and 2000 the fourth; and all his paring, burning, manuring, folding, exerted to raise turnips (not their contemptible *raves*) to winter-feed them; with so much burning, folding, and eating off the turnips, the land would have been prepared for grass; and when once you have good grass, good corn is at your command. Thus corn was the last idea that should have entered his head: instead of which, like other French improvers, he rushed upon it at once—and from that instant all was ruined.

This is the rock on which the cultivators of barren lands in England, as well as in France, have generally been lost.

It is not perhaps commonly known that *coals* are found in various parts of France: but the quality is probably bad, as they are not much in use, wood being preferred as fuel: yet, at Dunkirk, English coals are imported at a high price.

Under the head *manure*, we find a practice unknown in England:

BRETAGNE.—*Quimperlay*.—There is here a most singular husbandry, of which I never saw any traces before. It is to pare the rough land, and not to burn, but to pile it up in heaps regularly square, of about 25 or 30 cubical yards in each, and about four of them to an acre; they are squared up very neatly, and then the field is left for some time, to cover itself with a new herbage, which is free from furze and broom, but not quite so from fern; after a time, the heaps being rotten, they are carted and spread, and the land cultivated. Sometimes they cultivate the land before they are spread, as I saw some in pieces of buckwheat. Paring and burning is also practised. This method is inferior to burning; it does not equally destroy grubs, vermin, and weeds; and the double carting is a considerable expence.

LOMBARDY. The features which strike us most, in the Italian husbandry, are exhibited in the chapter on the management of grass lands. In the *watering of lands* and in the *making of cheese* the Lombardians excel.

Mr. Y. endeavours to trace the origin of irrigation in Lombardy, but he is not successful. The following passage is very remarkable; ‘another circumstance tending to prove that irrigation in Lombardy was much more ancient than the Crusades, is, that Theodoric, who began to reign in Italy 493, publicly rewarded an *African*! who had come thither, in order to instruct the Italians in the art of irrigating lands.’

Of the present state of irrigation in Italy, the following extract will give some idea:

‘*Milan to Lodi*.—Of all the exertions that I have any where seen in irrigation, they are here by far the greatest. The canals are not only more numerous, more incessant, and without interruption, but are conducted with the most attention, skill, and expence. There is, for most of the way, one canal on each side of the road, and sometimes two. Cross ones are thrown over these, on arches, and pass in trunks

trunks of brick or stone under the road. A very considerable one, after passing for several miles by the side of the highway, sinks under it, and also under two other canals, carried in stone troughs eight feet wide; and at the same place under a smaller, that is conducted in wood. The variety of directions in which the water is carried, the ease with which it flows in contrary directions, the obstacles which are overcome, are objects of admiration. The expence thus employed, in the twenty miles from Milan to Lodi, is immense. There is but little rice, and some arable, which does not seem under the best management; but the grass and clover rich and luxuriant: and there are some great herds of cows, to which all this country ought to be applied. I cannot but esteem the twenty miles, as affording one of the most curious and valuable prospects in the power of a farmer to view; we have some undertakings in England that are meritorious; but they sink to nothing, in comparison with these great and truly noble works. It is one of the rides which I wish those to take, who think that every thing is to be seen in England.'

Some account of the process of making Parmesan cheese cannot fail of being acceptable to our readers. They will perhaps be disappointed on finding it nothing more than the skim cheese of Italy. The district of Lodi, not that of Parma, is now in the highest repute for this cheese. The following is Mr. Young's description of the mode of making it in the *Milanese*:

'The method of making the cheese known in England by the name of Parmesan, because the city of Parma was once the *entrepot** for it, was an object I wished to understand as well as possible. The idea is, that all depends on soil, climate, and irrigation; and the boasted account, that the kings of Spain and Naples, in order to make similar cheese in their territories, at least for their own tables, had procured men of skill from the Milanese for this purpose,—contribute to give a readiness every where in answering questions, as they are all very well persuaded, that such cheese can be made nowhere else.

'In order that I might view the process to the best advantage, the Abbate Amoretti conducted me to the dairy in question, belonging to the house of Leti. It is, in the first place, necessary to observe, that the cheeses are made entirely of skimmed milk; that of the preceding evening, mixed with the morning's milk: the former had stood sixteen or seventeen hours; the latter about six hours. The rennet is formed into balls, and dissolved in the hand in the milk; the preparation is made a secret of, but it is generally known, that the stomach of the calf is dressed with spices and salt. The rennet was put to the milk at twelve o'clock, not in a tub, but in the cauldron or boiler, turned from off the fire-place at ten o'clock; the heat 22 degrees of Reaumur's thermometer, and common to 24 degrees (81½ Fahrenheit's), the atmosphere being at the same time 16½ (70 Fahrenheit's). In summer, the whole operation is finished by eight in the morning, as

* This is the general opinion, but a late writer has shewn that it is an error, and that Parma and Piacenza were once the country in which the best was made.'

the heat fours the milk if in the middle of the day. At one o'clock the cazaro examined the coagulation, and finding it complete, he ordered his sotto cazaro to work it, which he did, with a stick armed with cross wires, as described in *Annals of Agriculture*; this operation is, instead of cutting and breaking the curd, in the manner it is done in England, free from the whey. When he has reduced it to such a fineness of grain as satisfies the cazaro, it is left to subside, till the curd being quite sunk, the whey is nearly clear on the surface; then the cauldron which contains it, is turned back again over the fire-hearth, and a quick fire made, to give it the scald rapidly; a small quantity of finely powdered saffron added, the sotto cazaro stirring it all the time with a wired machine, to keep it from burning; the cazaro examined it, from time to time, between his fingers and thumb, to mark the moment when the right degree of solidity and firmness of grain is attained. The heat was 41 deg. ($124\frac{1}{2}$ Fahrenheit), but it is often 44 ($131\frac{1}{2}$ Fahrenheit). When the cazaro finds it well granulated by the scalding, he orders his deputy to turn it off the fire; and, as soon as a certain degree of subsidence has taken place, empties about three-fourths of the whey, in order the better to command the curd. He then pours three or four gallons of cold water around the bottom of the cauldron, to cool it enough for handling the curd; then he bends himself into the vessel, in a formidable manner, to view it, resting his feet against the tub of whey, and with his hands loosens the curd at bottom, and works it into one mass, should it not be so already, that it may lie conveniently for him to slide the cloth under it, which he does with much apparent dexterity, so as to inclose the whole in one mass; to enable himself to hoist it out the easier, he returns in the whey, and taking out the curd, rests it for ten minutes or a quarter of an hour in a tub to drain. The vat, in the mean time, is prepared in a broad hoop of willow, with a cord round to tighten it, and widens or contracts at pleasure, according to the size of the cheese. Into this vat the curd is fixed, and the cloth folded over it at top, and tucked in around. This is placed on a table, slightly inclining, to carry off the whey that drains from the cheese; a round plank, three inches thick, shod with iron, like the block-wheel of a barrow, is laid on the cheese, and a stone of about thrice the size of a man's head on that, which is all the press used; and there ends the operation. The cheese of the preceding day was in a hoop, without any cloth, and many others salting in different hoops, for thirty or forty days, according to the season,—thirty in summer and forty in winter. When done, they are scraped clean, and after that rubbed and turned in the magazine every day, and rubbed with a little lintseed-oil on the coats, to be preserved from insects of all sorts. They are never sold till six months old, and the price 90 liv. the 100 lb. of 28 oz.

'The morning's butter-milk is then added to the whey, and heated, and a stronger acid used, for a fresh coagulation, to make whey-cheese, called here *mascho-pino*. Little ones are kept in wooden cases, in the smoke of the chimney *.'

* Compare this with Mr. Pryce's account, in the 7th vol. of the Bath Society's papers.

'Speaking of the Lodisan, presently afterward, he says, 'In making the cheese, I found very little variation in the practice from that already described.'

The following remark, among a thousand other facts, shews the folly even unto madness of *salt duties*, in any country which is in a state of civilization and agriculture :

'The attention of giving salt to cattle and sheep here, as in every other part of Italy, is regular : they even consider a plenty of salt as somewhat essential to having proper stocks of those animals ; and gave me an instance, which is remarkable. In the Courti di Monchio, a valley in which the bishop is the sovereign, there is no gabelle on salt, and therefore given much more plentifully to cattle and sheep ; the consequence is, that the numbers of both are much greater, proportionally to all other circumstances, than in any other district.'

On the political economy of Lombardy, Mr. Young treats very copiously. The following observations on the poor of the Milanese are circumstantial, and serve to shew the impolicy of drawing off the attention of labourers from industry, to a less certain source of subsistence ; besides the mischief of throwing into a state of mean cultivation lands which would otherwise be of twice the value to the community :

'*Mozzata*.—The labourers here work in summer thirteen hours. Breakfast one hour ; dinner two hours ; merenda one hour ; supper one hour ; sleep six hours. They are not in a good situation. I was not contented to take the general description, but went early in a morning, with the Marquis Visconti and Sig. Amoretti, into several cabins, to see and converse with them. In this village they are all little farmers : I asked if there were a family in the parish without a cow, and was answered expressly there was not one, for all have land. The poorest we saw had two cows and 20 *pertiche* ; for which space he paid five *moggio* of grain, one-third wheat, one-third rye, and one-third maiz. Another, for 140 *pertiche*, paid 35 *moggio*, in thirds also. The poor never drink any thing but water ; and are well contented if they can manage always to have bread or polenta ; on Sunday they make a soup, into which goes perhaps, but not always, a little lard ; their children would not be reared, if it were not for the cow. They are miserably clad ; have in general no shoes or stockings, even in this rainy season of the year, when their feet are never dry ; the other parts of their dress very bad. Their furniture but ordinary, and looks much worse from the hideous darkness from smoke, that reigns throughout ; yet every cabin has a chimney. They have tolerable kettles, and a little pewter ; but the general aspect miserable. Fuel, in a country that has neither forests nor coal-pits, must be a matter of difficulty, though not in the mountains. They were heating their kettles, with the ears of maiz, with some heath and broom. In the cold weather, during winter, they always live in the stable with their cattle, for warmth, till midnight or bed-time. For day labour they are paid 10*s*. a day in winter, and 12*s*. in summer. For a house of two rooms, one over the other, the farmer of 20 *pertiche* pays 24 liv.

24 liv. a year; that is to say, he works so much out with his landlord, keeping the account, as in Ireland, with a tally, a split stick notched. They are not, upon the whole, in a situation that would allow any one to approve of the system of the poor being occupiers of land; and are apparently in much more uneasy circumstances, than the day labourers in the rich watered plain, where all the land is in the hands of the great dairy farmers. I drew the same conclusion from the state of the poor in France; these in the Milanese strongly confirm the doctrine; and unite in forming a perfect contrast, with the situation of the poor in England, without land, but with great comforts.*

The short account here given of the SPANISH husbandry is confined chiefly to CATALONIA; the *vale of Aran* being the principal district of observation.

Had we not already made such ample extracts from this volume, we should not want a sufficiency of interesting materials for that purpose in the author's account of Spain. He is lavish in his praises of the climate of Catalonia; and we can only regret, that we are debarred from indulging our readers with the pleasure of travelling through this favoured country with so entertaining a companion. We are persuaded that those who take up the volume itself, on the strength of our recommendation, will thank us for the hint.

ART. XII. *Travels through the Maritime Alps from Italy to Lyons*, across the *Col de Tende* by the Way of Nice, Provence, Languedoc, &c. with topographical and historical Descriptions. To which are added some philosophical Observations on various Appearances in Mineralogy found in those Countries. By Albanis Beaumont, Author of the *Rhætian Alps*, &c. &c. &c. Folio. 5l. 5s. Boards. Edwards. Pall Mall. 1795.

AT the conclusion of Mr. Beaumont's *Travels through the Rhætian Alps*, (see M. R. New Series, vol. xii. p. 303.) he mentions a design of offering to the public the result of his travels from Italy to France by the way of the *Col de Tende**, and it gives us pleasure to find that he has been encouraged to carry this purpose into effect; for he is not an every-day traveller: nor could his observations on this mountainous region, and the many elegant and finished views which accompany them, have been made without patient investigation and unremitting labour. He seems to have devoted his attention as much to the Alps, as Sir William Hamilton has done to Volcanos; and, in point of taste and elegant execution, he appears desirous of furnishing a work which shall not be unworthy of a place on the same shelf with Sir William's splendid publi-

* The highest peak of the Maritime Alps.

cation entitled "Campi Phlegrei *." We have seen a coloured copy which was truly superb.

To gratify the wish of the British nation, Mr. B. was induced, at the beginning of the last year, to give as a separate publication what properly would have made the conclusion of the present work. When we obtained possession of Toulon, and sent a strong force into the Mediterranean, it was probable that the seat of war would be in the south of France, and of course that gazettes and other vehicles of intelligence would direct the general attention to that quarter; Mr. B. therefore, published "Select Views in the South of France," (see our Review for June 1794, p. 183,) containing, among other things, views and plans of the principal harbours of France in the Mediterranean, with topographical and historical descriptions. These comprehend the route from Antibes to Lyons, while the present work includes that from Coni in Piedmont to Antibes; so that it is necessary to add the "Select Views" to these *Travels*, in order to complete the journey from Italy to Lyons, as mentioned in the title-page.

Born in Savoy,—accustomed, as he informs us, from his youth to the study of natural history, of which he was an enthusiastic admirer,—and occupying the situation of engineer to his Sardinian majesty,—Mr. B. possessed singular advantages for executing the arduous task which he has undertaken. What he calls *Travels* in the Alps are more properly *Rambles*; for his observations on the formation of these mountains are not the result of one traverse, but of many in different directions and out of the beaten tract,—from which he laments that Naturalists do not more generally deviate.

The Maritime Alps, which our author here describes, and various parts of which he delineates, are a ridge of mountains, about six hundred miles in extent. The highest peak, as we have observed in a preceding note, is the *Col † de Tende*; over which is one of the three grand passages to Italy.

Before, however, this philosophic traveller ascends these mountains, he presents the reader with a preliminary discourse, containing some general observations on the formation of the plains of Lombardy and Piedmont. He distinguishes valleys into primary and secondary, the first formed by the sea, the

* See M. Rev. vol. lvi. p. 380.

† A *Col* is described to be a mountain which has no plain at the top, but which terminates in a ridge, which is no sooner reached than the descent takes place on the other side. Monts St. Bernard, Cenis, St. Gothard, &c. have extensive plains on their top, with a small lake in their centre.

other by torrents or rivers. The nature of the soil, the position of the strata, and the confusion in which rocks and mineral substances lie, are to him proofs of the presence of the sea, and of its action and re-action in its retreat. He traces also the subsequent operation of the *Pô* in the valley of Lombardy.

The city of *Coni*, the *terminus à quo* of these Travels, is the subject of the first chapter of this work. To the history of its origin an affecting narrative belongs, while that of its recent state contains an account of a gentleman, Monsieur Berando, who in the year 1777 was imprisoned, and lost his appointment as director of the Observatory, for having placed an electrical conductor at the top of it. The former obtrudes a reflection on the effects of tyranny, the latter on those of ignorance and barbarism.

The succeeding chapter narrates the passage of the *Col de Tende*, accompanied with views of the eastern and southern sides of this tremendous mountain, which can never be crossed without much difficulty, and at times not without imminent danger. The cold of this *Col* is more intense than it is on Mount *Cenis*, though the latter is more elevated above the level of the sea; for which our author accounts by shewing that the degree of cold, experienced on the tops of mountains, is less in proportion to their absolute elevation than to their height above the surrounding valleys. Owing to this extreme relative height of the *Col de Tende*, an intensity of cold is produced occasioning vast accumulations of snow, which sometimes, detaching themselves from the sides of the mountain, sweep all before them.

We are sorry that our limits will not permit us minutely to follow this philosopher of the Alps in his inquiries into the various mineral substances, of which these gigantic masses are composed; nor to detail his ingenious observations on them. There is no fossil nor plant that escapes his notice; and, though he enlivens his journal with every interesting event that occurs during his excursions, (of which see a remarkable instance, p. 58,) and discovers a mind alive to all the sensibilities of genuine humanity, he professes here to write rather as a scientific traveller than for general amusement. His account of the roads constructed, for miles, on arches through narrow defiles, on the edges of vast precipices, and impending over frightful and impetuous torrents, does credit to the king of Sardinia; by whose order and at whose expence these vast works have been undertaken and executed, for the accommodation of his subjects. The attention of the curious traveller is, however, particularly recommended to that part of the road over the *Col de Braus* near the village of *Tuet*; 'it being, as it were, wonderfully supported for

about two miles on arcades thrown here and there on the projecting peaks of the lateral rocks, hanging over a tremendous precipice at least fifteen hundred feet deep.'

As this book, from its elegance and price, can only find its way into the libraries of men of fortune, we should have been happy in making our readers participate in the pleasure which it has afforded us: but we must pass over the description of the valleys of St. Pons and of Paglion, of Nice and its environs, of Villa Franca, Turbia, Monaco, Vintimiglia, &c. in order to exhibit at one view the author's recapitulation of deductions and observations arising from the principal facts stated in the preceding chapters:

'Thinking that some general deductions from the principal facts, or phenomena, mentioned in the course of this work may be expected of me, especially with respect to the theory of the formation of the irregular surface of the earth, at least of that wonderful part of it which I have so repeatedly explored, I have ventured to annex a few observations, which appear to me to merit the particular attention of philosophers, as likewise the consequences which I think might be drawn from them.

'I do not, however, mean to speak of what relates to the first and great revolution experienced by our globe at the formation of its continents; that is, at the epocha when the waters covered it above two thousand four hundred and fifty toises, and which is nearly the present elevation of some of the granitic peaks of the Alps, as Mont Blanc, Mont Rose, &c. In short, of the time when they were totally submerged by that element, and formed themselves under that fluid, either by effect of crystallization or precipitation. I therefore only intend to touch on the phenomena which relate to the last immersion experienced by our continent, and which appears to have been partial.

'1. From the immense atterrissements, or land-accumulations, already formed, and which are continually increasing at the mouth of the Pô; from the extreme variation or great variety existing in the different strata of sand, pebbles, and vegetable earth, which now form the banks of that wonderful river; from the number of beds of maritime and fluviatiles, or river shells, which lie in some places distinct or separated, and in others confusedly mixed together, from Cremona to the sea: in fine, from the progressive diminution which the velocity of the waters of the Pô experience, in proportion as the lower valley of Lombardy enlarges and gets nearer the sea: I conclude or deduce the following consequences. 1. That that part of the valley, which lies eastward of Cremona, cannot owe its origin or increase but to the quantities of earthy matter continually brought down and deposited by this river, which, to all appearances, were formerly infinitely more considerable than at present. 2. That the sea once covered this fertile plain; and that the greatest part of Lombardy may be considered as an encroachment made on that element by a quantity of fragments detached from the primordial and secondary chain

chain of mountains, which were at first hurled by the sea in its last retreat, and then carried along by the waters of the Pô, which in some degree still continues to deposit them, as before mentioned, by means of the frequent inundations caused by the overflowings of the Pô in the confines of Ferrara and Bologna, which are increased by the eagerness of the inhabitants of those provinces, who unfortunately attempted to restrain the waters of that formidable river too soon by banks, dykes, &c.

II. From the direction of the valley of Lombardy, and of all the secondary ones which terminate in it; from the extreme difference in the elevation of the head of these secondary valleys situated at the foot of the Alps, and likewise from their number, compared to those on the west and south-west of the same mountains; from their irregular form, number, and great degree of abruptness, which exist likewise in the secondary and tertiary mountains on the eastern side of the granitic peaks, in comparison to those of the same order on the western: in short, from the calcareous chain of hills which surround all Lombardy: I think I may venture to conclude: 1. That the motion of the sea, in its first mutation or change, had a direction tending nearly from west to east. 2. That at first it rose to a great height, which appears to be fully proved by the calcareous matter, containing maritime shells, now found lying on some of the primitive rocks of the Alps. 3. That its motion and retreat, or subsiding, were at first extremely rapid. 4. That the sea having rose (risen) above the plains which form the high valleys of the Alps, it afterwards precipitated itself towards the east, and dug by its weight and velocity the valleys which are at their feet, mutilating and chafing the secondary mountains which intercepted its passage. 5. That the sea, having in process of time abated in its motion, had by its sediment formed the schistus and secondary mountains, which describe a kind of zone to the plain of Lombardy: in short, 6. That it is evident, that the sea remained or stopped a much longer time on the western side than on the eastern.

III. From the enormous masses of granite and primitive rock which now lie isolated on the summit of several high calcareous, schistous, and sandy-hills in Piedmont, to which they have not the least analogy, I am naturally led to believe, 1. That the soil of the upper part of the valley of Lombardy was, when still covered or submerged by the sea, nearly as elevated as the summit of those hills are at present. 2. That these granitic masses were most probably driven on the top of those hills by the accelerated action of the sea, as I have previously observed in a former part of my work, and left in that isolated state by the same current, which, by gradually furrowing the soil in various directions, formed an innumerable quantity of small irregular valleys, which have, however, in general, their salient or prominent angles uniformly opposed to the concave ones.

IV. From the extreme degree of cold particularly experienced on the Cols de Tende, Finestre, and Argentera, &c. though less elevated than Mont Cenis, I draw the following conclusions. 1. That the height and degree of elevation of the mountains above the level of the sea, have less influence than that which they have above their valleys, in order to the absolute determination of the kind of climate which

which exists on their summit; provided, however, their height does not exceed one thousand or twelve hundred toises, that being nearly the zone in which the snow is permanent.

• V. From the irregular inclinations or directions so generally found in the beds or strata of the secondary mountains, and from their abruptness, breaks, and quantity of heterogeneous matter so frequently contained in their cavities, I am of opinion, 1. That those mountains could not have given way and sunk, except at the time when their summits were entirely submerged by the sea: indeed this supposition appears to be fully elucidated by the calcareous matter containing marine fossils, which generally fill the vacuum formed by the different breaks of those mountains, and which is likewise sometimes found on their summits. 2. That they could not have thus broken or separated, but from the effect of subterraneous caverns formed in the interior of the globe, the vaults of which, from being progressively over-charged by a continual accumulation of calcareous particles deposited by the sea, have sunk or given way, as Chap. V. fig. 1 and 2, will, I flatter myself, clearly demonstrate.

• VI. From the number of mountains formed of grés, or sandstone, marne, or marl, and pudding-stone, which lie on others of different species, such as granite, rock-stone, &c. which likewise vary as to the reciprocal inclinations of their strata; also, from the irregularity and extreme verticality in the strata of the mountains of schist, which even form a right angle with the horizon; in fine, from the general disorder or confusion which appear so conspicuous in the secondary and tertiary mountains situated towards the west and south-west chain of the Alps, I am led to believe: 1. That the wonderful changes which our globe has experienced are entirely owing to the effects of fire and water, which have, at different epochs, powerfully and visibly acted either together or separate. 2. That the continents have likewise been exposed to similar revolutions; and, in short, that the last great débâcle, or bouleversement, is not, by several centuries, of so remote a date as has been generally supposed.

• VII. From the sandy hills which compose the valley described in the eighth chapter, containing different species of marine fossils, and which are as if inclosed or wedged in the midst of high calcareous mountains, which do not contain any; from the direction of this valley, which tends from north to south; from the petrefied trees likewise found ten feet below the soil of the same valley, in the environs of Nice, resting on calcareous beds, the roots of which contained in their ramifications a quantity of marine fossils; I am induced to conclude, 1. That the sea, in its slow and gradual retreat, must have formed an extensive gulph in the neighbourhood of Escarcene; and that the calcareous mountains, above alluded to, served as its eastern and western boundary. 2. That the summit of the sandy hills, which now form the inner valley, indicate as nearly as possible the elevation of the bottom of the gulph at that period. In fine, that the waters having afterwards effected their retreat in that place from north to south, had, as it were, traced out the valley, which has since been finished by the draining of that part of the sea which had been accidentally retained in some of the higher valleys, in consequence

of having broken, by its weight and action, the calcareous barrier which for a time retained it.

VIII. From the abrupt state of the calcareous mountains which border the Mediterranean coast from Nice to Savona; from their extreme height or elevation; from the depth of the sea which washes their basis; as likewise from the direction of the rivers and valleys of that part of the chain, which is in general from north to south, and the vast number of gypsum quarries which are within a mile or two of the coast; I am led to suppose, 1. That the major part of the secondary and tertiary chain of the Alps still remains covered by the sea. 2. That it appears probable that those mountains may extend to the islands of Corsica and Sardinia. In fine, that a number of these calcareous mountains owe their abruptness to the last retreat of the sea, which had, by insensibly undermining their basis, occasioned part of their mass to detach and fall into the water, from their not having at that period acquired the same degree of consistence which they now possess.

IX. From not having been able, with the greatest care and attention, to trace or discover the least indication of volcanic operations from La Bouchette, near Genoa, to Mont Viso in Piedmont, which are the two mountains which terminate the Maritime chain, I think myself authorized to say that there does not appear to have existed any volcanos in that part of the Alps, except in the valley of Fontaine du Temple, mentioned in the last chapter, and which, from not having been able properly to investigate, I cannot to a certainty venture to give my opinion.

These are the conclusions I deduce from the foregoing premises, and which I offer to the consideration of the public with some diffidence, sensible of the difficulties which attend the structure of all the theories of the earth; but, if I should be thought to have failed in any of my inferences, I have still the satisfaction to know that, without any view to system, I have endeavoured faithfully to collect and to record natural facts, of which others may probably make a better use than I have made myself, and to which the attention of scientific men may not unprofitably be directed. It is not for me to pronounce how far I have succeeded; but as Sir William Hamilton's object has been to trace the operation of fire in the formation of the great features of nature, so it has been mine to trace and to notice the operation of water; and, perhaps, when the power of these two mighty elements are (is) duly considered, great light will be thrown on a subject hitherto imperfectly investigated.

I shall be happy should my works, with their embellishments, be allowed the honour of standing as an invitation or introduction to the study of that part of the Alps, where the few flowers and ears of corn which I have gathered may serve as a specimen of their richness and fertility, as a field of science, and whose harvest I must leave to be reaped by others more conversant than myself in the philosophy of natural history.

The plates embellishing this work are numerous, and for the most part well executed in aqua-tinta, and the plans appear to be

be accurate: but in all three of the latter, the arrow which marks the line of north and south has its feathered end, instead of the point, as is usual, turned towards the north. There are also some errors of the press. We notice these trifles because works of this kind, distinguished as they are from the common productions of the press, cannot be too perfect.

MONTHLY CATALOGUE, For OCTOBER, 1795.

MARTIAL LAW.

Art. 13. *Minutes of the Proceedings at a Court Martial for the Trial of Anthony James Pye Molloy, Esq. Captain of his Majesty's Ship Cæsar, as taken by M. Greetham, jun. Esq. officiating Judge Advocate.* 8vo. 3s. 6d. Debrett. 1795.

THE Monthly Reviewers do not think themselves competent to sit in judgment, at a court *martial*, in such a case as that of Captain Molloy, *late* commander of his Majesty's ship Cæsar.

The sentence of the court martial was—'that the charges had been proved against Capt. A. J. P. Molloy: but, as it appeared to the court that, in the actions of the 29th of May, and 1st of June last, as well as on many former occasions, his personal courage was unimpeachable, they did adjudge him only to be dismissed from the command of his Majesty's ship Cæsar.'—In the Order from the Lords of the Admiralty for instituting a court martial, on this occasion, the charge against Capt. M. runs thus: "That Capt. Molloy did not use his utmost endeavours to pass through the enemy's line on the 29th of last May, and did not appear to have taken proper station for coming to close action on the 1st of June, &c. in compliance with the signals made," &c.

Art. 14. *The Proceedings of a General Court Martial, held at the Castle of Edinburgh, Jan. 6, &c. 1795; on the Trials of Donald M'Cullum, John Scrymgeour, John Malloch, Ludovick M'Naughton, Duncan Stuart, John M'Martin, and Alexander Sutherland, all private Soldiers in the 1st Battalion of the 4th Fencible Regiment, 'FOR MUTINY.'* Published by Authority. 8vo. 1s. 6d. Edinburgh, Hill; London, Stockdale.

This appears to be an authentic account, and contains the proceedings at large. Sutherland was the only person who suffered death; the other convicts were sentenced to serve in the 60th regiment, different battalions of which are stationed in the West Indies, and in North America.

TRAVELS.

Art. 15. *A Picturesque Tour through Part of Europe, Asia, and Africa: containing many new Remarks on the present State of Society, Remains of ancient Edifices, &c. With Plates after Designs, by James Stuart, Esq. F. R. S. & F. A. S. and Author of the Anti-*

quities of Athens. Written by an Italian Gentleman. Small 4to. pp. 241. 15s. Boards. Faulder. 1793.

A picturesque Tourist, according to the common acceptation of the phrase, is one who travels with his pencil as well as pen in his hand; who delineates as well as describes; and who, in publishing his remarks, accompanies them with plates from the drawings in his portfolios. The work before us, if this definition be admitted, cannot be said to accord with its title; for the few plates which are given with it are not from designs of the traveller, but ~~are~~ copied from plates (not from *designs*) in the first volume of Mr. Stuart's *Antiquities of Athens*. This, however, is only a part of the artifice. The whole title is intended to cover a literary theft, and to give a foreign appearance to a piece of home manufacture. The work, here called 'a Picturesque Tour,' was originally published in 1791, under the title of *Lettres sur divers Endroit de l'Europe, de l'Asie, et de l'Afrique; parcourus en 1788 & 1789*, with the author's name affixed, *Alexandre Bisani**; and some account was given of it by us in M. R. vol. vi. p. 447, New Series. Even as a translation, this volume has more claim to censure than to praise.

Art. 16. *Philosophical, Political, and Literary Travels in Russia*, during the Years 1788 and 1789. Translated from the French of Chantreau. With a Map, and other Plates. 8vo. 2 vols. 10s. Boards. Perth printed. Vernor and Hood, London. 1794.

There is much of entertainment and of information in this work, though the greater part of its matter consists in compilation from other authors rather than in original observation. We are sorry that we cannot speak very favourably of the translation. For our very brief account of the French edition, printed at Hamburgh, and imported by De Boffe, see Appendix to vol. xix. p. 521.

AMERICA.

Art. 17. *An Oration delivered on the Anniversary of American Independance*, July 4, 1794, in St. Michael's Church, to the Inhabitants of Charlestown, South Carolina, by David Ramsay, M. D. President of the Senate of South Carolina. 8vo. 1s. Ridgway. 1795.

After the experience of eighteen years, America has some reason to exult in her independance, and may be excused if she holds a public celebration of its establishment. The first oration on this great event, spoken in the United States, was delivered by Dr. Ramsay. After a lapse of sixteen years, he is again called to perform the same office, and he treats the subject with good sense and manly eloquence; stating, perhaps with some degree of partiality, but not without an appeal to facts, the superiority of the American constitution above that of any European government. Among the privileges enjoyed by the citizens of the United States, Dr. Ramsay particularly insists on the freedom of the press; the exemption from ecclesiastical establishments,

* This information has been conveyed to us in a letter from Sig. Bisani himself.

and from many occasions of war; and the scope and encouragement which their plan of government affords to the exertions of genius and industry, &c. The oration abounds with excellent advice to cultivate industry, frugality, and temperance, to promote domestic union and harmony, and to encourage the universal diffusion of knowledge.

From the present state of America as represented in this oration, the European governments may gather many useful hints for the necessary improvement of ancient establishments.

Art. 18. *The Speech of Mr. Smith, of South Carolina, in the House of Representatives of the United States of America, on the Reduction of the Public Debts, December 1794.* 8vo. 1s. Debrett. 1795.

In perusing this piece of *incorrect* oratory, the following remark particularly struck us:

'After a survey of the state of our burdens, a picture which, however unavoidable, and the necessary price of our liberties, was still an unpleasant one, it must be highly gratifying to every patriotic eye, to survey the interesting picture which the present state of our revenues exhibited. The beauty of this picture was considerably heightened by contrasting it with the gloomy scenes displayed in the old world, where the great and powerful nations of Europe were heaping burden upon burden on their distressed subjects, and exhausting their resources and their strength in a conflict the most bloody and obstinate that history had recorded, while this happy country, under the auspices of peace and the smiles of Providence, was encreasing in its population, its commerce, and its strength in a progression which outran all calculation.'

The above paragraph may stand as a reply to many reports which have been industriously circulated in Great Britain, respecting the actual public circumstances of the government of North America, under the United States.

SCHOOL BOOKS.

Art. 19. *Walkinghame's improved Arithmetic*; for the Use of Schools: put into a more easy, useful, concise, and methodical Form than any extant. 12mo. 2s. sewed. Knott. 1794.

This book of arithmetic, in its present improved state, appears to be very well adapted to the purpose of teaching such parts of arithmetic as are most useful in business. Rules and questions of a less practical nature are omitted, and the former part of the book is considerably enlarged, and disposed in a more advantageous form.

Art. 20. *The Conjugation of French Verbs, regular, and irregular, simplified*, on a Scheme entirely new. By J. Evans. 8vo. 6d. Faulder. 1795.

In order to expedite the learning of the French verbs, Mr. Evans presents the public with two tables. In the first, by an ingenious arrangement of the terminations, the four conjugations are nearly reduced to one. The second points out the coincidence of the variable parts in the same tense of different conjugations, and in different tenses

of the same conjugation. An useful table of irregular verbs is added; and a considerable portion of elementary matter is here, very conveniently for the learner, brought within the small compass of half a sheet.

ARTS.

Art. 21. *The Art of Etching and Aqua Tinting*, strictly laid down by the most approved Masters. With a Specimen of Landscape and Profile. By F. Yrubsliips. 12mo. 1s. Barker.

By the directions here given, Mr. Yrubsliips professes to enable 'amateurs in drawing to transmit their works to posterity:' at least we may allow that the practice of the elegant art here recommended, even when merely intended for amusement, is both innocent and ingenious, and so far laudable:—much more so than the silly boy's play of attempting to disguise a name by the transposition of the letters which compose it, so (for instance) as to transform *Spilbury* into YRUBSLIPS!

LAW.

Art. 22. *An Account of the Proceedings on a Charge of HIGH TREASON*, against John Martin, Author of the following Works, 1. 'An Inquiry into the State of the legal and judicial Polity of Scotland'; 2. 'A Letter to the Earl of Lauderdale &c.' 8vo. 1s. Smith, &c.

Mr. Martin's narrative is introduced by a copy of his discharge from the King's Bench prison, by a warrant of Privy Council †; at the foot of which he adds the following paragraph:

'The proceedings of my prosecutors against me being at an end, it now becomes a duty which I owe to MY COUNTRY, to lay before THE PEOPLE the proceedings of those to whom the Administration of the Government is intrusted, in a case in which THE RIGHTS OF THE PEOPLE are so much involved. It is a duty which I likewise owe to MY COUNTRY, and to MYSELF, to endeavour, in a judicial way, to punish the prosecutors of these flagitious proceedings, and to obtain such redress for the injuries which I have sustained as by THE LAW I am entitled to.

'THESE DUTIES I SOLEMNLY PROMISE TO PERFORM TO THE UTMOST OF MY POWER.

'May 8, 1795.'

The narrative itself contains many very remarkable particulars; affording a striking proof (if any such proof were wanting) of the narrator's abilities.

Art. 23. *The Laws respecting Wills, Testaments, and Codicils, and Executors and Administrators*, laid down in a plain and easy Manner; in which all technical Terms of Law are familiarly explained; and in which the Statute of Wills, and such Parts of the Statute of Frauds and Perjuries as relate to the Subject of Devises, are particularly considered and expounded. Collected from the several Reports and other Books of Authority, up to the Commencement of the present Easter Term 1795. By the Author of the Laws re-

* See Rev. N. S. vol. x. p. 217.

† Ibid. vol. xiii. p. 84.

‡ The warrant is dated May 6, 1795.

pecting Landlords and Tenants, and the Laws respecting Masters and Servants. 8vo. pp. 110. 2s. Clarke. 1795.

This treatise is intended to compose the second division of the work announced to the public, under the title of Law Selections.—The treatises noticed in articles 25 and 26 are other parts of the same plan. We are of opinion that the present subject is of too important and comprehensive a nature to be confined to such small limits, and that many particulars of great consequence are omitted, necessarily indeed, from the restricted plan of the undertaking.

Art. 24. *The Oeconomy of Testaments*; or, Reflections on the Mischievous Consequences generally arising from the usual Dispositions of Property by Will. Written by Mr. John Cranch, of Kingsbridge, in Devonshire; and published, with a Preface, by William Langworthy, of the Honourable Society of the Inner Temple. 12mo. 1s. Dilly. 1794.

These reflections were addressed to a private individual, for whose use they were written, and to the circumstances of whose case they were applicable.

Art. 25. *The Laws respecting Landlords, Tenants, and Lodgers*, laid down in a plain and easy Manner; and in which all technical Terms of Law are familiarly explained; together with many practical Directions concerning Leases, Assignments, Surrenders, Agreements, Covenants, Repairs, Waste, &c. Demand and Payment of Rent, Distress, and Ejectment, as collected from the several Reports and other Books of Authority, up to the Commencement of the present Hilary Term 1795. With an Appendix of Precedents, &c. &c. The Second Edition, enlarged and improved. 8vo. pp. 120. 2s. Clarke. 1795.

We recommended in our xvth vol. N. 8. p. 201. the first edition of this work, as an useful compendium of an important branch of the English law. The author informs us that he has introduced into this edition all such Determinations relative to his Subject as have since occurred, and has added others, which had before escaped his observation.—We think that the present treatise shews diligence and attention.

Art. 26. *The Laws respecting Masters and Servants, articulated Clerks, Apprentices, Journeymen, and Manufacturers*. Comprising as well the Laws respecting Combinations amongst Workmen, as all other Matters relative to Masters and their Servants. Laid down in a plain and easy Manner; and in which all technical Terms of Law are familiarly explained. Collected and digested from the several Reports and other Books of Authority, up to Easter Term 1795. Together with an Appendix of Precedents, &c. &c. By the Author of the Laws respecting Landlords and Tenants. 8vo. pp. 110. 2s. Clarke. 1795.

The author considers this subject under the divisions of *menial* or *domestic servants*, apprentices, journeymen, workmen, and labourers; and this treatise (compendious as it is,) will be found useful to that class of readers for whose benefit it was chiefly compiled.

Art. 27. *A Report of an Action brought in his Majesty's Court of King's Bench*, by William Middleton, of Stockeld Park, Esq. against John

John Rose, his Groom, for Criminal Conversation with Clara Louisa Middleton, the Wife of Mr. Middleton. Taken in Short-hand by J. H. Blanchard. 4to. 3s. 6d. Robinsons. 1795.

These proceedings were had in the sheriff's court, Feb. 28, 1795. The adulterous intercourse being fully proved, the jury brought in a verdict for the plaintiff—500*l*. An introductory discourse is given, in which we have 'a short sketch of the proceedings of the *Spiritual Court* in the suit for a divorce (still pending) between Mr. Middleton and his wife.' Explanatory notes are also added.

POLITICS, &c.

Art. 28. *Treaty of Amity, Commerce, and Navigation*, between his Britannic Majesty, and the United States of America; by their President, with the Advice and Consent of the Senate, Nov. 19, 1794. 8vo. 1s. Debrett. 1795.

As this is an authentic copy of the treaty, and as its xiith article has occasioned, since the treaty was signed, some degree of dissention among the citizens of the United States, we had resolved to copy that article into our Review, for the satisfaction of such of our readers as may be attentive to the subject: but, on a second perusal, we find it too long for our purpose, and must therefore content ourselves with a bare reference to the pamphlet.

Art. 29. *The Prompter: Political and Moral*. In Essays, Characters, and Anecdotes. 8vo. 6d. Parsons, &c. 1795.

Those who expect to find much valuable matter in *six-penny-worth* of ante-ministerial politics will in course be disappointed, and nobody can be to blame but themselves. Here are a competent number of useful hints and suggestions, on common though important topics; as *juries*, the *liberty of the press*, the spirited manner in which *magna charta* was extorted from King John, *stock-jobbing*, &c. &c. On these and various other heads, the good people of England are here prompted to guard well their most invaluable interests.

Art. 30. *Declaration of the Principles and Plan of Parliamentary Reform*, recommended by the Society of the Friends of the People. 8vo. 6d. Printed for D. Stuart, Secretary; and sold by all Booksellers. 1795.

To the great object of parliamentary reform, so much desired, and so much dreaded, by opposite parties, this declaration again calls the attention of the public. It states with great perspicuity, and with great candour, a plan which promises to embrace the two leading ends of reformation, the protection of the property of the wealthy, and the security of the freedom of the inferior classes. Although the Society of the Friends of the People admit the general right of voting in elections to be common and personal, they acknowledge it to be necessary that the exercise of this right should be subject to some qualification; and they are willing to accede to such restrictions as may not be inconsistent with the independence of the house of commons. The heads of their plan are as follow:

1st. That every householder in Great Britain, paying *parish taxes*, except peers, should have a vote in the election of one member of parliament.

2^d.

* 2d. The election of the whole representation of the kingdom should be made at the same hour, and on the same day.

* 3d. The same principles and proceedings, which are proposed for England, to be followed in Scotland, and every solemnity observed in the conduct of the elections, in both kingdoms, which can tend to make it grave, serious, and respectable.

* 4th. That wages should be paid to members serving in parliament, and not holding offices under the crown, not by the particular division for which they are elected, but out of the revenue of the public, for the general interest of which the constitution intends them to serve.

* 5th. Supposing all the preceding measures to be adopted, *and not otherwise*, we then are of opinion, that a general election for the whole kingdom might be conducted without tumult or expence, and completed in a few hours; that every fair and honest objection to shortening the duration of parliaments would be removed, and that in future the elections might be triennial, biennial, or even annual, as they were in former times. Members of parliament, who acted faithfully, would generally be re-chosen: but it is neither safe nor constitutional to leave any representative very long out of the reach of his constituents.

This plan appears to promise the restoration of the popular part of the British constitution to its just efficiency, and consequently the correction of many public evils: but the great difficulty is, how to carry this or any similar plan into effect, without involving the nation in confusion; and of this difficulty the present declaration offers no satisfactory solution.

Art. 31. *An Address to the King*, moved in the House of Lords by the Earl of Lauderdale, June 5, 1795: with Notes and Authorities. 8vo. 6d. Ridgway.

Notwithstanding that the fate of this important movement in the upper house of the British parliament, in favour of a negotiation for peace, is well-known, an authentic publication of the form of the proposed address cannot but prove acceptable to many readers; especially on account of the notes, authorities, and references to the existing state of the war, which throw lights on the facts and representations brought forwards by the noble mover. That the motion was unsuccessful, is a circumstance which cannot lessen the merit of a well-intended endeavour to bring the miseries of a most destructive war to a speedy termination.

Art. 32. *A Political Dictionary*; explaining the *true* Meaning of Words; illustrated and exemplified in the Lives, Morals, Characters, &c. of illustrious Personages. By the late Charles Pigot, Esq. Author of *the Jockey Clubs*, &c. &c. 8vo. 3s. 6d. Eaton. 1795.

A posthumous satirical production of the ingenious but licentious writer mentioned in the title.

SPECIMEN.

* *Alarm*,—the *toefn* of delusion:—a pretext for prosecutions, unconstitutional augmentation of the army, the introduction of foreign troops, barracks, &c.

* *Alarmists*,—

'Alarmists,—miserable politicians, who have been dupes of the sound; terrified by the downfall of aristocracy in France. Bewildered by apprehensions and fears for themselves, they have lost all sense of their duty towards the people, and have joined the conspiracy of courts against the interests of humanity: for example—Duke of Portland, Earls Fitzwilliam and Spencer, Messrs. Windham, Powis, and a list of *et ceteras, ad infinitum.*'

Art. 33. *A Letter to the Prince of Wales, on a Second Application to Parliament to discharge Debts, &c. The Eleventh Edition. With Notes. Corrected by the Author. 8vo. pp. 112, 2s. Owen. 1795.*

In the preface to the present edition, the author again introduces the name of Mr. Fox; whom, through every edition, he has attacked as a partizan of the heir apparent. He is likewise severe on 'the various descriptions of people who (according to him) have attached themselves to the fortunes of Mr. F. with a view to the improvement of their own.' He here also takes occasion to clear himself from the imputation of being 'a ministerial scribbler, because he has censured the conduct of opposition.' Be this charge as it may, one thing seems perfectly clear,—that the extraordinary attention of the public to a pamphlet already advanced to the *eleventh* edition must certainly be a circumstance extremely flattering, as well as beneficial, to this animated and adventurous writer.

MEDICAL, &c.

Art. 34. *A Treatise on the Diseases in Children, in Two Parts: the First comprehending all such Infantile Complaints as may fall under the Province of the Surgeon: Part II. containing general Directions for the Management of Infants from the Birth; particularly in regard to Dress, Air, Exercise, and Diet, &c. &c. By Michael Underwood, M. D. Licentiate in Midwifery, and Physician to the British Lying-in Hospital. A new Edition revised and enlarged. 2 Vols. 8vo. 10s. 6d. Boards. Matthews. 1795.*

Of two previous editions of this useful work we gave an account in our Reviews for December 1784, and March 1790. It is sufficient for us to announce the present as a much improved and augmented impression.

Art. 35. *An Essay on the Causes and Phenomena of Animal Life. By John Herdman, Member of the Medical Society, Edinburgh, and Surgeon in Leith. 8vo. pp. 336. 3s. 6d. Johnson. 1795.*

This is a rational and well-written compendium of those doctrines concerning animal life, which have obtained general admission in consequence of the modern discoveries, chemical and physiological. The writer first takes a brief view of the structure of the animal body, chiefly for the purpose of shewing that a similar organization, differently modified, subsists in every part. Secondly, he shews that, by the union of the various parts of the animal body, a complete and indivisible whole is formed. Thirdly, he gives some general observations on the nature of the principle of excitability; and, Fourthly, takes a view of those agents, by the operation of which the phenomena of life are produced and continued. Of all these topics he gives

as

as clear views as their intricate nature, and the narrow limits to which he has confined himself, will admit; and, though he has freely copied from other writers, it is evident that he is capable of thinking and examining for himself. The work may be usefully perused by students who are desirous of obtaining, in a small compass, general information concerning doctrines which are certainly interesting matters of discussion, how much soever they may yet fall short of the scientific precision and certainty which can alone enable them to be safe and useful guides in the practice of medicine.

- Art. 36. *A Treatise on Diseases in the Urinary Passage, &c. &c.* To which are added some new Observations on the Venereal Disease. By Mr. Dufour, Villiers-Street, York Buildings, Strand. 8vo. 1s. Allen and West. 1795.

A tolerable Quack Bill!

NOVELS.

- Art. 37. *Robert and Adela: or, the Rights of Women best maintained by the Sentiments of Nature.* 12mo. 3 Vols. 9s. 6d. Boards. Robinsons. 1795.

The design of this novel is to counteract the influence of the doctrine, which has lately been maintained with so much ingenuity, concerning the rights of women. In one of the principal female characters, natural sensibility is suppressed by the affectation of equality and independence. The heroine, after having tormented her lover and herself by an obstinate perseverance in the haughty reserve which her system prompts, in spite of her feelings, at last loses his affection, and from vexation throws herself away on a vulgar Welsh esquire, who possesses no qualities congenial with her disposition. The character is throughout well supported, and the lesson suggested in the title is strongly enforced. This is, however, by no means, the whole business of the novel. Other very natural and interesting tales of love are related, and many lively descriptions and pertinent reflections are interspersed. Some of the principal characters being French, allusions to the recent state of France are so frequently introduced, as to give the novel a political air. We also meet with other digressions of a more general kind, among which the most pleasing are, a retrospect of the antient state of England, made during an excursion through Wiltshire and Hampshire; and a description of a part of South Wales.

The story is ingeniously constructed, but the style is not, on the whole, correct. In one or two places, we remark instances of the Hibernian or Scottish idiom; for example, "I think we *would* not be the *worse* of an emetic;" this phrase is very improperly put into the mouth of Lord Mountgarth, a *Devonshire* nobleman, a most singular and original character. Miss Wollstonecraft's name is written Woolstone Croft; the Earl of *Landisford* is son to the Countess of *Aldborough*; French noblemen are made to sign their letters with their Christian name, instead of with their title, according to fact; and the frequent repetition of the frigid and vulgar termination of '*Your's*,' particularly from a female, is tiresome and disgusting.

- Art. 38. *Mysteries elucidated.* By the Author of Danish Massacre, Monmouth, &c. 12mo. 3 Vols. 9s. sewed. Lane. 1795.

This

This publication belongs to the class of *historical novels*; a species of writing against which we have repeatedly stated objections that appear to us unsurmountable, arising from its tendency to lodge in the memory of the young reader a confused mass of facts and fictions. The author, whose name, Anne Maria Mackenzie, is announced at the close of the preface, is of a different opinion, and maintains that this kind of tale holds the proper mean between the extravagance of the antient romance, and the insipidity, or the improbability, of the modern novel. She urges in its favour its tendency to restrain the writer's imagination from that unbounded licence, which creates a succession of horrible images, and real or supposed preternatural appearances. These she has purposely avoided in this story: but, at the same time, she has very successfully combined a series of perplexing and mysterious events, which are in the issue happily disentangled and elucidated. The story is laid in the reign of Edward II. The hero of the tale is Raymond, an adopted son of De Spencer, one of the king's favourites, but afterwards discovered to be the real son of the king, by a clandestine marriage with Lady Lancaster: the heroine is Ella, the daughter of Earl Fitzroy, who has fallen a sacrifice to Mortimer's revenge. The story of their loves is interwoven with many circumstances borrowed from real history, or easily connected with it. The cruel fate of the wretched Edward at Berkeley Castle is pathetically described: the characters of Mortimer and Isabella are introduced in a manner very consistent with historical truth; and the story is diversified by pleasing description, and told in correct language.

Art. 39. *Elisa Powell*; or, *Trials of Sensibility*: a Series of original Letters collected by a Welsh Curate. 2 Vols. 12mo. 7s. Boards. Robinsons. 1795.

As a pathetic tale, this is a performance of considerable merit. The situation and incidents are uncommonly interesting, and are well contrived to leave on the mind of the reader a strong impression of the folly of concealment, and the fatal consequence of yielding the reins to passion. In the former part of the story, several characters are introduced, which shew the writer to be very capable of a lively and humorous description of manners: but, as soon the reader is introduced to Elisa Powell, he ceases to smile, and exchanges gay amusement for tender sympathy. In the principal hero is exhibited a highly wrought pattern of generosity and benevolence. The writer diversifies his style according to his characters with considerable command of language; and, from a pleasing *Address to Summer*, introduced in the course of the narrative, he appears to be tolerably skilled in the art of versification.

Art. 40. *Count St. Blancard*; or, *the Prejudiced Judge*. By Mrs. Meek. 3 Vols. 12mo. 9s. sewed. Lane.

This work is avowedly a translation from the French. It is probably the labour of some industrious emigrée; as the French idiom predominates, and some errors of the press are discoverable. The story is well chosen, and is divested of the immorality, party, and levity, which are too frequently found in the lighter productions of French writers.

—To

—To those who seek amusement in tracing the former manners of France, we may recommend this little work. It may divert a solitary hour, without endangering youth or disgusting age.

Art. 41. *The Traditions, a Legendary Tale.* Written by a Young Lady. 12mo. 2 Vols. 7s. sewed. Lane. 1795.

From an advertisement prefixed to this novel, and from an uncommonly numerous list of subscribers, under whose patronage it makes its appearance, we are led to consider it as an offering of benevolence to distress. It appears to have been written by a young lady, probably of some distinction, certainly of some talents, to serve one of those unhappy foreigners whom the convulsion of the times has thrown into this country. The piece is of the romantic cast, and is more adapted to raise astonishment and terror than to excite pity. The language is correct, and the story is of good moral tendency. The principal fault of the work is that it gives too much encouragement to superstition, by connecting events with preceding predictions, and by visionary appearances, for which the reader is not enabled to account from natural causes.

Art. 42. *The Abbey of Saint Asaph.* By the Author of *Madeline*, or the Castle of Montgomery. 3 Vols. 12mo. 9s. sewed. Lane. 1795.

Although in a novel it is certainly not unreasonable to expect novelty, nothing is more rare than to find it. The hackneyed tale of a young man of rank falling in love with a fair damsel of unknown birth and no fortune, who, after a series of adventures, is discovered to be of high descent and heiress to a large estate, and rewards the patient fidelity of her disinterested admirer, is the ground-work of this novel. With this story is interwoven another, not less hackneyed, of a concealed marriage, an abandoned wife, a ruined and repentant husband, and a happy re-union. These mingled tales are interwoven with a sufficient variety of subordinate incidents to render the whole tolerably amusing; and some good moral reflections are interspersed. Had the author been contented with relating the rise, progress, obstruction, and completion of these tender attachments, we should have pronounced the novel on the whole a pleasing performance: but he has thought it necessary, in compliance with the present rage for the terrible, to conduct the reader into a horrid cavern, (where the father of the heroine has been shut up for the unmerciful term of nineteen years,) and there to terrify him with a fiery spectre emitting from its gaping jaw sulphureous flames, and sending forth horrid screams, and with a moving and shrieking skeleton,—only that he may afterwards have the pleasure of finding that he had no occasion to be frightened, the spectre being *only* a man, its infernal flames nothing more than a preparation of phosphorus, and the inhabitant of the skeleton not a ghost but a rat. The gross improbability and ludicrous absurdity of this part of the work are sufficient to annihilate the small portion of merit, which might otherwise have been ascribed to this performance.

Art. 43. *The Castle of Ollada.* A Romance. 12mo. 2 Vols. 6s. sewed. Lane. 1795.

This performance is very properly entitled a Romance. The writer appears to have a fancy plentifully stored, from former romances, with

with images of love and terror, and a memory not ill furnished with the terms and phrases which belong to the school of fiction. The story, which is laid in Spain, tells of a beauteous damsel, the daughter of a haughty and cruel baron, whose charms enamoured Henrico, a peasant of mysterious descent. Their moonlight interviews within a friendly grove; the hero's encounter, in a well-described tournament, with a wealthy duke to whom his mistress had been devoted; with sundry miscellaneous escapes and rescues; are in the true style of romance. Some of the inferior characters are well sketched, particularly that of the simple, credulous, prating Villetta, Matilda's waiting-woman. Had the writer confined himself to his love-tale, and opened it more at large by a fuller display of scenery, sentiment, and character, the performance would have been more complete: but, in order to gratify the fashionable taste, he has introduced a story of a castle supposed to be haunted by ghosts, but at length discovered to be inhabited by a set of coiners; which will, we apprehend, afford the reader little amusement. We must add that the occupation of these coiners is represented in too favourable a light. The introduction of these incidents has increased the intricacy of the general story, and has obliged the writer to spend a great part of the second volume in explaining mysteries, which after all are not very clearly unfolded, when he ought to have been interesting the feelings of his readers in the fortune of his principal characters. The language is in general correct: but sometimes, in attempting to elevate his style, the writer falls into affected stateliness; for example, when he speaks of a horseman '*conceding* half his beast' to another person. The pointing is frequently inaccurate; in the very first sentence of the book, the sense is concealed by a wrong use of the parenthesis. We mention these trifles because, notwithstanding the defects of this performance, we discern in it promising marks of ingenuity.

THEOLOGY, &c.

Art. 44. *A Dissertation on the Inspiration of the New Testament, as proved from the Facts recorded in the Historical Books of it. To which is added, a Sketch of the Arguments, by which the Inspiration of the Old Testament may be proved in the easiest Method.* By P. Doddridge, D. D. 12mo. pp. 79. 1s. 6d. Longman. 1793.

The dissertation here re-published originally made its appearance as an appendix to the third volume of that popular, and in many respects valuable, work, Dr. Doddridge's Family Expositor; and we understand that it was never before separately published. Whatever opinion may at present be prevalent concerning the inspiration of the books of scripture, a work intended to establish this point, from the pen of Dr. Doddridge, may well merit a republication. The editor's declared intention, in (at present) bringing forwards this work to the public, is to obviate the objections which have lately been made against the inspiration of the New Testament; which, he is of opinion, it does in so effectual a manner, as to supersede a particular reply to some late publications in favour of Socinianism.

Art. 45. *Sermons sur les Circonstances présentes, &c. i. e. Sermons on present Circumstances, delivered in the French Church in Threadneedle*

Threadneedle Street, London. By Louis Mercier, one of the Ministers of that Church. 8vo. pp. 209. 3s. 6d. sewed. Cadell jun. and Davies. 1795.

The old French school of preaching, now perhaps almost extinct, had its points of excellence. Among these the principal was, that it made sermons direct and animated addresses, rather than cool didactic essays. Is it not possible to retain this excellence, and, at the same time, to dismiss the cant of mysticism, and to prune the luxuriance of puerile declamation? The sermons here presented to the public furnish a proof, in experiment, that this may be done. M. Mercier treats subjects, in themselves universally interesting, in a most interesting manner; and, in his discourses, we see a handsome structure of eloquence erected on the firm basis of good sense. The political events of the present times are more sparingly introduced than, from the title, the reader might be led to expect; and when any allusion is made to them, it is with much temper and moderation. The leading design of the work is to inculcate a regard to the universal principles of religion and morals; and it enforces them with a degree of energy and pathos which entitles the author to the respectable appellation of a Christian orator. The sermons are six in number.

From these specimens of M. Mercier's pulpit eloquence, we are led to hope that he will meet with sufficient encouragement from the public, to induce him to execute his design of printing another volume of sermons on various subjects.

Art. 46. *The Pædobaptist Mode of administering the Baptismal Ordinance defended.* By William Miller. 8vo. pp. 140. 2s. 6d. Matthews. 1794.

This pamphlet is a continuation of the author's justification of pædobaptism, entitled "Catholic baptism examined;" see Rev. New Series, vol. xv. p. 346. Mr. Miller takes much pains to ascertain the meaning of the term *baptize*, and to shew that, in the performance of this rite, the immersion of the subject is not required; and that the injunction prescribes the application of water to the subject rather than of the subject to the water. We cannot persuade ourselves that the question can merit, nor that it requires, the attention which has been bestowed on it: but those who deem otherwise will thank Mr. M. for the assistance which he has given them in settling their judgment on the subject.

Art. 47. *Sermons on Practical and Important Subjects.* By the late Rev. W. F. Jackson, tried and convicted for High Treason in Dublin, April 23, 1795. 8vo. pp. 239. 4s. sewed. Evans.

The peculiar circumstances attending the latter part of the life of Mr. Jackson, and the unfortunate manner in which his existence was terminated, may possibly attract some portion of public curiosity towards these sermons. We do not, however, find them possessed of so much intrinsic merit, as to be likely to occasion their being much read and admired. They are written, it is true, with a considerable degree of animation, and bear some marks of desultory reading: but the composition is loose and immethodical, the style flashy and puerile, and the sentiments are trite and superficial. One thing, however, we must say in favour of the sermons; that, whatever eccentricity

tricity there might be in the author's political creed, in theology he was sufficiently orthodox.

Art. 48. *The Missionary*; a Poem. To which are subjoined *Hints* on the Propagation of the Gospel at Home and Abroad. Respectfully inscribed to the *New Missionary Societies*. 12mo. 1s. Button, &c. 1795.

This author strongly pleads for a revival of our zeal for promoting the good work of 'Evangelizing the heathen;' and he offers many pious considerations in support of the truly Christian design of multiplying the converts to our holy religion, in every part of the habitable globe, where the harvest is plentiful, but the reapers are few. In the ~~form~~ ^{poem} prefixed to the *HINTS ON MISSIONS*, the amiable character and exalted merit of the pious and intrepid missionary is highly drawn: but, we are sorry to add, the *poetry* is by no means equal to the "height of this great argument," as Milton expresses himself in his sublime exordium to *PARADISE LOST*.

Art. 49. *Christian Knowledge*, in a Series of Theological Extracts and Abridgments; affectionately addressed to Philosophical Deists, Socinians, Christians, and Jews. By a Lover of true Philosophy. Volume the First. 8vo. pp. 400. 6s. Boards. Cadell jun. and Davies. 1795.

The extracts in defence of religion, contained in this volume, are chiefly made from three works long ago published: the first, a learned introduction to a book entitled *Hora Solitaria*, in which the belief of a Trinity in the divine nature is shewn to have prevailed in various nations from the most remote period; the second, Dr. Scott's *Christian Life*, whence passages are selected on the divinity of Christ, his redemption, the folly of atheism, and the proofs of divine providence; the third, Stackhouse's *History of the Bible*; the extracts from which are on the nature of Christ, his sufferings, the institution of sacrifices, and the prophecies of the Messiah. The passages from Dr. Scott are abridged, and several original notes are added.

Though the present is given as a first volume, the editor intimates that it does not suit him to exceed the limits here prescribed to his little work: but he refers to other writers on his subjects, particularly Burkitt, Whitby, Doddridge, Bishop Newton, Heylin, Bryant, Addison, West, and Beattie. The Editor's intention is laudable: but we have our doubts whether these extracts will engage the attention of many readers, who are not already inclined to study the subjects in the original authors; and to such as are, abridgments of this kind are of little use.

Art. 50. *Six Sermons preached before the Right Hon. Paul le Mesurier*, Lord Mayor of the City of London. By George Stepney Townley, M. A. Chaplain to his Lordship, &c. 8vo. pp. 110. 3s. Boards. Rivingtons. 1794.

The leading character and spirit of these sermons are political. The principal object of the preacher appears to have been to arm the minds of his fellow citizens against the attacks of modern philosophy, and to strengthen their attachment to the English Constitution in Church and State. The doctrine of equality is combated with more zeal than

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ought to have been bestowed on a mere phantom: the preacher's notions of liberty are limited, not only within the theory of the British constitution, but within the practice of the present British administration; and he holds up reformers to public odium, as men whose purpose it is to inflame the passions of the populace, to overthrow civil government, and to extirpate the Christian religion. Several of these discourses were, probably, written under the immediate impulse of that *alarm* which some time ago spread a general ferment through the nation; and this may account, and perhaps furnish some apology, for the vehemence with which the author sometimes expresses himself. The manner in which the sermons are drawn up reflects no discredit on the writer's talents.

MISCELLANEOUS.

Art. 51. *A Word in Season*; or a Call to the Inhabitants of Great Britain to stand prepared for the Consequences of the present War. Written on the Fast-day, Feb. 25, 1795. By J. Bicheno, Author of the Signs of the Times. 8vo. pp. 54. 1s. 6d. Parsons. 1795.

Though we cannot find room for a particular statement of the explanation which Mr. Bicheno has here given of Christ's prophetic discourse to his disciples, preserved in Luke xxi. and Matthew xxiv. we must do him the justice to say that we have never met with any comment on this interesting part of the gospel history more ingenious and satisfactory. The result of his criticism is, that these predictions do not refer alone to the desolation of Jerusalem, and the destruction of the Jewish polity, but also foretel those calamities which were to afflict the church of Christ, and the nations, in distant ages, and particularly those which are to prepare the way for his second coming. To this criticism are subjoined, a long and serious exhortation to national reform, a full declaration of the author's sentiments on the injustice and impolicy of the present war, and a solemn warning to Great Britain to prepare for those dreadful events which the author, by the light of prophecy, sees, or apprehends that he sees, approaching. Mr. B. entertains gloomy expectations, but he writes like a good man, and a true friend to civil and religious freedom.

Art. 52. *Passages selected by distinguished Personages, on the great Literary Trial of Vortigern and Rowena*, a Comi-tragedy: "Whether it be, or be not, from the immortal Pen of Shakspeare." Vol. I. 12mo. pp. 101. 2s. 6d. sewed. Ridgway. 1795.

Some satirical wag has taken advantage of the curiosity excited by the alleged discovery of a hitherto unknown tragedy from the pen of Shakspeare, to convey characteristic sketches of well-known personages, through the medium of passages supposed to be selected from that drama. This he has endeavoured to perform in the manner and language of our great bard; and his attempt has been by no means destitute of success. Of the *justice* either of his satire or his praise, *we say nothing*: but of the *ability* of his imitation the following passages, we think, will afford some proof:

In our Review (N. S.) vol. vi. p. 172, we gave an account of Mr. Wilkinson's *Memoirs*, and, on that occasion, we passed a degree of commendation on the lively talents of the writer. The work was light *summer-reading*; and if we were not much instructed, nor deeply interested, in the perusal of it, we do not remember that we yawned above three or four times in going through the four volumes.

The present publication, which is to be considered as a sequel to Mr. Manager Wilkinson's *Memoirs*, seems to share the common fate of *second parts*; for the *Wanderings* are certainly inferior to the *Memoirs*. In what relates to the author himself, we are often more or less interested; and his *prattle-box* manner of talking over the vicissitudes of his affairs is generally, in some degree, entertaining: but his anecdotes of the inferior adventurers on *the boards*, who, from time to time, enlisted under his theatrical banners, and which are perpetually obtruded on the reader's *patience*, are, in our opinion, a considerable drawback on the merit of a work calculated merely for *diversion*. To 'the ladies and gentlemen,' indeed, of the Theatres Royal of Drury Lane, Covent Garden, Bath, Norwich, Dublin, Edinburgh, &c. with the more extensive range of every company performing in Great Britain and Ireland, the Patentee's details may appear to be matter of more importance: but what are they, (though sufficiently numerous,) to the rest of the world! Possibly, indeed, Mr. W. thinks that "all the world's a stage, and all the men and women merely players;"—if so, we must beg his pardon for the stricture which we have just made. As our author gives us to understand, at the close of his 4th volume, that he here takes leave of the public in his biographical capacity, we are willing to part with him in perfect good humour;—and so, heartily wishing him a long continuance of his vivacity, that he may pass the remainder of his days 'as cheerfully as the times and the pockets of the public will let him,' we here kindly bid adieu to a *genius* who has, for so many years, contributed to the entertainment of many a well-pleased audience.

SINGLE SERMONS.

Art. 57. On the Death of Samuel Stennett, D. D. By Dan. Taylor.
8vo. 6d. Button, &c. 1795.

In allusion to the text (1 *Tim.* iv. 6.) this discourse has for its title, 'A good minister of Jesus Christ.' Such a character belonged, we doubt not, to Dr. Stennett. The sermon has no particular claim to distinction, but it bears the marks, as do others of this writer's publications*, of upright, pious, and benevolent intentions. It is orthodox; but, we are persuaded, breathes a truly candid and charitable spirit: alike friendly to liberty and to virtue. It is perhaps more diffuse and less accurately composed than the event seems to have required: but it pays that tribute of respect to Dr. Stennett's memory in which all who knew or heard of him are, we apprehend, prepared to concur. Dr. Stennett died in his sixty-eighth year.

* See particularly, M. R. (New Series) vol. vi. p. 108:

- Art. 58.** Preached in the Church of Croxton-Kyriel, Leicestershire, March 15, 1795. By Samuel Beilby, D. D. Vicar of that Parish. 4to. 1s. Robinsons.

Implicit acquiescence in the measures of administration, and steady perseverance in vigorous exertions against 'the ancient and implacable enemies of our religious and civil liberties,' are the topics of this discourse. It is not marked either by peculiar elegance of style, or by great originality of sentiment, but it is not ill suited to the general spirit and temper of the times.

- Art. 59.** Preached at Aughton, near Ormskirk, in the County of Lancaster, Feb. 28, 1794, being the Day appointed for a General Fast. By George Vanbrugh, LL. B. Rector of Aughton. 8vo. 1s. Robinsons. 1795.

From the awkwardness and incorrectness which we observe in the composition of this sermon, and from the long quotation from Dr. Halifax's sermon before the House of Lords with which it is eked out, we conclude that the writer is not much in the habit of sermonizing. In the sentiments, we find little either to admire or to censure. The author deprecates the calamities of war, admires the British constitution, and recommends trust in God and obedience to his laws, as the best national security and defence.

- Art. 60.** Preached at the Meeting-house in the Old Jewry, June 28, 1795, on Occasion of the Death of the Rev. Roger Flexman, D. D. who departed this Life on the 14th Day of the same Month, in the 88th Year of his Age. By Abraham Rees, D. D. F. R. S. 8vo. 1s. Robinsons.

In a funeral sermon, on the common topic of the value of Christianity in fortifying the human mind against the fear of death, much novelty of thought is not to be expected. It will be a sufficient recommendation of the present discourse, to say that it is written with a degree of simplicity, gravity, and dignity, suited to the subject and occasion. The account of Dr. Flexman is highly encomiastic of his personal and ministerial character; and it will be chiefly interesting to the public as far as respects his literary labours. Dr. F. was employed on various occasions as an editor, and prefixed, respectively, to their works, an account of the writings of Bp. Burnet, of the life and writings of the Rev. Sam. Bourn of Birmingham, and of the writings of Dr. Chandler and Dr. Amory. His original productions were, several occasional sermons; a defence of the dissenting plan of divine worship; and a critical, historical, and political miscellany, containing remarks on various authors. He was appointed one of the compilers of the General Index to the Journals of the House of Commons: the 8th, 9th, 10th, and 11th volumes, from 1660 to 1697, were assigned to him, and the execution was much approved, and liberally rewarded.

- Art. 61.** Preached at the French Protestant Chapel, in St. John's Street, Bethnal Green, 25th of February 1795; being the Day appointed for a public Fast. By the Rev. D. H. Durand, Minister of the French Protestant Church, London. Translated from the French by a Layman. 8vo. 1s. Rivingtons.

This sermon, which is presented to the public both in French and English, we can consider in no other light, than as an extravagant piece of rant. It exhibits a caricatured picture both of French and English manners, and of the state of the two nations; and it is rather adapted to excite, or cherish, a mutual bias to hostility, than, according to the true spirit of the Christian doctrine, to promote moderation and encourage pacific measures. The translator, who in other respects has executed his task faithfully, has omitted the prayers before and after the sermon given in the original, which is published separately.

CORRESPONDENCE.

To the Authors of the MONTHLY REVIEW.

* GENTLEMEN,

THE honourable testimony which you have borne to the merits of Mr. Preston's Letter*, induces me to request room for a few observations. It is not my intention, however, to write an answer to the Letter:—a full reply, on a subject so thoroughly exhausted, would not be read by the public, and a short one would answer no purpose.—All that I ask, is permission to offer a few words in my own defence. Mr. Preston intimates that the aim of my book, among other things, is to prove “that the negroes are an inferior species of beings, gross in their intellects, and perverse in their dispositions; that they are only to be governed by severity, and do not deserve to be considered or treated as men.” (Letter, p. 4.) Now, Gentlemen, my book is before the public, and I appeal to the candour of my readers, whether any such language is held, or such doctrines inculcated, or even implied, in any part of it; from the first page to the last. If this charge can be made good against me, I do hereby become pledged to humble myself before the public; I will confess, with shame, sorrow, and contrition, that I stand convicted of an abuse of my faculties, a violation of truth, an outrage against humanity, and an offence towards God!

Under the strong impression which an accusation of this nature, from so respectable a quarter, has made on my mind, you will not think it strange if I do not consider that I owe any thanks to Mr. Preston for the compliments he has paid me in some parts of his Letter. If the charge which he has brought be well founded, and if I really possessed those talents, and that skill in writing, which he is pleased to ascribe to me, my offence is so much the greater: but, Gentlemen, I absolutely deny the charge. Have the goodness, I beseech you, to turn to the account of *Antigua*, in the first volume of my History, and refer to what I have there said of the labours and successes of the Moravian missionaries, in converting the negroes of that island to Christianity. You will find that I have sought occasion to hold out the conduct of those pious missionaries as an example to be imitated; and that I have strongly urged to my brother planters to consider “that the unhappy negroes are of equal importance with ourselves in the eyes of an all-seeing and impartial Governor of the universe.” Those are my words; and is this the language of one who maintains *that the negroes are not to be considered or treated*

* Letter to Bryan Edwards, Esq. containing observations on his History of the West Indies. See Monthly Review for September, p. 86.

as men? Surely Mr. Preston owes me the *amende honorable* for so gross a misconstruction, or misconception, of my sentiments.

Again, in page 25 of this Letter, Mr. Preston addresses me as follows: "You dwell on the supposed inferior nature and blameable propensities of the negroes; their slowness of apprehension, their loquacity and disposition to thieving and lying, as a justification of the severities exercised on them, and a pretence for retaining them in slavery." I complain of this passage as a most cruel misrepresentation. My book, Gentlemen, as you well know, is *descriptive* and *historical*; and it was my duty to paint the negroes as I found them, with truth and impartiality. This I hope I have done; and therefore I have not confined my observations to the *shades* in their character, as Mr. Preston insinuates in the above quotation. I have pointed out their *good* qualities as well as their *bad* ones. I have dwelt with pleasure on their filial affection, their tenderness to old age, and their sympathy towards their brethren in captivity; and I have adduced facts to demonstrate that they have minds very capable of observation. Even in detailing their blameable propensities, I have been careful not to charge those propensities to the account of unperverted nature, but solely to their hopeless condition in life; and I have declared in express words "that I am no friend to slavery, in any shape, or under any modification." I have said that "every enlightened mind must admit the existence of its miseries; and that every good mind must deplore them." In what respect then, let me ask, have I "prostituted the dignity of the historic page to the propagation of error?" and how ungenerous and unjust is the charge brought against me, in direct terms, (Letter, p. 9.) that "*whenever I speak of the negroes I speak of them as mere animals, and do not admit the feelings of the mind as forming any part of my estimate of their sufferings.*"—Nothing can be more ill founded.

It is very certain, Gentlemen, that I have endeavoured to relieve the West India planters from that load of obloquy, with which it has been the fashion to oppress them; and I think I have shewn, by a detail of facts which cannot be controverted, that they have been most injuriously and ignominiously treated. I might have gone further, and have proved that many of those persons, who gave evidence against them before the House of Commons, were men of degraded characters, and utterly unworthy of credit.—Some of them, to my knowledge, were driven from the West Indies by the united voice of the community, for the infamy of their conduct. I have also asserted that a general emancipation of the slaves would answer no one good purpose; and I am still of opinion that such a measure, in their present state of barbarity and ignorance, without the capacity of self-government, would prove to them, instead of a blessing, the source of misfortune and misery.—Concerning the *slave-trade*, the force of my argument goes no farther than this:—that its suppression, by the British government only, *other nations continuing the trade as usual*, who would of course seize on what we surrender, would not answer the purposes of humanity, either to the negroes in Africa, or to those already in the West Indies; and I have quoted, in support of this opinion, the authorities of men (naval commanders and others) who are intimately acquainted with the trade, though no ways interested in its continuance; and I have not yet met with any evidence or arguments to invalidate their testimony. Here too, I might go a step further, and venture to assert that the measure itself, admitting it were proper, is *absolutely impracticable!*—These then are the points, and the only points, concerning which I disagree with Mr. Preston on the subject of slavery and the slave-trade.—The arguments *pro* and *con* are before the public, and

and the public must judge of them. All that I meant by this address to you, Gentlemen, is accomplished, and I now take my leave of the subject.

' I am, &c.

' Southampton, 15th Oct. 1795.

' B. EDWARDS.'

* P. S. If any proof were wanting that I always considered the enslaved Africans in the light of *fellow-men*, and was never afraid to avow my sentiments, I might appeal to the whole tenor of my conduct towards the negroes on my own plantations, during a long residence in Jamaica.—Yet I do not claim the merit of singularity in this respect.—My neighbours, I believe, treated their African labourers with equal tenderness. May I be forgiven if I add in this place a trifling circumstance, the relation of which, though it may have the appearance of egotism, will at least serve still further to meet the charge brought against me by Mr. Preston? It is this: At the place of my abode in Jamaica, my negroes had chosen for their *burial ground*, a retired spot, in a grove of *piemento*, or all-spice. It was a place extremely solemn and singularly beautiful, and I directed, in case of my death in that country, that I should be buried in the midst of them.—As the ground was exposed to the intrusions of cattle, I caused a fence to be raised round it, and inscribed the following lines on the little wicket at the entrance. If they do no honour to my head, I trust they will not be thought to reflect discredit on my heart.

INSCRIPTION.

" Stranger! whoe'er thou art, with reverence tread;
Lo! these, the lonely mansions of the dead!
His life of labour o'er, the wearied slave
Here finds, at length, soft quiet in the grave.
View not, with proud disdain, the unsculptur'd heap
Where injur'd innocence forgets to weep;
Nor idly deem, altho' not here are found
The solemn aisle and consecrated ground,
The spot less sacred;—o'er the turf-built shrine
Where virtue sleeps, presides the POWER DIVINE!"

The respectability of the Gentlemen concerned in the preceding communication, and the nature of the allegation advanced by the one and repelled by the other, have induced us to devote to it a part of that space which we often refuse to similar applications, and which, indeed, we can ill afford to grant. Should Mr. Preston deem it necessary to reply, we must urge him to be as brief as possible.

†† We have received various letters which require no particular answer, or contain requests with which we have neither time nor space sufficient to comply. Of the former description are those signed *Ignoramus*—*A constant Reader*—*J. W—d, Cambridge, &c.*; and of the latter, the letters of Mr. *M'Phail*,—*H. of Norwich, &c.*

✂ In the last Appendix, p. 552. l. 31. for 'November,' read September.

In the Review for September, p. 52. line 10 from bottom, for 'him,' read, the person.



THE MONTHLY REVIEW,

For NOVEMBER, 1795.

ART. I. *A Journey made in the Summer of 1794, through Holland and the Western Frontier of Germany; with a Return down the Rhine. To which are added Observations during a Tour to the Lakes of Westmoreland and Cumberland. By Ann Radcliffe. 4to. pp. 500. One Guinea, in Boards. Robinsons. 1795.*

TO those readers who deem a strict adherence to truth the principal merit in a writer of travels, it may perhaps at first view, appear to be *against*, rather than *in favour of*, the present publication, that it proceeds from the pen of so successful a novelist as Mrs. Radcliffe. It may be suspected that, after having so long entertained the public with pleasant fictions, she will not easily persuade herself to put on the trammels of simple narration, but will think it necessary to enliven the cold tale of *matter of fact* with the embellishments of fancy. In order to counteract any unfriendly prepossession of this kind, the reader should be informed that the ingenious author of this tour has carefully avoided, in the present work, every kind of decoration which might give her narrative the air of fiction. Her admirers will, indeed, still find her employing her powers of description, but evidently with the closeness of a copyist, rather than with the freedom of an original inventor. Her pictures of nature are still interesting: but it is because the scenes which she describes are beautiful or romantic: her accounts of works of art, and her delineations of men and manners, are pleasing, because, from the circumstantial mode in which they are given, the reader feels a conviction of their truth. The language in which this journey is narrated, though generally plain and simple, is never careless nor inelegant; and the sentiments and reflections, though sparingly introduced, are sufficient to give the writer a place in the class of intelligent travellers. One peculiar excellence of this tour is, that Mrs. Radcliffe does not confine herself to those scenes or incidents which will make a brilliant appearance in the story, but relates circumstances or describes objects of a more trivial nature, where they may be expected to afford the reader any amuse-

ment or information: without falling into the error censured by Dr. Johnson, when he remarks that "these diminutive observations seem to take away something from the dignity of writing, and therefore are never communicated but with hesitation and a little fear of abasement and contempt."

To give an idea of Mrs. Radcliffe's pleasing manner in familiar narrative and description, we transcribe her account of her passage from Amsterdam to Utrecht:

"The passage from Amsterdam hither is of eight hours; and, notwithstanding the pleasantness of trechtschuyt conveyance, seemed somewhat tedious, after the habit of passing from city to city in half that time. The canal is, however, justly preferred to others, on account of the richness of its surrounding scenery; and it is pleasing to observe how gradually the country improves, as the distance from the province of Holland and from the sea increases. Towards Utrecht, the gardens rise from the banks of the canal, instead of spreading below its level, and the grounds maintain avenues and plantations of lofty trees. Vegetation is stronger and more copious; shrubs rise to a greater height; meadows display a livelier green; and the lattice-work of the bowery avenues, which occur so frequently, ceases to be more conspicuous than the foliage.

"It was Whitsuntide, and the banks of the canal were gay with holiday people, riding in waggons and carts; the latter frequently carrying a woman wearing a painted hat as large as an umbrella, and a man with one in whimsical contrast clipped nearly close to the crown. The lady sometimes refreshed herself with a fan, and the gentleman, meanwhile, with a pipe of tobacco. Every village we passed resounded with hoarse music and the clatter of wooden shoes: among these the prettiest was *Nieuwerfsluis*, bordering each side of the canal, with a white drawbridge picturesquely shadowed with high trees, and green banks sloping to the water's brim. Pleasure-boats and trechtschuyts lined the shores: and the windows of every house were thronged with broad faces. On the little terraces below were groups of smokers, and of girls in the neat trim Dutch dress, with the fair complexion and air of decorous modesty, by which their countrywomen are distinguished."

In a similar style, is the following account of the Convent of Clarisse, at Cologne:

"Our inn had formerly been a convent, and was in a part of the town where such societies are more numerous than elsewhere. At five o'clock, on the Sunday after our arrival, the bells of churches and convents began to sound on all sides, and there was scarcely any entire intermission of them till evening. The places of public amusement, chiefly a sort of tea gardens, were then set open, and, in many streets, the sounds of music and dancing were heard almost as plainly as that of the bells had been before; a disgusting excess of licentiousness, which appeared in other instances, for we heard, at the same time, the voices of a choir on one side of the street, and the noise of a billiard table on the other. Near the inn, this contrast was more observable.

observable. While the strains of revelry arose from an adjoining garden, into which our windows opened, a pause in the music allowed us to catch some notes of the vesper service, performing in a convent of the order of Clarisse, only three or four doors beyond. Of the severe rules of this society we had been told in the morning. The members take a vow, not only to renounce the world, but their dearest friends, and are never permitted to see even their fathers or mothers, though they may sometimes converse with the latter from behind a curtain. And, lest some lingering remains of filial affection should tempt an unhappy nun to lift the veil of separation between herself and her mother, she is not allowed to speak even with her, but in the presence of the abbess. Accounts of such horrible perversions of human reason make the blood thrill. Their fathers they can never speak to, for no man is suffered to be in any part of the convent used by the sisterhood, nor, indeed, is admitted beyond the gate, except when there is a necessity for repairs, when all the votaries of the order are previously secluded. It is not easily that a cautious mind becomes convinced of the existence of such severe orders; when it does, astonishment at the artificial miseries, which the ingenuity of human beings forms for themselves by seclusion, is as boundless as at the other miseries, with which the most trivial vanity and envy so frequently pollute the intercourse of social life. The poor nuns, thus nearly entombed during their lives, are, after death, tied upon a board, in the cloaths they die in, and, with only their veils thrown over their face, are buried in the garden of the convent.

The description of an evening scene near the village of Goodesberg, in the neighbourhood of Bonn in Germany, is in a style somewhat more elevated :

The plain, that contains the village and the Spa, is about five miles in length and of half that breadth. It is covered by unclosed corn, and nearly surrounded by a vast amphitheatre of mountains. In front of the inn, at the distance of half a league, extend, along the opposite shore of the Rhine, the Seven Mountains, so long seen and admired, which here assume a new attitude. The three tallest points are now nearest to the eye, and the lower mountains are seen either in the perspective between them, or sinking, with less abrupt declivities, into the plains, on the north. The whole mass exhibits a grandeur of outline, such as the pencil only can describe; but fancy may paint the stupendous precipices of rock that rise over the Rhine, the rich tappings of wood that emboss the cliffs or lurk within the recesses, the spiry summits and the ruined castles, faintly discerned, that crown them. Yet the appearance of these mountains, though more grand, from Goodesberg, is less sublime than from Bonn; for the nearness, which increases their grandeur, diminishes their sublimity by removing the obscurity that had veiled them. To the south of this plain, the long perspective is crossed by further ranges of mountains, which open to glimpses of others still beyond; an endless succession of summits, that lead on the imagination to unknown vallies and regions of solitary obscurity.

' Amidst so many attractions of nature, art cannot do much. The little which it attempts, at Goodeberg, is the disposition of some walks from the houses to a spring, which is said to resemble that at Spa, and through the woods above it. Twice a week there are some musical performances and a ball given by the Elector, who frequently appears, and with the ease and plainness of a private gentleman. At these entertainments the company, visiting the spring, are joined by neighbouring families; so as to be in number sixty, or a hundred. The balls, agreeably to the earliness of German hours, begin at six; and that, which we meant to see, was nearly concluded before our arrival. The company then retired to a public game, at which large sums of gold were risked, and a severe anxiety defied the influence of Mozart's music, that continued to be played by an excellent orchestra. The dresses of the company were in the English taste, and, as we were glad to believe, chiefly of English manufacture; the wearing of countenances by play appears to be also according to our manners, and the German ladies, with features scarcely less elegant, have complexions, perhaps, finer than are general in England.

' Meditating censures against the Elector's policy, or carelessness, in this respect, we took advantage of the last gleams of evening, to ascend the slender and spiry mountain, which bears the name of the village, and appears ready to precipitate the ruins of its antient castle upon it. A steep road, winding among vineyards and dwarf wood, enters, at the summit of the mountain, the broken walls, which surround the antient citadel of the castle; an almost solid building, that has existed for more than five centuries. From the area of these ruins we saw the sun set over the whole line of plains, that extend to the westward of Cologne, whose spires were distinctly visible. Bonn, and the hill *SANCTÆ CRUCIS*, appeared at a league's distance, and the windings of the Rhine gleamed here and there amidst the rich scene, like distant lakes. It was a still and beautiful evening, in which no shade remained of the thunder-clouds that passed in the day. To the west, under the glow of sun-set, the landscape melted into the horizon in tints so soft, so clear, so delicately roseate as Claude only could have painted. Viewed, as we then saw it, beyond a deep and dark arch of the ruin, its effect was enchanting; it was to the eye what the finest strains of Paisiello are to the heart, or the poetry of Collins is to the fancy—all tender, sweet, elegant and glowing.

' From the other side of the hill the character of the view is entirely different, and, instead of a long prospect over an open and level country, the little plain of Goodeberg appears reposing amidst wild and awful mountains. These were now melancholy and silent; the last rays were fading from their many points, and the obscurity of twilight began to spread over them. We seemed to have found the spot, for which Collins wished;

" Now let me rove some wild and heathy scene,
Or find some ruin 'midst its dreary dells,
Whose walls more awful nod
By thy religious gleams."

ODE TO EVENING.

The

The following is a beautiful description of an evening at sea :

‘ The calm continued during the day, and the sun set with uncommon grandeur among clouds of purple, red and gold, that, mingling with the serene azure of the upper sky, composed a richness and harmony of colouring which we never saw surpassed. It was most interesting to watch the progress of evening and its effect on the waters ; streaks of light scattered among the dark western clouds, after the sun had set, and gleaming in long reflection on the sea, while a grey obscurity was drawing over the east, as the vapours rose gradually from the ocean. The air was breathless ; the tall sails of the vessel were without motion, and her course upon the deep scarcely perceptible ; while, above, the planet Jupiter burned with steady dignity, and threw a tremulous line of light on the sea, whose surface flowed in smooth waveless expanse. Then, other planets appeared, and countless stars spangled the dark waters. Twilight now pervaded air and ocean, but the west was still luminous, where one solemn gleam of dusky red edged the horizon, from under heavy vapours.’

In relating her journeying occurrences, Mrs. Radcliffe has frequent occasion of expressing her dissatisfaction with the incivility of the German people, particularly the landlords and shopkeepers.

This fair writer appears to have travelled under the strong impression of attachment to her native country. Loth as we are to discourage a sentiment which, under due regulation, is both laudable and useful, we cannot think the nationality of the following remark perfectly free from the charge of illiberality :

‘ Englishmen, who feel, as they always must, the love of their own country much increased by the view of others, should be induced, at every step, to wish, that there may be as little political intercourse as possible, *either of friendship or enmity*, between the blessings of their island and the wretchedness of the continent.’

On her return to England, the author, retaining her attachment to her native soil, makes the following beautiful remarks :

‘ Our vessel was bound to Deal, and, leaving Dover and its cliffs on the south, we entered that noble bay, which the rich shores of Kent open for the sea. Gentle hills, swelling all round from the water, green with woods or cultivation, and speckled with towns and villages, with now and then the towers of an old fortress, offered a landscape particularly cheering to eyes accustomed to the monotonous flatness of Dutch views. And we landed in England under impressions of delight more varied and strong than can be conceived, without referring to the joy of an escape from districts where there was scarcely an home for the natives, and to the love of our own country, greatly enhanced by all that had been seen of others.

‘ Between Deal and London, after being first struck by the superior appearance and manners of the people to those of the countries we had been lately accustomed to, a contrast too obvious as well as too often remarked to be again insisted upon, but which made all the ordinary circumstances of the journey seem new and delightful, the difference between the landscapes of England and Germany occurred forcibly

to notice. The large scale, in which every division of land appeared in Germany, the long corn grounds, the huge stretches of hills, the vast plains and the wide vallies could not but be beautifully opposed by the varieties and undulations of English surface, with gently swelling slopes, rich in verdure, thick inclosures, woods, bowery hop-grounds, sheltered mansions, announcing the wealth, and substantial farms, with neat villages, the comfort of the country. English landscape may be compared to cabinet pictures, delicately beautiful and highly finished; German scenery to paintings for a vestibule, of bold outline and often sublime, but coarse, and to be viewed with advantage only from a distance.'

In England, Mrs. Radcliffe makes a tour to the northern lakes, which afford ample scope for her descriptive powers: but we shall not forestall the reader's pleasure in perusing at length this very entertaining part of the present publication; a work which, though it may perhaps to many readers appear less captivating than the author's novels, is in its kind not less entitled to commendation.

ART. II. *Mr. Dallaway's Heraldic Inquiries.*

[Article concluded from p. 144.]

THE introduction of carriages into England is of much more ancient date than some persons are inclined to allow. Mr. D. proves that there were carriages (or at least that there was *one* carriage) in this country 466 years ago; and that it was even then a practice to paint on them the arms of the owner. The proof is taken from the manuscript register of the abbey of Gloucester, in which the manner of conducting the body of Edward II. from Berkeley castle is thus described. "Iste tunc Abbas suo *curru* honorifice ornato cum armis ejusdem Ecclesiæ depictis eum à Castello de Berkeley adduxit et ad Monasterium Glouc. est delatus." Our classical readers may dispute about the meaning of the word *curru*, and the shape or form of the vehicle which it is used to describe.

Mr. D. gives an account of the incorporation of the heralds, Long as they had existed as officers of arms, it was not till the reign of Richard III. that they were formed into a corporate body: that king granted to them and their successors, for their habitation, 'one messuage with the appurtenances in London, in the parish of All Saints, called Pulteney's Inn, or Cold Harbore, to the use of twelve of the most principal and approved of them for the time being, for ever, without compte or any other thing thereof to him or to his heirs.' . . . This mansion had belonged to Henry Holland Duke of Exeter, and is said by Stowe to have been a right faire and stately house. It is remarkable that, though the order of the garter was instituted

created by Edward III. yet it was not till the reign of Henry V. that the principal king at arms bore the name of "Garter." As a chapter of that order, at Rouen, January 5, 1420, in the 8th of Henry V. holden by the Duke of Clarence, brother to that monarch, it was ordered that, for the future, the principal king of arms of all England should be styled Garter, and William Bruges, or Brydges, was appointed to that office.

Mr. D., speaking of this chapter, gives an old French quotation, in which we presume there is a mistake; it is as follows—" *Les ordonnances et estatuts que furent faites de par le tresbault puissant Prince T. de Lancastre, fils et pere au tres noble Roy d'Angleterre et de France, Duc de Clarence, Count d'Aumerle, Grand Seneschal d'Angleterre et de France et Connestable, pour reformation et bonne gouvernement en l'office d'armes.*" If this means—"The ordinances and statutes that were made by the most high and puissant Prince Thomas of Lancaster, *son and father* to the most noble the Kings of England and France, Duke of Clarence, Earl of Aumerle, or Albemarle, High Steward of England and France, and Constable, for the reformation and good government of the office of arms," we confess that we are not able to guess how the Duke of Clarence could be called son and father to these two kings; to the king of England he was *brother*, and to Charles VI. of France he was only a distant relation.

As it may be a gratification to our readers to see a minute account of the manner in which duels authorized by law were formerly conducted, we will lay before them the following extract; premising that, though the formalities used on such occasions were regulated by the heralds, the battle itself was enjoined by law, the trial by battle being part of the jurisprudence of the country, not only in former periods, but at this present day; for, though it be now fallen into desuetude, Blackstone says that "the law which allowed such a mode of trial has never been repealed:"—

"Anciently when one person was accused by another without any further witness than the bare *ipse dixit* of the accuser, the accused party making good his own cause by strongly denying the fact, the matter was then referred to the decision of the sword. If the parties were noble, the king himself was always present at the combat, seated on a scaffold, attended by the earl marshal and high constable of England, who were to see that no undue advantage was taken by either party. The conqueror was then declared innocent, and the vanquished guilty.—

"The seventh of June, a combat was fought before the king's palace at Westminster, on the pavement there, betwixt one Sir John Armesley knight, and one Thomas Katrington esquier.

“ The occasion of this strange and notable triall rose hereof. The knight accused the esquier of treason, for that where the fortresse of Sainte Saviour within the isle of Constantine in Normandie, belonging sometime to *Sir John Chandos*, had bin committed to the said *Katrington*, as Captayne thereof to keepe it against the enemies, he hadde for money solde and delivered it over to the Frenchmen, when he was sufficiently provided, of men, munition and vittayles, to have defended it against them ; and sith the inheritance of that fortresse and lands belonging thereto, had apperteyned to the said *Annesley* in righte of his wife, as nearest cousin by affinitie unto *Sir John Chandos*, if by the false conveyance of the said *Katrington*, it had not bin made away and alienated into the enimies hands, hee offered therefore to trie the quarrell by combate, against the saide *Katrington*, whereupon the same *Katrington* was apprehended, and putte in prison, but shortly after set at libertie againe.

“ Whilst the *Duke of Lancaster* * during the time that his father *King Edward* lay in hys last sicknesse, did in al things what liked him, and so at the contemplation of the lord *Latimer* as was thought, hee released *Katrington* for the time, so that *Sir John Annesley* could not come to the effect of his sute in all the meane time, till nowe. Such as feared to be charged with the like offences, stayed the matter, till at length, by the opinion of true and auntiente knights, it was desyned, that for such a foreign controversie that hadde not risen within the limittes of the realme, but touchèd possession of thynges on the further side of the sea, it was lawfull to have it tryed by battayle, if the cause were first notified to the conestable and marshal of the realme, and that the combate was accepted by the parties.

“ Hereupon was the day and place appoynted, and all things provided readie, with lyftes rayled and made so substantially, as if the same shoulde have endured for ever. The concourse of people that came to London to see this tried, was thought to exceede that of the king's coronation, so desyrous were men to beholde a fight so strange and unaccustomed.

“ The king † and his nobles, and all the people being come together in the morning of the day appoynted, to the place where the lyftes were set up, the knight being armed and mounted on a fayre courser seemely trapped, entered first as appelland, staying till his adversarie the defendant should come. And shortly after was the esquier called to defend his cause, in this fourme. *Thomas Katrington* defendant, come and appeare to save the action, for which *Sir John Annesley* knight and appelland hath publicquely and by writing appelled thee : he being thus called thirle by an herault at armes, at the thirde call he cometh armed likewise, and ryding on a courser trapped with trappes embrodered with his armes.

“ At his approaching to the lyftes he alyght from his horse, least according to the law of armes the conestable shoulde have challenged the horse if he had entered within the lyftes, but his shifting nothing

* The famous John of Ghent.

† We were told a few lines before that he lay in his last sickness.

awayed him, for the horse after his maister was alyght beside him, ranne up and downe by the rayles nowe thrusting his heade over, and nowe both heade and breaste, so that the *Earl of Buckingham* *, by-cause he was high constable of Englande, claymed the horse after-wardes, swearing that hee woulde have so much of him as had appeared over the rayles, and so the horse was adjudged unto him.

“ But now to the matter of the combate (for this challenge of the horse was made after) as soon as the esquier was come within the lystes the indenture was brought forth by the marshall and constable, which had been made and sealed before them, with consent of the parties, in which were conteyned the articles exhibited by the knight agynst the esquier, and there the same was read afore all the assemble.

“ The esquier whose conscience was thought not to be cleare, but rather guiltie, went about to make exceptions, that his cause by some means might have seemed the sounder. But the *Duke of Lancaster* hearing him so staye at the matter, sware that except according to the conditions of the combate, and the lawe of armes, he woulde admit all things in the indenture comprysed, that were not made without his owne consent, he shoulde as guilty of the treason forthwith be had forth to execution.

“ The duke with these wordes wanne great commendation, and avoyded no small suspicion that had beene conveyed of him, as partialle to the esquier's cause. The esquier heering all this, sayd, that he durst fight with the knight, not onely in these poyntes, but in all other in the worlde, whatsoever the same might be: for he trusted more to his strength of bodie, and favour of his friendes, than in the cause which he had taken upon hym to defende. Hee was indeede a mightie man of stature, where the knight among those that were of a mean stature was one of the least.

“ Friendes to the esquier in whom he had great affyaunce to be borne out through their assystance, were the lords Latimer and Basset wyth other.

“ Before they entered battalle, they tooke an othe, as well the knight as the esquier, that the cause in which they were to fight was true, and that they delt with no witch craft, nor arte magicke whereby they might obteyne the victorie of their adversarie, nor had about the any herb or stone, or other kind of experiment with which magitians use to triumph over theyr enemies. This othe received of either of them, and therewith having made their prayers devoutly, they begin the battayle, first with speares, after with swordes, and lastly with daggers.

“ They fought long, till finally the knight had bereft the esquier of all his weapons, and at length the esquier was manfully overthrown by the knight: but as the knight woulde have fallen upon the esquier, through sweate that ran downe by his helmet, his sighte was hyndered, so that thinking to fall upon the esquier, hee fell downe sideling himselfe, not comming neare to the esquier, who perceyving what had happened, although he was almost overcome with long

* One of the King's sons, afterwards Duke of Gloucester.

fighting, made to the knight, and threw himself upon him, so that many thought the knight shoulde have been overcome : other doubted not but that the knight woulde recover his feete againe, and get the victorie of his adversarie.

" The king in the meane tyme caused it to bee proclaymed that they should stay, and that the knight shoulde bee rayed up from the ground, and so went to take up the matter betwixt them.

" To be short, such were sent as should take up the esquier, but coming to the knight, hee besought them, that it might please the king to permit them to lie still, for he thanked God hee was well, mistrusted not to obteyne the victorie, if the esquier might be layde upon him, in maner as he was carst.

" Finally when it would not bee so granted, he was contented to be rayed up, and was no sooner set upon his feete, but he cheerefully went to the king, without any man's helpe, where the esquier could neyther stand nor go without the helpe of two men to holde him up, and therefore was set in his chaire to take his ease, to see if he might recover his strength.

" The knight, at his coming before the king, besought him and his nobles to graunt him so much, that hee might be estfoons layde on the ground as before, and the esquier to be layd aloft upon him, for the knight perceived that the esquier through excessive heat, and the weight of his armor, did marvellously faint, so as his spirits were in maner taken from him. The king and the nobles perceyving the knight so courageously to demand to trie the battel forth to the utterance, offering great summes of money, that so it might be done, decreed that they should be restored again to the same plight in which they lay when they were raised up : but in the meane time the esquier fainting, and falling down in a swoone, fel out of his chaire as one that was like to yield up his last breth presently among them. Those that stood about him cast wine and water upon him, seeking so to bring him againe, but all would not serve, till they had plucked off his armor, and his whole apparel, which thing proved the knight to be vanquisher, and the esquier to be vanquished.

" After a little time the esquier began to come to himself, and lifting up his eyes, began to holde up his hed, and to cast a gastly looke on every one about him : which when it was reported to the knight, he commeth to him armed as he was (for he had put off no peece since the beginning of the fight) and speaking to him, called him traitor, and false perjured man, asking him if he durst trie the battel with him againe : but the esquier having neither sense nor spirite whereby to make answere, proclamation was made that the battell was ended, and every one might go to his lodging.

" The esquier immediately after he was brought to his lodging, and layde in bed, beganne to wax raging woode, and so continuing still out of hys wittes, about nine of the clocke the next day he yeilded up the ghost.

" This combate was fought (as before ye have heard) the viith of June, to the great reioysing of the common people and discouragement of traytours."

Having

Having dwelt so long on this obsolete and absurd mode of trying the justice of an accusation, we must now close our review of the volume before us; a work which, in our opinion, does Mr. D. great credit, not merely as an heraldist, if we may use the word, but as an antiquary, an historian, and a classical scholar. The notes shew that his reading has been extensive, and his acquaintance with the antients as well as the moderns very intimate; while taste in the selection and judgment in the arrangement of his matter are highly conspicuous through the whole work. There are, it is true, some errors to be found in it, such as, (page 140) his making Lewis XI. king of France husband of the princess Mary of England, who was the wife of Lewis XII.; and (page 100) his calling Edmund king of Sicily *brother* to our Henry III. when Edmund, (who by the way was only titular king of Sicily, under a grant from the Pope, which in the end was revoked,) was in reality *son* to that monarch, who created him Earl of Lancaster. Though these errors are not noticed in the *errata*, they must be considered as mere oversights; Mr. D. being too good an historian not to have been able to correct them, if in the hurry of revision he had not accidentally overlooked them.

Of the plates and typographical beauties of this volume we cannot speak too highly,

ART. III. *The Natural History of Aleppo.* Containing a Description of the City, and the principal natural Productions in its Neighbourhood: together with an Account of the Climate, Inhabitants, and Diseases; particularly of the Plague. By Alex. Russell, M. D. The second Edition, revised, enlarged, and illustrated with Notes. By Pat. Russell, M. D. & F. R. S. 2 Vols. 4to. 3l. 12s. Boards. Robinsons. 1794.

OF the first edition of this work, published about 40 years since, an account may be found in the 15th vol. of our Review. From Dr. Patrick Russel's preface, we learn that the author soon meditated a second edition, with large additions and improvements; and that, having transmitted a copy to his brother, (the present editor,) who remained at Aleppo in the station which *he* had occupied of physician to the factory, he accompanied it with a request that every possible attention might be paid towards supplying its defects. Nothing, however, was done during the life of the author: but, on Dr. Patrick R.'s return to England, he found, among his deceased brother's manuscripts, considerable materials for the new edition. These, together with a variety of matter since accumulated, have at length produced the long projected new impression; which,

which, being more than double the bulk and price of the former, may in great measure be regarded as a new work.

One of the most striking and useful alterations is a deviation from the miscellaneous arrangement before adopted, and a division of the work into six books. Of these, the first three contain a description of the city of Aleppo and its environs, an account of its various inhabitants, their manners and customs, government, literature, &c. ; the fourth relates to natural history; the fifth contains meteorological observations, and an account of epidemical diseases; the sixth is entirely devoted to every thing concerning the plague. Notes and illustrations are added to each volume.

As the additional matter is not distinguished by a particular mark, nothing but a direct comparison between the two editions could enable us to state it with exactness:—but the editor, in a general way, points out the parts which have received the principal augmentations. The catalogue of plants, by the assistance of Sir Jos. Banks and Dr. Solander, has assumed a new and much more perfect form. The account of the domestic manners of the people of Aleppo has been greatly extended; as well as that of the religious practices of the Mohammedans. The editor has also availed himself of the opportunity which his profession afforded, in gratifying his own and the public curiosity by a more detailed account of the *Harem*, or female apartments, that characteristic object of the Eastern domestic economy. From this we shall make some extracts for the entertainment of our readers.

‘ When the ladies visit one another in a forenoon, they do not immediately unveil on coming into the Harem, lest some of the men should happen to be still at home, and might see them as they pass; but, as soon as they enter the apartment of the lady to whom the visit is intended, either one of the young ladies, or a slave, assists in taking off the veil, which, being carefully folded up, is laid aside. It is a sign that the visitant intends only a short stay, when instead of resigning the veil, she only uncovers her head, permitting the veil to hang carelessly down on the shoulders. This generally produces a friendly contest between the parties; one insisting upon taking the veil away, the other refusing to surrender it. A like contest takes place at the close of the visit. When entreaty cannot prevail on the visitant to stay longer, the veil is hidden, the slaves, instructed before hand, pretend to search for it every where in vain, and when she urges the absolute necessity of her going, she is assured that the Aga, or master of the house, is not yet gone abroad, and is then jocosely dared to depart without it.

‘ In their manner of receiving one another, the ladies are less formal than the men; their complimentary speeches, though in a high strain, are more rapidly and familiarly expressed.

‘ The

* The common salutation is performed by laying the right hand on the left breast, and gently inclining the head. They sometimes salute by kissing the cheek; and the young ladies kiss the hands of their senior relations. They entertain with coffee and tobacco, but the Sherbet and perfume are only produced on particular occasions.

* The great men are attended in the Harem, by the female slaves, in the same manner as, in the outer apartments, by the pages. They remain standing in the humble attitude of attendance, their hands crossed before them on their cincture, and their eyes fixed on the ground. The other ladies, as well as the daughters of the family, occasionally bring the pipe and coffee, but do not remain standing; they either are desired to sit down, or they retire. This however is to be understood of the Grandees; for in ordinary life, both wives and daughters minister servilely to the men: the two sexes never sitting at table together.

* It is seldom that all the ladies of a Harem are, by the great man, seen assembled, unless they happen, in the summer, to be surprized sitting in the Divan where they meet to enjoy the cool air. At his approach, they all rise up, but, if desired, resume their places, (some of the slaves excepted) and return to their work. However loquacious they may have been before he entered, a respectful silence ensues the moment he appears: a restraint which they feel the less, from their being accustomed to it almost from infancy. It is surprising how suddenly the clamour of children is hushed on the approach of the father; but the women often lament their want of power, in his absence, of quieting the children either by threats, or soothing.

* Though the presence of the great man may impose silence on the younger ladies, he always finds some of the elderly matrons, ready enough to entertain him, should he be disposed for conversation. In this manner he learns the domestic news of the town, which, though rarely a topic of discourse among the men, being in great request at the public baths, is circulated by the female pedlars, and the Bidoween women attached to the Harem. The former, who are chiefly Jewish or Christian women of a certain age, supply the ladies with gauzes, muslin, embroidery, and trinkets, and moreover have the art of collecting and embellishing all kinds of private history; the latter are not less talkative, nor more secret, but possess also a licensed privilege of speaking freely to the men, which they perfectly know how to exercise. Their licence is derived from being often retained as nurses, by which they gain a permanent establishment in the family; the foster sister remaining attached to the Harem, and in time succeeding her mother. The Grandees, in these indolent hours converse also on their own domestic affairs, and amuse themselves with their children. When they wish to be more retired, they withdraw to another apartment, into which no person, except the lady to whom it belongs, presumes to enter uncalled.

* The Turks, in presence of their women, appear to affect a more haughty, reserved air, than usual, and in their manner of speaking to them, are less courteous, and more abrupt, than they are to one another, or even to men who are much their inferiors. As this was frequently observed in persons remarkable for an affable deportment

to men, it may be considered rather as their usual manner, than ascribed to the accidental presence of an European; and is further confirmed by the ordinary behaviour of the boys, who talk to the women in an imperious manner, which they could only have learned from example. The men perhaps judge it politic to assume this demeanour, in a situation where dominion may be supposed to be maintained with more difficulty, than among their male dependants; and therefore venture only in hours of retirement, to avow that gentleness, which, as if derogatory from their dignity, they think prudent; in their general conduct, to conceal, from persons whose obedience they believe can alone be secured, by an air of stern authority.

The ladies, especially those of rank, appear reserved in regard to their husbands, while they show an engaging, affectionate fondness for their brothers, though it is often returned with little more than frigid complaisance: as if their tender endearments were a tribute due to male superiority. There are times however when natural affection gets the better of this cold indifference of the young men. The sight of a sister in distress, or languishing in a fit of severe illness, often produces emotion, of which, judging from general appearances, they would seem to be unsusceptible. The affectation of apathy, is a remarkable trait in the character of the Turks. They are led by it, under misfortunes, to assume an appearance of tranquillity, more than they possess in reality; and, on other occasions, they strive to hide that sensibility which other nations think it honourable to indulge. Their exterior manners are universally marked by this affectation: their real feelings, influenced by the common springs of humanity, are more remote from the eye of observation.

Persons of distinction, who are in office, leave the Harem early in the morning, and, two hours after noon excepted, pass most of their time in the outer apartments. But others, who have little business, and the luxurious young men of all denominations, lounge many hours in their Harem. Some allowance, in this respect, is made to youth, for some weeks after marriage; but an effeminate character, which is by no means respectable among the men, is far from being acceptable to the women. The presence of the men, at unusual hours in the day time, lays the whole Harem under restraint, and however some particular favourite may be gratified by the particular attention of her Lord, the rest of the women are apt to lament the liberty they are deprived of, by his remaining too much at home.

The Grandees, if slightly indisposed, continue to see company in the outer apartments; but when the disorder becomes serious they retreat into the Harem, to be nursed by their women: and in this situation, besides their medical attendants, and very near relations, no person whatever can have access, except on very urgent business. They make choice of the females they wish to have more immediately about their person, and one in particular is appointed to give an account to the physician, of what happens in the intervals of his visits, to receive his directions, and to see them duly obeyed.

Medical people, whether Europeans or natives, have access to the Harem, at all times when their attendance is requisite. The physician, after being announced, is obliged to wait at the door till the way

way be cleared *; that is, till his patient, when a female, her company, and attendants, and others who might happen to be in the courts through which he must pass, have either veiled, or retired out of sight. He is then conducted to the chamber of the sick lady by a slave, who continues, in a loud voice, to give warning of his approach, by exclaiming *Dirb, Dirb, al Hakeem Gia-y*. Way! Way! the doctor is coming: a precaution which does not always prevent the unveiled ladies, who have not been apprized, from accidentally crossing the court, in which case it becomes the well bred physician to turn his eyes another way.

Upon entering the chamber, he finds his patient covered with a loose veil, and, it being a vulgar notion that the malady may be discovered from the pulse †, he is no sooner seated, than the naked wrist is presented for his examination ‡. She then describes her complaints, and, if it be necessary to look at the tongue, the veil is for that purpose removed, while the assistants keep the rest of the face, and especially the crown of the head, carefully covered. The women do not hesitate to expose the neck, the bosom, or the stomach, when the case requires those parts to be inspected, but, never without extreme reluctance consent to uncover the head. Ladies whom I had known very young, and who, from long acquaintance, were careless in concealing their faces from me, never appeared without a handkerchief or some other slight covering thrown over the head. So far as I could judge, from general practice, it seemed to be considered, in point of decorum, of more consequence to veil the head, than the face.

The physician is usually entertained with tobacco and coffee, which, being intended as a mark of respect, cannot in civility be declined, though the compliance leads to an intemperate use of both. After he has examined, and given directions concerning his patient, he requests leave to retire, but is seldom allowed to escape without hearing the incurable complaints of as many valetudinary visitants, as happen to be present, who either sit ready veiled, or talk from behind a curtain occasionally suspended in the chamber. These ladies always consider themselves entitled to verbal advice, or at least to an opinion of such remedies, as have been recommended by others; and a principal part of the medical art, among the native practitioners, consists

* When it is known that the physician is about to enter, the slave, who undertakes to clear the way, gives notice by calling *Amel Dirb! Amel Dirb! make way, make way*; and, returning after some time, says *fi Dirb, the way is clear*.

† The native practitioners give a sanction to this foolish notion. I followed, in that respect, the example of my brother, who, except in fevers, always insisted on the sick giving an account of their complaints, before he would feel the pulse.

‡ I have been offered sometimes, the wrist covered with thin muslin, but the Aleppo ladies in general ridicule that punctilio, and I always refused compliance with a piece of prudery not sanctioned by custom.

Tournefort found the practice different in the Harems he visited. *Voyage, Tom. ii. p. 17.*

in being able to acquit themselves dexterously in such incidental consultations.

In families which the European physician has been accustomed to attend, and when his patient is on the recovery, he is sometimes induced to protract the visit, and to gratify the curiosity of the ladies, who ask numberless questions concerning his country. They are particularly inquisitive about the Frank women, their dress, employments, marriages, treatment of children, and amusements. In return they are ingenuously communicative, and display talents, which, being little indebted to artificial cultivation, appear, as it were, to expand naturally, under a clear sky, and the influence of a delicious climate. Their questions are generally pertinent, and the remarks they occasionally make on manners differing so widely from their own, are often sprightly, and judicious.

When the visit is at length concluded, notice being given to clear the way, the physician sets out, preceded as before by the slave. But it rarely happens that he is not more than once stopped, to give advice to some of the domestics, who wait his return; for however slightly they may be indisposed, the temptation of telling their complaints to a doctor is irresistible. These damsels seldom have any other veil, than a handkerchief thrown over the head, one corner of which is held in the mouth; but, in order to avoid even that trouble, they frequently place themselves behind a door, or a window shutter, half open, in which situation, thrusting out one arm, they insist on having the pulse examined. It sometimes happens, in the great Harems, that another obstacle must be encountered before regaining the gate. This arises from some of the younger ladies, or slaves, who are at work in the court, refusing peremptorily either to veil, or retire; which is done merely in sport, to vex the conductress, who is obliged of course to make a halt. In vain she bawls *Dirb!* and makes use by turns of entreaty, threat, and reproach; till, finding all in vain, she gives fair warning, and has recourse to a never failing stratagem. She marches on, and bids the doctor follow. A complete route ensues; the damsels scamper different ways, catch hold of whatever offers first by way of veil, or attempt to conceal themselves behind one another. It is only when none of the men are in the Harem, that this scene of romping can take place. When the physician is conducted by the Aga himself, every thing passes in orderly silence, and, in the chamber of the sick, none besides the elderly or married relations offer to join in the conversation: but it is seldom that the Aga himself takes the trouble, after the few first visits, except the doctor be a stranger to the family.

The following picture of the Turkish ladies is manifestly drawn from the life:

The women in their persons are rather engaging than handsome. It was remarked before, that they were pretty in infancy, but changed for the worse as they grew up: yet they retain for ever the fine piercing eye, and many to the last possess their exquisite features, though not their complexion. They do not wear stays, and are at little pains to preserve their shape. In general they are low in stature,

and

and such as are tall, for the most part stoop. The women of condition affect a stately gait, but walk inelegantly, and the carriage of their body is devoid of that ease, and air, to which an European eye has been accustomed. The dress in which they appear abroad, is not calculated to set off the person; the veil shows their shape to disadvantage, the legs are awkwardly concealed by the boots, and even without them, their movement is not so elegantly easy as that of their arms: which may be the reason that they appear to most advantage when sitting on the Divan.

The transient manner in which the Turkish women can only be seen by a stranger, renders it difficult, if not impossible, to speak decidedly of their beauty, in comparison with that of the women of other countries, who are seen with more familiarity. Their dress and veil, which are so disadvantageous to their shape, may perhaps (the latter particularly) be of advantage to their looks. I have had occasion to see great numbers, and thought them in general handsomer than the Christian, and Jewish ladies; but I was sometimes inclined to doubt whether that opinion might not in some degree be ascribed to seeing them partially, or when revealed in such a manner, as to give relief to their beauty: it is certain that many whose faces I had at first thought exquisitely fine, from under a loose veil, lost considerably when more exposed.*

The greater part of the account of the state of literature at Aleppo is a compilation of what has been written on Arabian literature in general; as, indeed, its present state in that city is too low to afford much interesting matter. The appendix is enriched by a valuable paper respecting the principal Arabian medical writers.—In composing this account, considerable assistance has been derived from a MS. entitled the History of Philosophers, of which a copy exists in the Escorial, another was found at Aleppo, and a copy of it was procured by the editor.

With respect to the medical parts of this work, the original author having bestowed peculiar attention on them, little more has been done by the editor than improving the arrangement. The chapter on the plague appears to contain nothing which has not been introduced in the editor's late elaborate work on that disease*.

The notes and illustrations are almost entirely quotations from authors, with some occasional criticisms. As they are not confined to what concerns Aleppo and its vicinity, but frequently refer to the Turkish empire in general, their extension seems to have been in a great measure arbitrary; and perhaps many readers would rather have wished to have possessed the information arising from the author's and editor's own observa-

* See Rev. vol. xiv. N. S. p. 51.

tions, given apart, than to have it presented in two large and very costly volumes of miscellaneous matter.

Various plates accompany this work; of which those that express botanical subjects appear the most valuable.

We cannot but remark that the title of *Natural History* does not seem very apposite to a work which, in its present state, contains so large a proportion of civil history, and the description of manners and customs.

ART. IV. *The Art of War; a Poem.* By Joseph Fawcett. 4to. pp. 52. 2s. 6d. Johnson. 1795.

POETS and historians have hitherto described WAR more like the obsequious hirelings of ambitious statesmen and savage conquerors, than as the friends of virtue and of mankind. Plans of destruction and widely extended ruin they have termed *great*; transactions of slaughter they have represented as *glorious*; and to the field of carnage and blood they have given the captivating epithet of—*the bed of honour*. Homer contributed to make Alexander a warrior, and the epic muse may generally be accused of strewing poppies over the judgment and the moral sense. It may be questioned whether the decorations and finery in which war has been “tricked and frounced” have more served to fascinate the vulgar eye, than the manner of its being depicted by the pen of genius has tended to pervert and gradually vitiate the polished mind. With the pure eye of reason, looking through the medium of philanthropy, how rarely is it contemplated! To excite, however, such a contemplation of it, is the object of the amiable and spirited author of the present poem. He labours to rend off the meretricious ornaments in which war has been dressed, and to expose to the eye its naked and mangled deformities, persuaded “that to be hated it needs but to be seen.” He is fired with indignation at surveying this ‘tranquil tragedy,’ as he calls it, this ‘scene of splendid horror,’ this ‘sober whirlwind of the polished world.’

Mr. Fawcett commences this poetical Philippic against war by some reflections on life, or conscious existence; and, after having descanted on its wonderful properties, even in the lowest orders of animated beings, he proceeds to ask

‘ Driv’n by what demon is the hand that dares
To quench thy flame, where the all-quick’ning breath
Hath up to reason blown it?’

He endeavours to paint the sensations of astonishment and horror which the first murder must have excited in the bosom of our first parent, when he found his son

‘ Stretch’d

• Stretch'd, bruis'd; and breathless on the gory-ground.

The poet conceives that he must have been petrified,

• Struck by the dead with temporary death,

and imagines that he must have been

_____ by the cold horror held

For ever fast, nor more releas'd to life

By th' unrelenting ice—had he then known

That most inhuman and most monstrous deed,

Of stormiest passion born, with wildness done,

_____ was ordain'd to be

The settled practice of his progeny!

By his mad children methodiz'd to art!

Nam'd Noble Science!

When the poet comes to a nearer contemplation of his subject, the real picture of war appears to him like some distempered vision. Its every part strikes him with horror. He laments misapplied reason and genius in the council in which the plans of contest are formed, and traces with a glowing pencil the baneful consequences of ill-directed ingenuity in the operations and instruments of war. His delineation of ships of war, and of a sea-fight, has too much merit to be kept from the eye of our readers:

_____ View yon vehicles,

Whose wondrous road is through the world of waves;

That give to eager man the morning's wings;

Whose cordage complicate and canvas-raft

Compel the air to push 'em on their way,

And make the winds their spur! Mansions immense!

Whose swelling walls a multitude inclose,

Yet light and volant gliding, as the fowl

That sail the firmament! Of human skill

The prodigy and pride! Fram'd to convey

Social mankind remote mankind to meet,

To know, to love, t' enlighten and to help!

To bear from shore to shore, in fair supply,

Of earth and mind the produce! fruits and truths

In beauteous amity commute, and make

The world but one! — Behold! distracting scene!

The floating houses of the sea, arrang'd

In adverse rows, advance! the moving streets

Each other meet! ah! with no friendly front!

Freighted with thunder, they are come to hold

Commerce of deaths! to show the astonish'd seas

Such tempest as the winds ne'er blew! to teach

The tame commotion of the elements

How ships to shatter! to out-roar, out-spit

All air-brew'd storms, and in derision mock

Their modest madness, meek, insipid scene
Of sober tumult !—————

After having surveyed the bloody conflict, the astonished muse takes notice of the rejoicings attendant on victory, expressed by the firing of cannon, the ringing of bells, and illuminations ; and, while she beholds ' festive light from every window flung,' she inquires whence ' this pomp of joy ?'

' Say hath the African fair freedom found ?
Spite of his shade at length confels'd a man,
Nor longer whipp'd because he is not white ?—
That were a jubilee for heav'n to join ;
To extort the gelid hermit from his cell ;
Inflame his brook-fed blood, and *force him bring*
His sober foot to swell the city rout,
With virtuous riot reeling, and with joy
Gloriously giddy !—But 'tis not for this,
'Tis not for this that midnight vies with noon.'

Amid the festivities of victory, the widow of a British warrior is introduced, repressing her tears, participating in the joy, and wildly consoling herself for the loss of her young and beautiful Henry by the thought that

' Her hero sleeps on honour's fragrant bed.'

From this scene of unnatural exultation, the poet passes to reflections on the madness of mankind discovered in their passion for war, which has prevailed in all ages and nations, and has made their histories little more than "chronicles of blood." That it should have prevailed among savages does not so much surprize him ; for where there are wild passions without the controul of reason, it is an effect which may be expected ; and its frantic excesses,

' While horror they excite, extinguish blame :'

On the other hand, the poet proceeds to remark that

' ————— When
Fair mercy mixes in the fight, 'tis proof
Reason is in the field ;'

therefore on civilized war he pours the full torrent of his indignation. Mr. F. thus apostrophizes

' Civiliz'd war !—How strangely pair'd appear
These words in pensive Ruminat[i]on's ear !
Civiliz'd war !—Say, did the mouth of man,
Fantastic murmur of words, before,
Two so unmatch'd, so much each other's hate,
With force tyrannic, ere together yoke ?
Civiliz'd war ?—THANKS, gentle Europe ! thanks,
For having dress'd the hideous monster out,
And hid his nature in so soft a name,

That

That weak, hysterical Humanity
Might hear with less of horror, he is loose.
Hail monster clipt ! shorn of his shaggy mane,
His horrid front with flow'rs and ribbands prank'd,
Smooth, playful monster ! Mixing with the roar
Of forest-rage the city's polish'd smile !
That with a mild and christian calmness kills,
That with more method tears his mangled prey,
And, as the copious draught of blood he swills,
Disclaims the thirst !

The common plea in behalf of civilized war the poet regards
as an augmentation of its guilt :

' It is this mildness, to the moral eye
So far from softening the hard crime of war,
That proves the sanguinary practice guilt,
And stamps the carnage Murder.'

He accuses the sons of refinement and science of varnishing
over the crime of war, and of endeavouring, though in vain,
to conceal its horrors :

' Each streak of beauteous white that breaks its dark
Shows but in blacker night its ebon shade.'

' Urbanity and battle' he cannot endure ; nor will he bestow
any praise on the modern warrior, whom he describes as

' Acting the fiend by fury uninspired.'

Contrasting civilized with savage war, the poet shews that the
former is a more extended and protracted evil than the latter.
He compares the sensations occasioned by the naked crime of
murder, with those which it excites when it has ' its pomp and
robes about it,' and is committed on thousands ;

————— The amiable vice
Hid in magnificence and drown'd in state,
Loses the fiend ; receives the sounding name
Of glorious war.'

He then laments that law is incompetent to restrain and punish
this multitudinous and shameless murderer, and that mankind,
in what is called civil life, should have made such inconsider-
able advances toward real civilization. Having depicted its pre-
sent miserable state, the poem thus concludes :

' How long shall it be thus ?—Say, Reason, say,
When shall thy long minority expire ?
When shall thy dilatory kingdom come ?
Haste, royal infant, to thy manhood spring !
Almighty, when mature, to rule mankind.
Weak are the outward checks, thy bridle's place
Within the secret bosom, that supply.
Thine is the majesty ; the victory thine,
For thee reserv'd, o'er all the wrongs of life,

The pigmy violence the private scene
That vexes, and that hides his head minute
From human justice, it is thine to end;
And thine, the tall and Titan-crimes that lift
Their heads to heaven and laugh at laws: to thee
All might belongs: haste, reach thy ripen'd years!
Mount thine immortal throne, and sway the world!

The extracts which we have made from this poem will, we are persuaded, convince our readers that it is a work of genius and replete with poetic fire. It is not what the title-page might lead some readers to expect, a didactic poem on the *art of war*, in which Marshal Saxe's Reveries march in blank verse; it is a *condemnation of war as an art*: whence its present title may be regarded as somewhat ironical. Had we given its title, we should have named it '*civilized war*.'

The reader will find Mr. F. a close imitator of YOUNG, in his faults as well as his beauties. His conceptions are sublime, but they are not without the too frequent concomitant of sublimity,—*obscurity*. Sometimes his brilliant imagination wants a check: Like Young, he too much spins out his thoughts, and pursues a good idea till it almost becomes ludicrous. Occasionally his expressions are too familiar:

Who welds his brainless brawn in cleaving skulls.'

Sometimes they are awkward:

————— to pollute your tempted hand
With what you know is spot.'

The following line is an instance of the prosaic:

The wretch whom strong temptations drew towards it.'

The most prominent defect of the poem is alliteration, which is so very frequent that it seems to be the effect of design. 'Shyest of secrets.' 'Ring of rationals.' 'Sages of slaughter.' 'Series of seals successive.' 'Chalk-check'd circle.' 'Ceres to a cinder change.' We observe also too great a monotony of sentiment.

The defects, however, of this publication bear no proportion to its beauties; and, if *the poet's eye* should be represented by the advocates for war as here *rolling in a frenzy*, they cannot deny it to be the frenzy of humanity.

ART. V. *Twelve Discourses on different Subjects*. By George Isaac Huntingford, D. D. Warden of St. Mary's College, Winchester. 8vo. pp. 338. 6s. Boards. Cadell jun. and Davies, 1795.

THE influence of a correct and elegant taste, formed on the best models of antiquity, is very extensive. To literature, as well as to morals, the poet's maxim may be applied,

Quo

*Quo semel est imbuta recens, servabit odorem
Testa diu.*

An early and intimate acquaintance with classical learning will discover itself in every species of writing, in which the well-bred scholar exercises his talents. Lectures on the dry subject of law received a strong tincture of elegance from the pen of Blackstone; and the topics of theology, which have so often, in the hands of tasteless polemicists, appeared no less dry, become pleasing as well as interesting, in the sermons of a Huntingford. Even those by whom his system of divinity may be thought erroneous, if they be not themselves under the dominion of that spirit of bigotry which they are so free to censure, will be gratified with the perusal of a set of discourses, in which systematic orthodoxy is exhibited in the chaste and elegant simplicity of a classical style. Mr. H. is too good a judge of language to measure out his periods with the stiff formality of antithetic construction, or to load them with the frippery of false ornament. His composition is easy without feebleness, and energetic without stateliness. If he does not surprise his reader with fantastical novelty, he never tires him with insipid amplification. The gravity of the sound divine is chastened by the elegance of the polite scholar; and the solemnity of religious instruction is enlivened by a temperate use of classical allusions and illustrations. To those who, with the author, are strongly impressed by a sense of the importance of religious principles to the order and happiness of society, it will be no small recommendation of these discourses to add, that Dr. H. discovers a laudable concern for the preservation of the knowledge of the Christian doctrine, and the observance of Christian duty in this nation.

Dr. H.'s literary reputation is already so well established, as to supersede the necessity of making any extract from these sermons in support of the eulogium which we have bestowed on them. The subjects are: *the duty of ministers to preach the gospel and its genuine doctrines; on receiving the gospel with meekness and humility; on redemption through Christ; duty of accepting and observing the gospel revelation, and of paying religious worship to Christ; Jesus the Christ and the Son of God, proved particularly from St. John's Gospel; the Jews inexcusable for judging according to appearances; on the choice of friends and reading the scriptures; the necessity of vigilance and prayer; victory by faith over external condition, inward temper, and infirmities of mortality; the satisfactions derived from religion more pure, permanent, and effectual towards the attainment of happiness than the pleasures of the world; on thanksgiving for the fruits of the earth; God the original author of all blessings enjoyed by man.*

The valuable *Appendix* contains authorities, which prove that expectations of future existence have prevailed universally throughout the world.

ART. VI. *Monuments and Painted Glass of upwards of One Hundred Churches*, chiefly in the Eastern Part of Kent; with an Appendix. By Philip Parsons, A. M. Minister of Wye, in Kent. 4to. pp. 560. 18s. Boards. Nicholls. 1794.

MR. Parsons assigns, as the great cause of his producing this work, an ill state of health, which obliged him to use the exercise of a horse; perseverance, he says, was necessary; and, in order to induce it, an object became requisite: 'this object I soon found in the churches which frequently offered themselves to my sight as I rode along, and curiosity produced amusement, continuance, and I hope instruction.'

Of sixty-seven churches mentioned in the volume, the accounts are given from his own examination; for more than forty others, he acknowledges the assistance of the officiating ministers. To church-yards he does not generally descend, though some epitaphs from those cemeteries are here inserted. 'Not, (says he,) that I would be thought to despise the short, but simple, annals of the poor:—but the truth is, that the language of these memorials is, in general, too mean to attract attention;—not seldom, they are so ludicrously ridiculous as to provoke a smile where they mean to be very serious, as

“ ————— to their sister dear

Four loving brothers did erect this here :”

and again of a good wife, who was

“ ————— free from malice, envy, and sedition.”

Yet before I leave these memorials of the poor, I must observe that the advice they contain, however ill *expressed*, is always excellent.

Painted glass is a favourite object with Mr. Parsons: he regards it as a beautiful ornament in any place, 'but more especially in churches,—infinitely superior to the glaring glass of our modern churches, and much *more suitable to a place of devotion*.' Venetian windows, and light-framed sashes, comport, he thinks, more with a ball-room than a place of worship! It may be asked whether custom and long habit have not contributed to this sentiment? He is apprehensive that it will be thought, as probably it will, that he might very properly have rejected several of the epitaphs which help to swell the volume:—but it is true that selection is an invidious task, and what is insignificant to one sometimes appears interesting to another, and Mr. P.'s wish is to offend or hurt no one. This kind of reasoning

reasoning might possibly have carried him through the church-yard as well as the church. He observes again—‘ I will venture to add that, if a choice were made with the greatest judgment of only the best epitaphs, I own I should prefer a general collection: the varied face of nature, where the oak and the elm mix with the may-thorn and the bramble, the rough brown hill with the flower-enamelled valley, being more agreeable in my eye, than the neat and trim assemblage of merely flowers and shrubs in the enclosed and cultivated garden.’

We proceed to give some farther particulars of the author’s account of the performance in general, and this we may do in his own words:

‘ For the work ;—it will speak to every heart, at least to every feeling heart, and of consequence give pleasure; amusement and instruction will, I presume, naturally follow.— —For myself, I claim no other merit than attentive industry, and a most sincere desire to please, to communicate to others that satisfaction and entertainment in reading, which I found in compiling these sheets. To give *pleasure* to others is ever among the first wishes of my heart, and from this motive I offer the following collections:— — — I will not take on me to point out the moral to be drawn from them, or the awful lessons they inculcate; but I will add my wishes that the grace of God may direct that instruction so conveyed to every heart, and render it *essential* (effectual) to a happiness that may be enjoyed when this frail life shall be no more.’

Certain it is, that the mansions of the dead afford useful instruction; sculpture, poetry, &c. attending them may also yield amusement; if they can be said to furnish *pleasure*, it must be of a melancholy kind, though of the highest benefit, should it excite the living wisely to value and properly to employ the days and hours which so rapidly advance to the end of their destined number.

In a work of this nature, numerous inscriptions will appear which in themselves can be very little interesting to general readers; yet we might extract from the present volume a larger quantity of what may be deemed curious and instructive than our limits will allow us to insert; a few particulars, however, may be selected.

A natural son of Richard III. has been mentioned, particularly by Peck in his *Desiderata*. At the church of Eastwell, we are here told, is an old raised tomb, which tradition reports as that of Richard Plantagenet, son of Richard III. The account, in brief, is, that Sir Thomas Moyle, who built a house in the parish, in the year 1546, observed one of his bricklayers to be frequently reading, and discovered that his book was *Horace*: on farther inquiry, it appeared that the man had been educated at a public school, but never knew his parents; that,

when

when about sixteen, he was sent for in great haste, and, after a long journey, was conducted to the tent of King Richard, who there owned him for his son, gave him a large purse of gold, and with that advised him to procure a future subsistence, if the event of the battle should prove unfavourable. After the king's death, he lived long in cautious obscurity, and in the occupation of a bricklayer. It is added that Sir Thomas, affected by the account, allotted him a piece of ground for a house, with a small pension, and there, in about four years, he died.—The tale, Mr. P. adds, is curious and probable: the register of the parish shews that a person of this name died there, and was buried on the “22d daye of December, 1550.” Other circumstances are mentioned which seem to corroborate the relation; yet the tomb appears, as some think, to be of an older date.

In the church-yard at Willeborough, an inscription greatly obliterated, but by other means preserved, shews that a young man “came to an untimely *Abel's death* at the age of 26 years.” The two brothers are reported to have paid their addresses to the same lady, and the fratricide to have made his escape. It has been related of Otway, that he founded his tragedy of the Orphan on a fact which happened at Willeborough.

Our author meets with these two Latin lines, ‘a beautiful distich,’ on a brass plate in Lenham church, to the memory of Mrs. Parkhurst, 1631, *Ætat.* 27.

*“Virgo casta, parens mærens, et nupta pudica,
Sarab viro, mundo Martha, Maria Deo.”*

Mr. P. has given a paraphrase in English*, and farther remarks,—‘The first line is certainly flat, but the last is so elegantly comprehensive, so terse, that I think I never met with any thing superior to it.’ Whether it be owing to any defect of taste we will not determine, but we acknowledge that we do not find ourselves in a rapture equal with that of our author: we think the line ingenious and expressive, yet not *uncommonly* striking, as something similar is found in other places; two instances of a very corresponding kind occur in this volume, but this inscription at Lenham is prior to them. We are more pleased with some Latin lines among what are styled in this volume *detached* epitaphs, of which some are curious, some

* ‘A virgin modest, and a parent kind,
A matron with a pure and pious mind;
She liv’d like those the sacred books record,
Like Sarah, still obedient to her lord.
Though with the world, she acted Martha’s part,
She yet, like Mary, gave to God her heart.’

very

very pretty. The Latin lines are addressed by a deceased wife to the surviving husband; and these also our author has translated*, or paraphrased:

*"Immatura peri;—sed Tu, diuturnior, annos
Vive meos, conjux optime, vive tuos!"*

When we come to the church of Aldington, the writer remarks, "it was certainly foreign to the purpose of examining monuments,—but I could not forbear dwelling on the idea,—that I was now on the spot where once *Erasmus* walked, who was rector of this parish, A. D. 1511." Some very apposite lines are here introduced from Cicero's works.—That great man, Erasmus, no doubt, visited the living, which was given him as a mark of respect, and to increase the means of his subsistence, though we do not believe that he could be called a resident.

To the list of churches are added those of Hadleigh, Dedham, and Lavenham. Unconnected as they are with Kent, our author persuades himself that the reader of sensibility will approve his motive, when he tells us that in the first are the remains of his ancestors, that the second was the place of his nativity, and that the third was the scene of his education.—These accounts form a pleasing and acceptable part of the work. The name of Rowland Taylor, the martyr, commemorated in Hadleigh church, is sufficient to render any place illustrious. We read with pleasure that an iron pallisade incloses the rough antient stone, dated 1555, that marks the spot on which the body of that venerable man was consumed. We hope that every proper attention is still given to preserve the memorial of that intrepid friend to truth, liberty, and peace. The names of Burkitt and Wilkins do honour to these pages.

Painted glass, though so material an object of Mr. Parsons's inquiry, does not seem greatly to abound: inconsiderable, very irregular, imperfect, &c. are the frequent remarks on this head. The churches of Boughton, Aluph, Challock, Willeborough, Godmersham, Stelling, Bishopsbourn, Great Chart, Upper Hardres, and Teynham, are chiefly to be noted for quantity or beauty; to which Hadleigh may be added. So ardent, of late years, has been the zeal—we will not say the *rage*—for antiquarian researches, that we meet with re-iterated accounts of the same objects. Amateurs in this branch are no doubt actuated by different motives, and are in danger of mistake or excess. Mr. Parsons has expressed his respect for

* "I died in early youth: may heaven approve
The fervent prayer pour'd forth for thee, my love!
Those years of life which might have once been mine,
May they be added to long years of thine."

the *antient* edifice, as better adapted to the purpose of public worship; which, possibly, is saying little more than that antiquity presents an appearance something more venerable and solemn than what is recent and modern: but be it remembered that things must be new before they can be old.

No engravings accompany this work.

A pretty quotation from Addison, which Mr. P. has chosen for a motto, may serve as a proper conclusion for this article:

“When I look upon the tombs of the great, every emotion of envy dies in me; when I read the epitaphs of the beautiful, every inordinate desire goes out; when I meet with the grief of parents on a tomb-stone, my heart melts with compassion; when I see the tombs of parents themselves, I consider the vanity of grieving for those whom we must quickly follow.”

ART. VII. *A System of Divinity*, in a Course of Sermons; on the First Institutions of Religion; on the Being and Attributes of God; on some of the most important Articles of the Christian Religion in Connection; and on the several Virtues and Vices of Mankind: with occasional Discourses. Being a Compilation from the best Sentiments of the polite and sound Divines, both ancient and modern, on the same Subjects, properly connected with Improvements: particularly adapted for Families and Students in Divinity. Vol. I. By the Rev. W. Davy, A. B. 8vo. pp. 327. Lustleigh, Devon. Printed by himself, *pro bono publico*. 1795.

THIS volume is offered to the public under peculiar circumstances. It is a specimen of a republication of a systematic course of sermons compiled from various authors, which made its appearance in the year 1786. The compiler, as appears from the title, is himself the printer of the present edition; and he issues forty copies, only, of this volume, in order to learn how far the public is likely to encourage the completion of his design. From our account of the first publication in the *Rev.* for June 1787, our readers will perceive that we approved of the practical nature of the compilation, and were disposed to encourage the editor to expect a favourable reception from the public. We learn, however, from a *Latin* address to the reader, that the success of the first publication has been so far from corresponding with the author's expectations, that many, very many, of those whose names appeared in the list of subscribers have not yet paid their subscription. This circumstance, with subsequent expences, has involved Mr. Davy in difficulties, which will render it imprudent for him to proceed, ‘without the solid support of a distinguished and liberal subscription, or other BENEFICENT assistance.’ Whether the peculiarly delicate, thus given in *eight-tenths* of a word, will be thrown away,

Or whether the editor will be furnished by any other means with the necessary aid, we cannot predict:—nor would we discourage any laudable undertaking:—but it would be unkindness to the worthy editor not to tell him, in plain terms, that his type is too bad, and his skill in the art of printing too defective, to leave him any hope of sending out the work with credit from his own press. It must also be added that the specimens of style given in the prefatory addresses, both Latin and English, and the new matter which is pretty freely hazarded in these sermons, will not be likely to prejudice the reader in the editor's favour; neither are the subjects, except the last, of a kind particularly adapted to attract attention. The sermons in this volume are, on baptism in general; on re-generation in baptism; on infant baptism; on confirmation; on the being of God.

ART. VIII. *A Tour to Milford Haven, in the Year 1791.* By Mrs. Morgan. 8vo. pp. 439. 7s. 6d. Boards. Stockdale. 1795.

ALTHOUGH this volume be not remarkable for elegance of style, nor for uncommon acuteness of observation, it may be read with pleasure and advantage. The fair writer seems to possess a talent for description, and a taste for the beauties of nature, joined to great sensibility of temper and disposition. Good sense, cheerfulness, and philanthropy, pervade the whole work; and Mrs. Morgan has a vivacity and good humour in her manner, which engage the attention and frequently interest the heart of the reader.

The following incidental observations on the admired story of John Gilpin do honour to the writer's discernment, at the same time that they strongly indicate a mind liberal, generous, and humane:

‘How any thing that is the cause of uneasiness to one human being can occasion pleasure to another, was always astonishing to me, ever since I came to be capable of reflecting, or of making a comparison between one situation in life and another. I have often seen people, not deficient either in good sense or good nature, sit at their windows in London, and amuse themselves for hours, by watching the citizens of both sexes, as they went home dripping wet after taking their weekly walk in the park, or making their Sunday's visit to a friend; but one circumstance surprizes me even more than that, which is, that Mr. Cowper, who says, he would not give pain to any thing breathing, and who proves himself, in every line he writes, to be alive to all the minute delights of social and domestic life, could so far forget what belongs to those feelings, as to hold out poor John Gilpin, (whether he be a real or imaginary character it matters not,) as an object of ridicule; and for what reason? Because he was so unfortunate as to meet with many accidents, in the first day's relaxation from business that he had taken for twenty years. What adds to the impropriety,

impropriety, I had almost said the cruelty, of raising a laugh at his expence, is, that even those disasters were occasioned by his attention to business, his œconomy in borrowing a horse rather than be at the expence of hiring one, and his not being too proud to carry the bottles of wine himself: for these things, which in sober prose a tradesman of John Gilpin's order ought to be commended for practising, he is made the laughing-stock of his neighbours, and the joke of a whole kingdom; and to heighten the folly of his character, he is desirous too that his wife and children should partake of his pleasure. You will deem one too serious, when I assert, that this poem, innocent as it may seem, is capable of doing a great deal of harm, in an age where persons in business are much more censurable for an awkward imitation of fashionable life, than they are for too strict an attention to their shops; it may make many an honest citizen ashamed to return back to serve a good customer, to borrow a horse of a neighbour, or to take his wife and children out with him, from the mere dread of being called John Gilpin, who had no fault, that I can see, but that of not going out of his sphere.'

A similar turn of sentiment prevails in this lady's observations on the romance of Don Quixote; concerning which she observes (and the remark does honour to her feelings,) that, with respect to that hero's mistakes and consequent distresses, she 'was always affected with tenderness by those parts at which others professed to laugh the most heartily.'

In the fifth letter, we have a very pleasing description of Sandesford near Newbury, the seat of Mrs. Montague; and the sixth contains a character of that celebrated lady, with her habits and mode of life.

Five letters are filled with a description of Oxford and Blenheim, places too well known to render an extract necessary. The account of Malvern wells, in the 16th letter, is on the whole just: though we are of opinion that Mrs. M. rather degrades the fine prospect from those hills over a fertile, variegated, and highly cultivated country, by comparing it to a map. The 19th letter, which contains an account of the journey from Brecknock to Trecaſtle, will give the reader a favourable specimen of the work.

The afternoon looked rather lowering, and somewhat like rain; but we thought a ten-mile stage, and that very fine road, would soon be run over: so off we set; we had not gone above two miles, before the sky grew thick, and dropt small rain; we debated whether we should not return; for though the road was good, it was extremely hilly, and we knew not a step of the way; however, our evil genius prompted us to proceed: every yard we drove the heavens darkened, and it rained more heavily; instead of its being only ten miles, it appeared to us to be twenty; and we began to fear we were got out of the road.

We travelled about seven miles in this miserable manner, the rain beating in upon us so much, that we were entirely wet through. I

had strained my eye-balls till they were ready to drop out, in watching for mile-stones; even that poor consolation was now denied me; for the sky became totally dark on a sudden. The rain fell in torrents; and the wind blew so violently it was difficult for Mr. M. to keep the reins in his hand. While we were in this deplorable condition, we felt ourselves descending some steep place, and could just perceive that there was a great number of trees below us; we believed that we were going down a precipice into a deep dell, for in this country there are many of them, where the wood grows prodigiously thick; in our distress we doubted whether we ought not to stop on the spot where we then were, and wait till day-light.

At this critical moment, to add to our terrors, we heard the clinking of chains. We did not expect a ghost; yet in such a situation it would have been almost pardonable if we had; however, we proceeded slowly, expecting the event in awful silence. As the noise approached, we thought we heard the sound of wheels and the feet of horses. We then concluded there must be some being in the carriage. It might be the coach of death, drawn by horses without heads, or witches driving through the air, delighting themselves with the horrid storm they had raised: but whether they were spirits of health, or goblins damned, we resolved to speak to them; and Mr. M. called out, as loud as he could, how far is it to Trecaſtle? Nobody answered. He again called, how far is it to Trecaſtle? Still all was silent as the grave: but as spirits must be hailed thrice, he called the third time, how far is it to Trecaſtle? when a poor harmless Welshman, who had not heard for the noise of the elements, and who did not perfectly understand our language, replied in half Welsh and half English, "Tree milſh, tree milſh."

Though at that juncture the sound of a human voice was music in our ears, yet having three miles more to go sunk my spirits to the lowest ebb; but I had the fortitude not to utter any complaints, because I knew they would be fruitless, and only tend towards making Mr. M. more unable to attend to the horse. It was so extremely dark that we could not see the animal, or even our own hands, when we put them out of the chaise; but we took courage on meeting this waggoner. The noise which to us appeared so alarming and so melancholy, was nothing more than the rattling of the chains of the waggon, and the precipice we feared was a prodigious steep hill, by the side of which was really a deep dell full of trees; but we providentially got safe to the bottom of the hill without approaching the dell. We resolved to encounter no more such untried dangers, and agreed to stop at the first cottage we came to, and beg the people to take us in; if they had not a bed for us, they might at least be prevailed on to make a fire to dry our cloaths, and let us sit by it till the storm abated, or till the morning arrived.

We had not gone far before we espied the wished-for asylum. This was easily discernable, though the night was so dark; for all the cottages in Wales are perfectly white, the slates on the roof as well as every other part of them, and may be seen at a considerable distance, which is of infinite use to travellers. They have often appeared so luminous, that I have taken them for the moon suddenly bursting

bursting from behind a cloud. We stopt, and called very loud, but here again no soul answered; and having called repeatedly, till our throats were dry, we were obliged to set forward again.

After driving *tree miles*, we saw a glimmering light a considerable distance off. Had a diamond of the first water shone before me, I should scarcely have thought it worth stooping for, of so much more value did the light, which this little candle afforded, appear in my eyes.

As we drew near the house to which it directed us, we conjectured it to be the inn we were bound for. Mr. M. who had been there some years ago, recollected that there was a dangerous descent not far from it, and therefore thought it most prudent once more to halt upon plain ground, and make another effort to get assistance, by calling to the people within; but, contrary to the driver of the waggon or the cottagers, before we called, the minute they heard the foot of a horse, three or four people ran out, crying "Stop! stop! for God's sake stop! don't come any farther without a light, or you will be over." A beautiful nut-brown girl, about twelve years old, ran through the mud in the pouring rain, without hat or cloak, and laid hold of the reins, whilst another of two or three and twenty, thrusting her neck forward and peeping into the chaise, exclaimed, "Dear madam, how glad I am you are come, and that we heard you before you went down the hill! I am sure you would have been sadly frightened if you had; we have got a charming fire for you, and a nice supper; I was so glad to hear your voice, you can't think it."

You can hardly conceive how much I was astonished to receive this kind of salutation from a person whose face I could not at all recognize. At the first instant I believed that some of our friends had either sent their domestics to our comfort, or apprized the people of the inn of our coming; but I immediately recollected it was impossible this should be the case, for there was not a person in the world who knew our intention of being at Trecastle that night; or if they had, how should they have foreseen the storm, and all the consequent difficulties it would occasion us? The little girl led the chaise round to the door by a gradual descent.

We alighted, wet and numbed with the cold, and found as they told us, a charming fire in a very spacious old-fashioned parlour. The damsels ran about with all the cheerfulness and alacrity imaginable to dry our cloaths, and get us some refreshment. We supped upon a very large ham, which was rather salt, and not very delicate; neither did I much relish the bread and butter, but it was the best they had; and it would be the height of ingratitude to find fault with any thing, where kindness and humanity were so predominant. I was so fatigued last night, that I could scarcely speak, to express my satisfaction at their treatment of us; but this morning I did not omit to admire a fire-screen in my bed-room, that was composed of feathers the good girls had put together with great pains.

The walls were ornamented with some very old portraits. The communicative girl told me they were likenesses of the former possessors of the house, which in days of yore belonged to a great and rich Welsh family. This was probably fact, and that they lived in
solitary

solitary dignity, hemmed in on all sides by mountains and precipices, having a little principality within their own jurisdiction, and lording it over the poor simple peasants, their humble tenants and neighbours. This mode of living, in voluntary seclusion from the society of their equals was by no means peculiar to Wales, but prevailed over every part of this island.

What a happy change has this kingdom undergone since those times; now every peasant sleeps under his own vine and under his own fig-tree. Now the nobility and gentry find a rational pleasure in the society of those who can either do them service or communicate information; they look upon their tenants and neighbours as men and brothers, and are happy by the urbanity of their behaviour, to set them an example, and by this means to polish and refine all who come within their sphere; in return they receive sincere affection and friendship, instead of fear and servility; let every one, who talks of the pride and hauteur still prevalent amongst the great, look back upon former times, then let them say, if they can, that these times are not happier than the past.

The following account of the disposition and manners of the Welsh, as it seems to be dictated by a candid and liberal spirit, will doubtless be pleasing to many of our readers:

The women in general have exceeding good natural understandings, but they seem to be too well contented with the consciousness of that, for they are not solicitous to cultivate them, as highly as they are capable. They love gaiety and parties of all sorts, where cheerfulness and freedom banish restraint and formality; and their countenance is so easy and happy, that it seems to preclude all care.

In this description I do not include all the ladies of Wales; but only to say, these seem to be the leading features of their natural character. I conversed with many who had not the smallest dialect; and who, to their native good humour and sweetness, added polite manners and an informed understanding. The most perfect innocence and cheerfulness are visibly depicted in their whole deportment; and this gives such a youthfulness to their look and manner, that you may very well mistake a woman who is near thirty to be no more than eighteen. They are very pretty, have delicate complexions, and very fine teeth, and are well made; but their shape has something of the Dutch roundness and plumpness in it. The men are remarkably handsome, and in proportion to their number I never saw so many any where. They, as well as the women, "doft the world aside, and bid it pass;" indeed, I fear, they have too much of this natural carelessness of disposition in them; for in general the Welsh gentlemen live up to the top of their fortunes, and very many far beyond them. The strongest trait in the Welsh disposition is the most unaffected good humour; and this it is which makes them unable to withstand any temptation that comes in the form of sociability:

Dance and sing, time's on the wing:

Life never knows the return of spring:

is a maxim they practise with all their heart and soul: by this means

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they certainly prolong 'the spring,' but it is sometimes followed by a long and dreary winter.

'They entertain not only hospitably but elegantly; and nothing can be so absurd in the English, as to fancy that they differ from us materially, either in their tables, their houses, or their dress. They want nothing but the last finish, that is, a high polish to be put upon their manners, and a greater desire for the attainments of the head; for in those of the heart, no nation can exceed them. But if they cannot be said to be arrived at the highest pitch of literary refinement, every one allows them to be generous and hospitable, and their style and manner perfectly express those inestimable qualities.'

We must not take our leave of the fair authoress of this entertaining work, without observing that she never fails so much as when she attempts to write verses; for we cannot compliment her so far as to say that she appears to be a favourite with the muses. As severe critics, we might likewise remark that, while she must be allowed the merit of a natural and easy style, she is not quite free from that affectation of sentiment and slippancy of language which of late years have infected many of our writers of travels: but we should not do her justice if we did not praise the modesty and good sense which particularly characterize her preface.

The book is printed by subscription; and the list is a very handsome one.

ART. IX. *The Theology of Plato compared with the Principles of the Oriental and Grecian Philosophers.* By John Ogilvie, D.D. F.R.S.E. 8vo. pp. 205. 4s. Boards. Deighton. 1793.

THOUGH it may be gratifying to literary curiosity, and serviceable in ascertaining the powers of the human mind, to collect and exhibit the speculations and opinions of the ancient philosophers, yet we must hence expect little assistance in the elucidation of the principles of true theology. With whatever enthusiasm we may peruse those of their writings which are come down to us, and however, in many respects, they may deserve the most diligent study, our judgment must totally fail us if we do not perceive that their treatises on physics and theology are the least entitled to our praise or attention. Here theory is too generally substituted by them for experiment, and mere fiction obtains the respect which is due only to truth. Nevertheless, let us not despise their conjectures, nor the reasoning by which they endeavoured to give them plausibility. If what they often advanced on God and the universe, subjects to which they were fond of extending their speculations, appears to us as partaking rather of the nature of poetry than of genuine

genuine philosophy, we see in it the traces of vigorous and investigating minds; and even while we reject the theory, we cannot but admire the ingenuity with which it is supported.

Among these sages of antiquity, Plato holds a conspicuous place; nor is it wonderful that his opinions should have provoked much inquiry and discussion. His speculations are truly sublime, and his reasoning is often deep and laboured, though very far, in many places, from being convincing. Of the arduous nature of his researches he must have been aware; and the laws of the state may perhaps have thrown embarrassments in his way, in openly delivering his real sentiments on some of them: but whether motives of policy induced him to practise concealment in his theological writings, or whether from his works, as they lie open to the understanding of the uninitiated modern scholar, we are to infer his real opinions, it is not easy to determine. However this may be, his works are curious, as monuments of ancient science: They can afford to the Christian, who enjoys the advantages of revelation, no confirmation of his faith; though they may probably help him in detecting the *Platonisms* with which Christianity was vitiated by the philosophizing Christians. The author of the present essay does not, however, as might have been expected, expatiate on any use of this kind, but endeavours rather to deduce from Plato's theory an argument in support of the prominent article in our popular theological creed. He allows, indeed, that the dogma of this ancient sage on the subject of a triad is somewhat different from the trinitarian doctrine of Christian churches: but he observes that it has an *apparent* similarity, and he thinks 'that we may perceive with emolument how *nearly* the notions of fallible men coincided with the testimony of writers who were commissioned to promulgate a sublime mystery to mankind.'

This apparent similarity and near coincidence between the Platonic triad, (consisting of the *το εν*—the *δηνουργος* or *λογος*—and the *ψυχη* *τε* *κοσμου*,) and the trinity as exhibited in our creeds and formularies of faith, we confess ourselves unable to perceive. Nothing, according to Dr. Ogilvie's own statement, can be more dissimilar. A triad, 'excluding equality and competition,' varies as much as possible from the received explications of the trinity: but, even granting that the similarity is greater than is supposed, it may be asked how Platonic notions, derived from the mere source of the imagination, can illustrate a sacred mystery; or what is the advantage which Christians are to derive from the adoption and use of terms, in speaking of this doctrine, which are sanctioned by a heathen writer rather than by the scriptures?

Partiality for an author on whom much time and study has been employed may be expected, and is always readily excused. Many will think that Dr. O.'s admiration of Plato and his doctrines is carried to excess, and that he labours to establish these opinions with the ardour of a believer. Much of what he dignifies with the epithet of 'sublime philosophy' will now be considered as the flights of fancy; and the arguments adduced to support it, particularly those designed to prove the pre-existence of the soul, must be pronounced weak, if not absolutely childish.

If enthusiasm, however, has transported the Doctor a little too far, the general merit of his essay entitles him to forgiveness. He has well arranged the principles of the Platonic theology, illustrating and comparing them with similar ancient doctrines. These relate to God, to the universe, to man, to the origin of evil, to the pre-existent state of man, and to the immortality of the soul.

Dr. O. informs us that his essay was originally composed with a view to its insertion in the Transactions of the Royal Society of Edinburgh; that, though it could not find a place in them in consequence of a regulation "excluding all disquisitions of theology from their records," it was honoured with the approbation of this learned body; and that this flattering testimony has encouraged him to present it to the public. He thus speaks of his undertaking:

'The following little work contains the doctrines of Plato on the principal questions of theology, arranged with those of the most illustrious among his predecessors. It has therefore some claim to attention, as professedly exhibiting speculations on the great subjects of God and the Universe, which may be said to have originated in *human sagacity*; and as establishing the truth of certain essential doctrines, by the testimony of mankind in the purest ages. In the illustration of Platonic maxims and theories, an attempt is made to explain certain obscure dogmas, by collating passages from different dialogues of this author, by which means his true meaning is discovered and elucidated; principles that have been ascribed to him without ground, by the most eminent of ancient philosophers, are set aside; his tenets in some cases are shewn to be the same as those of some great names among his predecessors, from which they were judged to be opposite; and charges that would imply inconsistency are refuted, if not with adequate ability, at least with that impartiality and candour which the subject seems peculiarly to prescribe. In short, an epitome of ancient theology is here presented to the public.'

After an ample syllabus, we come to the essay, which is divided into six sections:—their titles are, 1. Doctrine of the ancients, and particularly of Plato, concerning the divine nature, perfections, and providence. 2. Cosmogony of the ancients. Of the nature, character, and offices of the Platonic triad,

triad; as being interested in the formation and government of the universe. 3. Middle order of beings. Inhabitants of the air and elements. 4. Of the creation and constituent principles of man. 5. Platonic doctrine of the origin of evil and its effects, compared with those of oriental and of Greek philosophers on the subject. 6. Doctrine of the antients on the nature and immortality of the soul. Summary of the Platonic reasoning on this subject, and of observations on future rewards and punishments.

Under these heads, Dr. O. discusses in detail the various ramifications of antient theories, and appears to have been so enamoured of fiction as to have argued himself into the belief of the actual existence of those imaginary beings, with which Plato and others filled the universe. We find him lamenting that philosophy has not thrown more light on the demoniacal doctrine; appealing to antient testimony to supply this deficiency, so that the existence of demons may be ascertained; and undertaking 'to trace the slight steps of these invisible and superior agents on the chequered path of human life, and to render manifest to all the part which they appear to take in its transactions.' Through their agency, he accounts for those dreams which represent 'prophetic images of events slumbering (as he terms it) in the bosom of futurity.'

To the account of Platonic entities and their respective provinces, is subjoined what is denominated a view of the Platonic universe; in which Dr. O. flatters himself that he has in some degree imitated the manner of the philosopher:

'The universe of Plato peopled with innumerable inhabitants suggests the idea of an hive, occupied by a busy community, and replete with a treasure collected from all quarters. In this comparison, if we consider the exterior frame of the cell surrounding and protecting the insect tribes, as an image of that immense circumference whereby the globe is invested, the ideas that *live* in the Divine Mind, and pour in uninterrupted succession in all parts of its workmanship, will be figured by the swarm, that bursting from multiplied compartments, settle promiscuously on objects, of which they extract the essence, and exhibit the patterns; the queen of these tribes, the soul as she may be termed of the whole body, whose influence extends to all parts of her dominion, is no inadequate emblem of the vital spirit, the Anima Mundi, who fills and agitates the frame of the world; in fine, the honey dropping on all sides into the combs wherewith the hive is replenished, represents not improperly in this group of resemblances, the instructive nature of the Platonic philosophy, and the sweetness of those periods wherein its maxims are conveyed.'

Similies do not always illustrate; and, leaving our readers to their own comments on this passage, we shall content ourselves with observing that we deem it one of the unsuccessful class.

Part of the Platonic philosophy respects the origin of evil. To account for the existence of those characters of imperfection called natural evil, by which the world is distinguished, recourse is had to the nature of matter; in creating which, we are told in general that, as the Deity formed something opposite to his own nature, it must *necessarily* be imperfect. In answer to the question *wherein* the imperfection of matter and the evils arising from it consist? we are instructed in 'the tendency which the parts of matter, originally disordered and agitated, have at all times to return to their original fluctuation, under the influence of a power that participates of this inquietude.' Moral evil is explained in this essay as proceeding from the union of matter and spirit.—The general view of the subject Dr. O. gives in the following words:

'The globe therefore which we inhabit, as well as the planetary orbs, are habitations fitted for imperfect beings, who pass from one to another in a course of expiatory trials, whereby their natures acquire a likeness to that of Deity; and they find him the enjoyment of perfect felicity, as soon as this purpose is accomplished. Evil therefore is considered by Plato, as it was by his master Pythagoras, not as a principle but as an accident. It is a transient alienation from order and rectitude, occasioned partly by appetites of which matter is the parent, and partly by weakness and human imperfection. Goodness, on the contrary, is an essential perfection of God, which is included in our idea of his existence. Our business therefore in life is to gain a resemblance to the Divine Mind, by an imitation of his moral perfections; and to fly from this evil world, or to live apart from it as much as our nature and circumstances permit, by avoiding to be misled by its allurements, or contaminated by its impurity.'

In noticing Plato's doctrine of the pre-existence of the soul, Dr. O. gravely tells the story of Er, the Armenian; remarking that many readers will find difficulty, perhaps, in discovering whether the Greek philosopher ought to be considered as relating a fact or inventing an apologue. Now we conceive that no individual of common sense can have the least difficulty on this head: for that Plato invented this fable to support an hypothesis is much more probable than the idea of his having received it by an actual revelation. The absurd observations of the philosopher in his *Phædon*, with a view to prove that knowledge is no more than the remembrance of past transactions, (*οτι ημιν η μαθησις ουκ αλλο τι η αναμνησις τυγχανει οσα*) his present admirer terms ingenious; and, in descanting on his doctrine of the immortality of the soul, Dr. O. places a belief of a future state among axioms, or self-evident truths. If this be an axiom, how, we would ask, can it be said that Christianity has *brought immortality to light*?

In taking our leave of this essay, we must not pass over in silence the numerous errors in the Greek quotations, (e. g. *ἡρώδης* for *αἰνῶν* *ἡρώδης*, p. 92.) which may have possibly been occasioned by the author's distance from the press. To him we cannot with any propriety attribute them, as he appears to have bestowed so much attention on his subject.

ART. X. *Historical Views of Devonshire*; in Five Volumes. By Mr. Polwhele, of Polwhele, Cornwall. Vol. I. Large 8vo. pp. 214. 6s. Boards. Cadell jun. and Davies.

MR. Polwhele is already known to the world by productions* which have placed him in a respectable and advantageous light:—his poetry, in particular, has proved him to be a man of sensibility and imagination. It might be thought that such a bias would disqualify him for the employment in which we here find him engaged: yet we may reasonably allow, that the quick observation and penetrating attention of the poet may be very useful in researches of this kind. A lively genius, under due correction, and fraught with a requisite share of knowledge, may render inquiries, which in themselves would be rather dry and insipid, both entertaining and instructive.

The history of Devonshire, in three volumes folio, the public are now expecting †: but the author has met with considerable discouragements and difficulties to impede his progress. From his *Prospectus*, we learn that *two* volumes, at a subscription of four guineas, were originally promised; he has now engaged to add a third without advancing the price; modestly expressing his hope that *all* his subscribers, on receiving the *Prospectus*, will pay their first subscription.—Besides other causes which, in the general course of things, concur to delay these publications,—‘I have, (he says,) been repelled by events that do not necessarily attend pursuits like mine! my scheme of writing has been well nigh frustrated—my warmest expectations have been nearly blasted.—Violent illness, and for more than two years the languor of indisposition, I deem, the slightest of my misfortunes!’—It is not without concern that we also

* For this author's other works we refer the reader to Rev. for Feb. 1790, New Series, vol. i. p. 203; also Rev. for March ditto, p. 303.

† One volume of this large work has made its appearance, and, which is rather extraordinary, it proves to be the second. Mr. Polwhele has reasons for this plan, which are satisfactory, at least to himself, we hope also to others: but we shall take no farther notice of them until that folio book comes under our review.

read the following note in the volume before us, occasioned by an incidental mention of the late Mr. Badcock :

‘ Long before his death, his literary pursuits had been often interrupted by a dreadful indisposition : Heaven knows that at this moment, I am but too sensible what his sufferings must have been ! The ill health of my predecessors, I fear, was entailed on me with the history ! There seems to be a fatality in the attempt ;—not to mention the imperfect works of Sir W. Pole, of Westcote, or of Risdon ; Milles, and Chapple, and Badcock, have either fallen victims to the history of Devon, or died in the midst of their labours. *It was this idea which chiefly induced me to print my collections for the general history in the present form, without loss of time.* If I drop before the completion of this work, the public will here possess a variety of useful notices, which from the multiplicity of my papers, their disorder in numerous instances, (to any other eyes than mine) the endless diversity of the MS. and the difficulty of decyphering a great part of it, and from many other circumstances, no writer succeeding me could possibly bring forward. They are notices which in this case would be inevitably lost.’

The publication now before us is the first of Mr. Polwhele's five smaller volumes, or *historical views* ; concerning which work he farther says,

‘ It interferes not in the least with the main undertaking, yet will probably be deemed a repository of curious notices. Here may be registered at large a multiplicity of papers to which references only can be made in the *history*.—I should wish to be understood, indeed, that one great object for the publication of *historical views*, is to create discussion, suggest subjects for enquiry, and open fresh sources of intelligence, so that every point worthy notice may be mentioned and ascertained, and in short that nothing of consequence may be omitted in the history.’

Accordingly, he entreats his correspondents to furnish him with any remarks which may promote the design. Such is the account which the author gives of these peculiar volumes ; to which we should add that—‘ of the *historical views* (vol. I.) the present impression is intended for subscribers only, at 6s. a copy.’

It appeared to be justice to Mr. Polwhele and the public to state his situation, and his account of the work in hand : we proceed now to make the reader somewhat more acquainted with the book before us. Its general denomination is—‘ *of the British Period, from the first settlement in Danmonium to the arrival of Julius Cæsar, 55 years before Christ.*’—By Danmonium we are to understand, Devon and Cornwall, together with additions gradually formed from neighbouring counties.—The above *general* description of the volume divides itself into no less than eleven sections, under the following heads :—View of the inhabitants of Danmonium—of the Danmonian settle-
ments,

ments, divisions of land, and government—of their religion—of their civil, military, and religious architecture—of pasturage and agriculture—of mining—of manufactures—of commerce—of language and learning—of persons and population—of the character, manners, and usages of the Danmonians during the British period: which section closes the volume.

On a subject so uncertain and obscure, it is almost wonderful that so much should be written. Some part, however, of the book is employed in answering objections, removing difficulties, or confuting hypotheses advanced by others. Yet, with this and other allowances, far more is offered to attention, than on a topic so remote, and so involved in darkness, could be reasonably expected. We cannot but admire the industry, the acuteness, and the sagacity, which the collections and remarks, well-founded or not, will be allowed to discover. Mr. Polwhele very naturally and properly avails himself of the labours of his predecessors: Carte, Borlase, Bryant, Whitaker, &c. The first, indeed, as an antiquary, he freely censures; though, as an historian, he allows him merit. To Borlase and Whitaker he assigns due praise, but finds reason to dissent from each, which he does with candour and respect; if he betrays any disposition to a petulant kind of censure, it is when his more direct co-adjutor, Mr. Chapple, falls in his way; from whose manuscripts he notwithstanding inserts several extracts, and some of great length. Mr. Borlase* deserves every encomium which he has received; in our opinion, he ranks with the first in his line of study, whether he be right or not as to some of his conjectures. Besides these more modern English writers, the author ascends to those of remoter date; also to those of different languages, from whom alone, indeed, we can expect any certain information, or rather, we may say, any glimmerings of light, concerning very early periods:—but Mr. Polwhele inclines to admit accounts relative to them which learned men have either exploded, or have considered as of so dark and dubious a nature as not to afford satisfactory dependance. The opinions of Mr. O'Halloran and Col. Vallancey obtain greater favour with him than other able and sensible writers can allow them to deserve. Accordingly, he carries us far back indeed for the first colonization of Danmonium. He aims to prove that—‘our primitive colonists emigrated from the east before the existence of the European or Continental settlers.’ Again he says, ‘If it be asked, at what period are we to fix the emigration from the East, or from Armenia, to the British isles? I answer, that,

* See Monthly Review for June, 1754, vol. x. p. 415.

probably,

probably, it was not long after the dispersion from Babel—at the destruction of the great monarchy or empire of Nimrod.—To support this, he produces the authority of the Saxon chronicle; and he labours to shew that the disputed passage is incorrupt, and that Dr. Gibson's proposed insertion of *Armorica* for *Armenia* is not merely needless, but contrary to the design of the writer. Richard of Cirencester is a farther witness in favour of this emigration. After other reflections, and some doubtful authorities, we are conducted to a higher tribunal—'All parties seem, (he says,) "to appeal to Cæsar;" let then Cæsar decide the question.'—The proofs, if proofs they may be called, which are by these means afforded, arise rather from implication, than from any direct assertions.

We incline, with Mr. Ledwich, to think that it is time to have done not only with fictitious but also with merely conjectural history, and to adhere, as far as we can attain them, to the solid documents of truth. We are somewhat surprised not to have observed the name of that respectable antiquary * in the present volume. Yet, while it is true that fabulous and obscure accounts can yield little satisfaction, we will not with a supercilious and confident air pronounce on *all* that has been advanced in support of an *early colonization*, as utterly destitute of the least probability. This early colonization is with Mr. Polwhele a favourite point, kept constantly in his eye: *most* of his readers will assent in general to the justice of his relation if applied to the Belgæ, who from the coasts of France might have peopled this isle: but numbers, if not all, of them will hesitate concerning the far more distant emigrations from the east, of which he seems to be thoroughly satisfied: though it must be confessed that some men of learning and ability, as well as others of impetuous temper and heated imagination, have allowed a degree of favour to the sentiment. Here we may not improperly notice a quotation made from the ingenious and learned Dr. Campbell, who intimates that "the fertility of this island in the British period is a *certain proof*, that it was inhabited long before our antiquarians have thought proper to colonize it."

The extracts which we might produce from this work are of greater length than our limits will generally admit: all that we can do is to offer a few passages, by which some judgment may be formed of the writer's style and manner.—The 4th section treats of *Danmonian architecture*; a subject, it might be supposed, sufficiently sterile and scanty, yet here occupying upwards of sixty pages: it is introduced as follows:

* See Rev. for May and June 1793, vol. xi. p. 30. and 197.

With

With respect to the architecture of the Danmonians, nothing can be advanced with certainty. The Greek and Roman writers observed the arts and manners of the ancient Britons so superficially, or received such false and vague accounts of the British islanders from others, that I cannot recur to these authors with any degree of confidence. Diodorus Siculus informs us that the Britons dwelt in houses constructed with wood and covered with straw. And in regard to their form, Dio calls the British houses *συναί*; and Zonaras^{*} makes Caractacus call them *συναία*. Mr. Whitaker describes the houses of the Britons as great round cabins, built principally of timber, on foundations of stone, and roofed with a sloping covering of skins or reeds: but the British houses were sometimes constructed in a different form, not rounded, but nearly squared, and containing about sixteen yards by twelve within. Such, at least, as Mr. Whitaker informs us, was the ground-work of a building which was discovered within Castlefield †, in 1766, and laid in a manner that bespoke it to be British.—

The same sort of foundation has been discovered about those huge obelisks of the Britons near Aldborough in Yorkshire, which are so similar to the stones erected frequently without their circular temples. As to their materials, the British dwellings must have somewhat varied according to their situations. In the neighbourhood of Dartmoor, for instance, their walls probably consisted of granite, and near the Denyball quarry, they were roofed, perhaps, if not entirely built, with slate ‡. Such is the case at the present day.—The Daamonians dwelt also in caverns. In the mean time we are not to imagine that the Danmonians could boast no structures superior to the habitations I have described. The houses I have noticed were those only of the people in general. And there was doubtless a great distinction between the dwellings of the chiefs and the villains. The Lord's mansion was, as our superior houses remained in the last century, all constructed of wood, on a foundation of stone, was one ground story, and composed a large oblong and squarish court. A considerable part of it was taken up by the apartments of such as were retained more immediately in the service of the Seigneur. And the rest, which was more particularly his own habitation, consisted of one great and several little rooms. In the great room was his armoury; the weapons of his fathers, the gifts of his friends, and spoils of enemies, being disposed in order along the walls.

Such is the description of Dantmonian habitations. It may possibly be thought that it applies pretty well to our Saxon ancestors, or perhaps to the Belgic Britons: but, as an authentic account of those who are termed Aborigines, it must surely remain at least wholly problematical. We pass over this and other disquisitions concerning caverns, towns, military buildings, &c. nor shall we pretend to inquire whether Exeter was

^{*} Basil, 1557, p. 185.

[†] Mr. Whitaker thinks this square house at Manchester was rather for cattle.

[‡] In British, Sglatta.

originally a British city, or Tamerton and other places towns of the antient Danmonians, or Karnbre-castle one of their military structures. *Drewsteington* may possibly bear in its name some relation to our remote forefathers, *town of the Druids on the Teign*. Mr. Polwhele is inclined to believe that it was 'exceeded only by the metropolis * in extent and magnificence of building.' As Exeter, he adds, was probably supported by its manufacturers and merchants, so *Drewsteington* might have been supported by its priests. In another part of the book we see a different etymology of the name, allotting it rather a Persian origin. This we just mention, because of its connection with an observation made by a correspondent on the term *Cromlech*, 'composed, (he says,) of *crom*, a stone, and *leach* or *leagh*, lying or leaning, and so in like manner is *Stone-henge* derived from *Stein*, a stone, and *henge*, to hang, or poise, or lean.'

On pasturage and agriculture, Mr. Polwhele begins in this manner:

'As the Danmonians had made some progress in architecture before the arrival of the Romans, it is natural to expect that they were not deficient in other arts which contribute to the convenience and comfort of life. Even of a people just emerging from barbarism, the first picture is that of shepherds and herdsmen; and the view of husbandmen follows in quick succession. With husbandmen we connect the idea of a farm and all its obvious appendages: nor from the neighbourhood of the farm-house is it easy to detach the garden or the orchard. To the first people that landed in Danmonium, the face of the country was every where rough, the higher grounds were darkened by forest trees, or covered with coppice, brakes, and heath, and the low-lands were overgrown with wood or with the rankest herbs, where the rivers, which must have run lawlessly, obstructed not the progress of vegetation. Amidst such luxuriance the beasts were furnished with coverts; the birds had built their nests securely, and the waters were replenished with fish. To the Aborigines of Danmonium, therefore, the wild animals of the country must have afforded a ready sustenance; whilst the necessity of hunting, of fowling, and of fishing, was instantly suggested. But these exertions for the supply of their immediate wants were slight in comparison of the various labours imposed on the first colonists. To clear the grounds, to fell trees, and to destroy wild beasts, was a task preparatory to their settlement. And among the animals which they hunted for food or diversion, or in order to the security of their persons, they must have taken some whose gentleness conciliated regard, and whose docility soon rendered the attempt successful to domesticate "the pensioners of nature," or to confine the rovers within certain boundaries.'

This is descriptive and amusing, but the reader wishes for authentic information how these *Aborigines* did actually pro-

* Exeter.

ceed. Our author, however, seems rather inclined to furnish us with some farther amusement, by a pleasing picture of Danmonian flocks, herds, and farms; and he finishes the section by observing that—

‘In some of the earliest notices of Britain by the Greeks, the island, or rather Danmonium, is celebrated as prolific of the fruits of the earth. *Orpheus* called this island *the royal court of Ceres*.—The general principle of fertility in every country is the application of man:—the capacity of producing, when directed by skill, and supported by labour, certainly extends the bounties of Providence, and meliorates even the most ungrateful soils and climates. But these happy effects are produced only in a course of time. Danmonium was at first a wilderness: nor did it become the *court of Ceres* till after the lapse of ages.’

That the Danmonians, or our British ancestors, were acquainted in some degree with the art of *mining*, must be admitted. At what period they made the discovery of *tin* and *lead*, or of their use, or of the method of procuring and preparing them,—or whether this was first effected by their neighbours,—does not so clearly appear. To conclude, as some have done, that by the *Cassiterides*, or Tin-islands, the Greeks intended the *Scilly isles* alone, we can hardly allow to be just. Mr. Polwhele, on the other hand, notwithstanding all that Mr. Whitaker has advanced*, proceeds, with a satisfied but temperate zeal, to prove, as he thinks, by the authority of Scripture and other writings, the very early traffic of the Phenicians with the British Danmonians.

‘Mr. Whitaker, (he says,) hath placed the original peopling of this island, even after the probable date of the Phenician trade.—There was an easy transition from the quarry to the mine. To conduct, however, the Danmonians, step by step to the mines, is needless. For though the use of stone seems more obvious than that of metals, the latter were procured, perhaps, with as little trouble. This at least seems to have been the case with the Danmonian tin and lead. The *Moina Staine*, or the Danmonian tin-mines, were not deep mines as at the present day. The greatest part of the tin produced in Danmonium, before the time of the Romans, was probably from *Shode* and *Stream*.’

Shode signifies tin in single stones, disseminated on the sides of hills; *Stream* means those single stones found together in great numbers, making one continued course, from one to ten feet deep.

It has been remarked, and it seems with justice, that slow advances were made in civilized life, till the discovery and use of *iron*. Whether the antient Britons had much acquaintance with this metal is doubtful. Mr. Whitaker says that it was late

* History of Manchester, vol. ii. p. 168.

before any such mines were opened, but a little while before the descent of Cæsar, and even then not by the Britons, but by the Belgæ. Mr. Polwhele thinks it pretty clear that the Danmohians had iron-works, and that those on Blackdown were originally British, afterward worked by the Romans. Cæsar, it is well known, says that there was iron on the maritime coasts of Britain; he also says that it was in a small * quantity. Cæsar, however, appears to have been but imperfectly acquainted with this part of his subject.

In the close of this section, Mr. Polwhele speaks rather more doubtfully concerning British metals:

* With respect, (says he,) to other ores, I have nothing to add, as nothing remains on record. I might conjecture, that as the Romans had iron forges in Danmonium, the Britons might have been furnished with the same apparatus. And I might proceed in this manner in regard to other metals. Here, however, I shall stop. I have been sometimes hypothetical: and to enliven a barren subject, it was almost necessary to be so. But to indulge often in theory, is to throw a romantic colour over the truth of history. Let me, therefore, close the present view, whilst the spirit of conjecture slumbers.*

The section on *commerce* is of great length, and contains curious and interesting particulars. The famous passage, in which Diodorus Siculus speaks of the Cornish or Danmonian Britons as hospitable, and polished by their intercourse with foreign merchants, is brought under review; and a particular attention is given to his account that the *tin was conveyed for exportation to an adjacent island*, which is called *Ictis*.—This *Ictis* has proved very perplexing to our antiquaries: some conclude that it must mean the isle of *Wight*: others fix on one of the Scilly islands; others again, and with some reason, determine for the *Black-rock* in *Fal* or *Val-mouth* harbour: the name *Ictia* or *Ick*, commonly applied, we are told, to *creeks*, at least as a termination, in the county of Cornwall, is an advantage carefully seized by these conjecturists. Mr. Polwhele rejects their opinions, and with ingenuity and plausibility adds his own:—

* The situation of the *Black-rock* (though comparatively good) was not the most eligible for the Danmonians east of the Tamar. In short, as it is the casual name of *Ictia*, which wings us to the harbour of *Fal-mouth*, I can, by no means alight on the *Black-rock* as the *most agreeable* of Diodorus. Here then we hover in vain: and though we have long fluttered over the world of waters, we have found no resting-place. To raise objections in this manner against the theories of others, is easy: but to form a new theory is difficult. Perhaps, in the present case, no conjecture can be thrown out, that may boldly claim universal attention. It is not, therefore, with an air of triumph

* Comment. Lib. v. 12.

that I propose my own opinions. With a view of exciting antiquarians to this enquiry, I have only to intimate, that I have often looked to the *island of St. Nicholas*, as the *Idis* of Diodorus. In this light St. Nicholas, situated in *Plymouth-Sound*, seems to be entitled to a moment's consideration.'

Here our author gives the description of *Plymouth-sound* drawn by *Carew* *, and then proceeds to offer a variety of reasons, from all which—'I confess, (says he,) I have a strong suspicion that this little isle might have been the identical *Idis*.'

What supplies of gold and silver were obtained by the *Danmonii*, it is not easy to judge. We must own that we read with some hesitation, especially when referred to a period very remote, accounts of the golden crescent, and of the golden sickle which severed the mistletoe from its oak. What shall we then say to the number of golden *coins* found at *Carnbre-hill*, *Cornwall*, in June 1749? Mr. Borlase's distinct account of them is here introduced, and many remarks are added: we can only observe that Mr. Polwhele imagines that these coins were from the east; and bear some relation to the *Druids*:

'That they resemble the coins of the East is, (he tells us,) evident from the very face of them. Many of the coins of India, at this present day, particularly the rupee, are nearly of the same size and figure. And, what is indeed a very striking resemblance, their symbols are exactly similar to those with which our British specimens are charged. In the mean time, we are assured that these figures on the Indian coins are of great antiquity.'

It is now necessary that we should take our leave of the present volume. From the few specimens which have been inserted, our readers will, perhaps, discern some symptoms of that poetic vein which the author has more amply manifested on other occasions. Whatever may be his immediate topic, we repeat, one point is constantly kept in view, viz. *the early colonization of the island, or rather of Danmonium, from the East*: nor is he destitute of respectable names to assist and support him; to others he is able to add that of Sir William Jones, and also of Sir George Yonge, who, as a friendly correspondent, has aided and encouraged his labours. We observe, in one part of the work, that Dr. Knox, of whom Mr. P. speaks as 'the most sensible, spirited, and elegant of our English essayists,' is introduced as favouring his cause.—There does not yet appear, however, evidence or authority to satisfy the mind, and certainly there is none to warrant sanguine and positive conclusions. The danger is not small, in such a line of inquiry, of running into fiction and fancy. We will not dispute with Mr. Polwhele concerning the word *Danmonians*, which he

* *Carew's Survey*, p. 99.

appears to prefer to *Damnonians* or *Dumnonians*; although, if it be fact that a part of Bretagne in France was antiently called Dumnonium, the latter word may be the most proper; nor can we think ourselves at liberty to load him with heavy and severe censures, whatever may have been his mistakes. His learning, his ingenuity, and his application, place him above this kind of treatment. Every man has an equal right to form and communicate his sentiments: if indeed this be done with a magisterial tone, or be the mere result of ignorance and inattention, or of ostentation, conceit, and folly, such a writer will deservedly meet with chastisement and contempt:—but who will assign such a rank to Mr. Polwhele? If he has allowed his imagination to range too freely, it must be admitted that he is not destitute of plausible argument. The Etymologist and the Antiquary stand in need of very correct attention to direct and assist their inquiries; and even Mr. Bryant, who has obtained so much merited applause, is not exempt from objection.

We could have wished that it had suited our author's situation to have bestowed a larger type on his ingenious lucubrations: for this volume, apparently small, far exceeds in its contents many of greater bulk. He has chosen the Longprimer type, very closely printed; and the notes, which are abundant, have a yet smaller character. This, however convenient in some respects, must prove unpleasant to the reader.

We are now expecting farther parts of these *Historical Views*; which, we should imagine, must be perused before the folio volumes can be properly noticed.

ART. XI. *The Elements of Medicine of John Brown, M. D.* Translated from the Latin, with Comments and Illustrations, by the Author. A new Edition, revised and corrected. With a Biographical Preface, by Thomas Beddoes, M. D. and a Head of the Author. 2 Vols. 8vo. 12s. boards. Johnson. 1795.

IT is well known that the late Dr. Brown, whose opinions have figured so much in the medical world, died after a life of penury and disappointments, leaving behind him a totally destitute family. A subscription, set on foot by those who were attached to his memory, and forwarded by other benevolent persons, produced a considerable but temporary relief to them; and the present republication of his works has been undertaken chiefly with a view of farther extending this charitable assistance. As this is a design to which all men of liberality, whatever they may have thought of Dr. Brown, or of his opinions, cannot but with success, it will give them satisfaction to find that the execution of it has been committed to a person of such acknowledged powers for augmenting, from his own stores, the value

value of what comes from his hands as an editor; in fact, the introductory matter prefixed to these volumes will afford a high treat to those who are in the habit of speculating on human life in general, and professional character in particular.

It commences with observations on the character and writings of Dr. Brown. This biographical sketch is distinguished by its great candour and impartiality, as well as by its deep and sagacious remark on a variety of circumstances relative to mind and manners. The hero of the piece is represented as he was, under no false colouring of panegyric, or veil of delicacy. It is therefore an entertaining and interesting picture, from which we could with pleasure extract some traits serious or humorous, but that we prefer keeping the reader's curiosity entire.

A subsequent section in Dr. Brown's private practice introduces a curious kind of essay on *Reputation in Physic*, which contains much solid reflection and severe satire, expressed in the manly nervous language which is appropriate to the writer. It is concluded by an appendage entitled *Jatrologia*, in which, after the manner of Baron Born in his well-known Linnæan classification of monks, Dr. B. arranges the several species of the genus *Doctor of Physic*. From this humorous performance we will indulge our readers with an extract:—

‘SECT. II. D. *Mere collectors of fees, regardless of medical science, given to artifice and intrigue, each species after its own manner.*

‘3. *The bullying Doctor. D.*

—— Inexorabilis, acer,

looks big, struts, swaggers, swears.

‘*Obs.* Surgeons, in our times, more frequently bear these marks. According to a most acute contemporary author, the famous RADCLIFFE was a compleat specimen of the bullying D. “With small skill in physic, and hardly any learning, he got into practice by vile arts.—He would neglect a nobleman that gave exorbitant fees;” and to heighten the insult by contrast “at the same time carefully attend a servant or mean person for nothing—he was surly and morose; treated his patients like dogs—extended his insolence even to the Royal Family—scorned to consult with his betters on what emergency soever; looked down with contempt on the most deserving of his profession, and never would confer with any physician who would not pay homage to his superior genius, creep to his humour, and never approach him but with the slavish obsequiousness of a court flatterer.”

‘*The bacchanalian Doctor. D.* given to sottishness, if not to drunkenness—generally somewhat of the Bully.

‘4. *The solemn Doctor. D.* with garb, voice, gestures, and equipage, contrived to overawe weak imaginations, and hide the futility of his art.

‘*Obs.* 1. D. of this remarkable species first practised physic with pomp: they invented or borrowed from the other professions those
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barbarous habiliments, of which ridicule has but lately stripped physicians. In times, when an huge wig; or a flowing gown, could more effectually command respect than sound morality, substantial justice, or useful skill, the stratagem succeeded to admiration.

‘*Obs.* 2. D. of this species, when a pretext offers, speak ostentatiously of their experience—never suspecting any of their hearers may know that there are understandings which multiplicity of appearances serves but to confound.

‘5. *The club hunting* DOCTOR. D. frequenting the crowded haunts of men; pushing himself forward, saluting all he knows, and all who will know him; talking much and loud.

‘*Obs.* In England, D. of this species have of late been frequently seen in paroxysms of frantic loyalty, and of *civisme* in France.

‘6. *The burr* DOCTOR. D. fastening himself upon you as tenaciously as the heads of the noisome weed (*centaurea calcitrapa*), from which the trivial name of the sp. is taken, fix upon your cloaths.

‘*Obs.* Nothing in art, but the juggler’s address in making you take what card he pleases out of a pack, equals the dexterity with which D. of this sp. force themselves on patients.

‘7. *The wheedling* DOCTOR. D. with an everlasting smirk upon his countenance—frequent at the polite end of large cities, and at places of fashionable resort.

‘*Var. a. The Adonis wheedling* D. D. with an handsome face, joined to the wily address, characteristic of the sp.—flourishes at watering places; sometimes joins to his profession the trade of a fortune-hunter; and if he succeeds, “gives physic to the dogs.”

‘*Obs.* 1. D. of this sp. when most moderate, prescribe for every rich patient two draughts a day, and one night draught, besides pills and powders. Hence needlessly to swallow nauseous drenches may be numbered among the curses of wealth.

‘*Obs.* 2. The *Adonis* D. has sooner or later a patient of note, ill of a fever or some disease, that usually terminates favourably; in case of recovery the female busy-bodies of the place exert their spirit of cabal in behalf of the wonder-working youth, and his fortune is made.

‘8. *The case-coining* DOCTOR. D. publishing forged or falsified cases.

‘*Obs.* “A very fertile source of false facts has been opened for some time past. This is, in some young physicians, the vanity of being the authors of observations which are often too hastily made, and sometimes, perhaps, were entirely dressed in the closet. We dare not at present be more particular; but the next age will discern many instances of perhaps the direct falsehoods, and certainly the many mistakes in fact, produced in the present age, concerning the virtues and powers of medicines.” CULLEN. *Mater. Med.* I. 153.

‘A-kin to this flagitious abuse is the practice of purchasing false attestations, on oath, for advertisements; and what is still worse in effect, though not in intention; a custom beginning to prevail among persons of distinction—who cannot be supposed capable of discriminating diseases, or deciding on the efficacy of drugs—but who, nevertheless, permit Quacks to use their names in testimony of cures, which they suppose themselves to have witnessed.

‘9. *The*

' 9. *The good-fort-of-man* DOCTOR. D. a good sort of man, armed, by some mistake, with a diploma.

' Var. a. *The gossiping good-fort-of-man* D. fetches and carries scandal.

' *Obs.* Varieties numerous as the hues of the chamæleon.

' 10. *The Seltarian* DOCTOR. D. dwelling among his own people at first; and by them often pushed on to spread devastation among the best of mankind.

' *Obs.* Varieties manifold; each distinguishable by the livery of its sect—one is too curious to be omitted.

' Var. a. *The inspired Sect.* DOCTOR. D. believing himself to be inspired with the knowledge of diseases and remedies.

' In civilized countries not much more frequent than witches. Among rude tribes, as, among the Tartar hordes, a kindred variety is universally found. See Gmelin's Travels. But these seem rather to pretend to inspiration, than really to believe that their deity serves them in the capacity of Prompter: and they conjoin the characters of priest and conjurer with that of physician. I have not been able to ascertain whether our variety receives the *afflatus*, except in its medical capacity: and the miracles it has wrought in this are not so perfectly authenticated, as to silence cavillers.'

Some serious matter follows, introductory to the study of the Brunonian doctrine; which, it must be acknowledged, requires, beyond most systems, the efforts of a clear head and an exercised understanding to prepare the way for its full comprehension. An ingenious illustration by Mr. Thomas Christie is made a part of this preliminary matter. Dr. B. has added strictures on the origin, and on the imperfections and errors of the system; and he gives the following summary account of what he conceives to be its principal excellencies:

' The distinguishing merit of Brown is obvious; he avoided all false analogies, and confined himself within the proper sphere of observation for a physician. Hence at a time when I could not be suspected of that disposition to diminish the faults, and magnify the excellencies of his system, which my share in the present publication may be supposed to produce; I was led to remark, that "if he has not always discovered the truth, he is seldom forsaken by the spirit of philosophy." Before him, investigations relative to medicine had been carried on just as rationally as if to discover the qualities of the horse, the naturalist were to direct his attention to the movements of a windmill. There existed no system which was not either entirely, or in a great measure, founded upon the observed or supposed properties of substances, destitute of life. Thus Boerhaave taught that diseases depend upon changes of the blood, similar to those which certain oily, watery, or mucilaginous liquors undergo; I have already had occasion to shew that Cullen referred the phenomena of life to an imaginary fluid, endowed with the same properties as the electric fluid, of which the very existence is still problematical. His predecessors having in this manner left man entirely out of their systems,

292 Hayley's *Elegy on the Death of Sir William Jones.*

or assigned him an unimportant place, Brown achieved the important service of restoring him to his proper station in the centre.*

The improvements in the translation of the *Elements* themselves consist in corrections of the language throughout, in order to render the meaning plainer,—in some typographical alterations,—and in a table of contents prefixed to each chapter.

ART. XII. *An Elegy on the Death of the Honorable Sir William Jones, a Judge of the Supreme Court of Judicature in Bengal; &c.* By William Hayley, Esq. 4to. pp. 40. 2s. 6d. Cadell jun. and Davies. 1795.

ANOTHER casket of sweet-scented incense, burnt at the shrine of science and virtue:—a second funeral panegyric on the most illustrious oriental scholar, and one of the best of men.

We have recently given our just tribute of praise to Mr. Maurice's very poetical elegy†; and we are now called to appreciate the real and comparative merit of the work before us.

We are not ignorant that the very name of Hayley is a sufficient passport for any poem, and we have often had occasion to testify our high esteem for his elegant productions: but we must not be deterred from giving our candid opinion of this last performance, even though it should be less favourable than former decisions. It was rather unfortunate that the present elegy so soon followed that of Mr. Maurice; and of this Mr. Hayley himself seems to be sensible. 'There is so much poetical merit (says he) in the animated and graceful tribute which Mr. Maurice has paid to the memory of Sir W. Jones, that had I seen it before the completion of these stanzas, it might have induced me to relinquish a subject pre-engaged‡ by a writer peculiarly qualified to treat it with success.' We admire this candid and well-turned compliment from one poet to another, which naturally calls to mind the words of Tully: *Ea est enim profectò jucunda laus, quæ ab iis profisciscitur, qui ipsi in laude vixerunt.* Nothing is so flattering to human vanity, nor so great a stimulus to aspire at excellence, as the praise of those who are our rivals in the same pursuit, and have succeeded in it. We are glad, however, that Mr. Hayley *did not* relinquish the subject, though pre-occupied by Mr. Maurice; and we heartily join with him in thinking that 'the literary excellence of Sir W. J. appears to require some kind of homage from every man of letters.'

* See Rev. N. S. vol. xvii. p. 194.

† We very much doubt the propriety of this expression. We engage in an undertaking: but an undertaking can hardly be said to be engaged by us. *Pre-occupied* seems to be the proper term.

Having offered these remarks, by way of prelude, we now proceed to the stanzas themselves, which are terse, harmonious, and laboured with uncommon care, but rise not to that degree of sublimity which distinguishes the production of Mr. Maurice. The muse of Mr. Hayley is a pleasant, well-bred gentlewoman, who moves along with a graceful air: her march is uniform, and all her steps, though still easy and elegant, are measured: for she never, or seldom, deviates from the flowery path in which she delights to tread. The muse of Mr. Maurice is an impetuous Amazon, who stalks with majestic strides, surmounting fences with the unceremonious bounds of genius, and ascending the top of Parnassus by the shortest way. Mr. H. has all the sweetness and verbosity of Ovid; Mr. M. possesses a great share of the strength and laconism of Pindar: the former has more method and art, the latter more fire and energy.

Such is the impartial judgment which we formed on reading the two elegies; and we are persuaded that every reader of taste, who has compared them with as much attention as we have done, will incline to our opinion. While, however, we give, on the whole, the preference to Mr. Maurice's poem, we by no means wish to insinuate that the present is an ordinary production, unworthy of either the panegyrist or the panegy-rized: on the contrary, we do not expect to see a *third* elegy so nearly equal to the *second* as this *second* is to the *first*:—at least it will not be an easy task, nor proceed from a common pen.

It is now time to admit our readers to part of Mr. Hayley's banquet, that they may gratify their own palate. The poem opens with these stanzas:

Science of late, with quick maternal eye,
Pensive and kind, with Glory by her side,
Watch'd every sail from INDIA, to descry
That Son's return, whose talents are her pride,
Sudden across the tutelary Queen
Death's Angel pass'd, and thook his potent dart;
Then, in stern triumph, said, Behold a scene
At once to wound, and to console thy heart!
Far off she finds her darling JONES inurn'd;
INDIA's mild sages dropping many a tear,
With admiration into anguish turn'd,
Mourn that enlighten'd Judge they joy'd to hear,
The Fane, he rear'd to ASIATIC lore,
On which his mind immortal lustre shed,
Echoing the liberal voice of friendly SHORE*,
Sounds the sweet praises of the hero dead;

* Sir J. Shore, who succeeded Sir W. J. as President of the Asiatic Society, delivered, in his first address to that Society, a very eloquent eulogium on his accomplished predecessor.

The Hero! who, in fields of highest fame,
Beyond his peers the dart of conquest hurl'd;
Surpass'd ambitious AMMON's weaker aim,
And nobly grasp'd the intellectual world.'

The poet then goes on to trace with a minute pencil the accomplishments of his hero, following him through all his various acquirements in language and science, with the same harmony of numbers and elegance of diction. As he proceeds, he finds occasion to pay some pretty compliments to Lord Spencer, Mr. Flaxman, and Lady Jones;—with his address to the last of whom we shall close this article; it being also the conclusion of Mr. H.'s poem:

• Thou feeling Daughter of a sainted fire!
Meek heir of mitred SHIPLEY's modest worth!
In its probation for the Seraph quire,
Thy soul must bear the sharpest pangs of earth.
Yet e'en in sorrow there's a virtuous pride,
Tempering its anguish, that would else destroy;
The very pangs, by which thy soul is tried,
Thou would'st not change for apathy or joy.
Thou feel'st, that Heav'n thy gratitude may claim,
That thou hast liv'd a blameless happy wife,
The cherish'd partner of as clear a name,
As e'er won glory in the toil of life.
For him, if darkling mortals may presume
To judge the feelings of the blest above,
E'en there, he deems thy heart his richest tomb,
His sweetest eulogy thy lasting love.
There, Heav'n's tried servant, and in service pure,
His God he blesses for a kind decree,
That makes him still thy guardian, and secure
To share his bright beatitude with thee.
Just mourner! if too weak this plaintive song
Duly to honour whom our grief reveres,
Pardon!—I add, as conscious of the wrong,
To failing language more expressive tears.'

ART. XIII. *The Elements and Practice of Rigging and Seamanship.*

[Article concluded from the Review for July, p. 273.]

THE section following the *theory* of working ships treats on the *practice* of working ships, and opens with a description of the mooring chains used in the principal harbours for the royal navy: accompanied with a plate representing the manner in which the chains are placed and connected. Immediately after this, we have a description of the manner of *tacking* a ship, in which the learner is assisted by two plates; one of them representing

presenting a ship which is made moveable, as likewise are the yards, sails, and rudder, to shew their positions in different parts of the evolution, and to explain their effect in altering the direction of the ship from one to the other tack. Next follows the practice of stowing ballast, with a plate shewing the method of stowing a ship's hold; and in the same plate are introduced an account and representation of an ingenious and useful contrivance for stopping gun-shot leaks, invented by Mr. Hill. The remainder of this section contains a description of the practice of working a ship in various situations, and of the management of ships at anchor. The arrangement in this part of the work is far from methodical. Tacking a ship is placed between the description of chain-moorings, and the method of stowing ballast. Instructions for bringing a ship to an anchor are placed before the getting under sail; and the method of bending sails comes long afterward; &c. With much information, there is likewise something to confuse, particularly in the instructions for managing a ship at single anchor. The general observations, however, at the end of this article; (p. 301) are clear, and much to the purpose.

The practice of working ships is concluded with observations and instructions on boarding an enemy, and on chasing: subjects which might not improperly have been included in the following section on naval tactics. On chasing, is advanced a position rather curious: 'A vessel that chases another ought to have the advantage of sailing.' Without chasing, how is that to be known?—but it is added, 'to know if your ship sails quicker than your adversary, you must get on the same tack, under the same sails, and keep the same course with the vessel you wish to chase,' &c. In the beginning of a chase, we know of but one invariable rule, which is to endeavour to approach the vessel chased as speedily as possible, by steering the course that is best calculated for this purpose, and by setting every sail that the weather will permit, and which it is believed will increase the rate of sailing.

The advice given to a ship to windward, which is endeavouring to escape, does not appear to be well considered. It being first 'granted that she does not sail so well as the pursuing vessel;' if then, it is said, 'the chaser should mistakingly stand on a long way, and tack in the wake of the chase, the best thing she can do is to heave in stays, and pass to windward of him on the other tack.' On the contrary, if she has already experienced that the chaser sails on a wind faster than herself, and has stood on into her wake, we think that, instead of tacking, she would have a much better chance for escaping, if, as soon as she perceives the chasing ship going into stays, and not before, she were immediately to edge away from the

wind, and steer on such course as is most advantageous to the properties or sailing trim of the vessel. 'If the chaser, (it is said,) persists in tacking in the wake of the other ship, the chase will be much prolonged;' which, however, would not be the case, if the vessel chased should likewise persist in tacking.

We shall detain the reader no longer on this part of the work, but proceed to the section on Naval Tactics; which is composed of translations from the works of M. de Morogues, M. Bourd  de Villehuet, and the Vis  de Grenier, on that subject.

Of the treatise on Naval Tactics by Mons. de Morogues, when a former translation appeared, we remarked that it was "*the work of a man of genius, well acquainted with his subject*:" (vol. xxxvii. p. 464.) a commendation which has been justified by the approbation which that work has experienced from the best informed professional men. In the book before us, is given only that part of M. de Morogues' treatise which describes the different orders and evolutions of a fleet, with observations on the most advantageous methods of attack and defence.

In the order of sailing of a fleet, the objects to be attained are, 1. that the respective situations of the ships shall be such as to obviate any danger of their running foul of each other; 2. that they shall be so placed as to enable them expeditiously and without confusion to perform any evolution, or to form into the order of battle; 3. that the fleet shall be so connected as to preserve a ready communication with any part. For these purposes, the order of sailing here recommended for a large fleet is, for the ships to be disposed into three parallel columns, the ships of each column being ranged from each other in the direction which they would steer, if close to the wind on that tack on which it is proposed to form the line of battle. A rule is given for determining the distance to be preserved between the columns, by which, when the fleet is close to the wind, and the columns are equally advanced, the rear ship of the windward column, and the van ship of the center, will be from each other at right angles to the direction of the wind; and making an angle of $22^{\circ} 30'$ with the direction of the columns. With no greater distance, however, the van ships of a leeward column will approach too near the rear of the column to windward when on different tacks. The distance will seldom be found inconvenient, if made not less than half the length of the column; which will cause the angle above mentioned to be about 27° . With this distance, evolutions will be more safely performed, and the progress of a fleet that wishes to get to windward will not be retarded by any of the ships being obliged to bear up, to avoid crossing the rear of the weather divisions.

To this order of sailing, M. Bourdé de Villehuet prefers what is called the order of convoy: which differs from the order that we have been describing no otherwise than that the columns, instead of being formed of ships ranged in a line of bearing close hauled, at six points from the wind, are formed on a line in the direction of the course which the fleet is steering.

This order may be most convenient for a fleet making a passage, when there is no probability of meeting an enemy of equal force, and is easily preserved: but, when an enemy is expected, the order described by M. de Morogues has much the advantage: the close-hauled line being the position to which ships naturally incline, as well as that in which the rate of sailing can be most readily accelerated or retarded, and therefore the direction in which the line can be most correctly preserved in time of battle.

The new order of battle proposed by the Visc. de Grenier, we think, has defects too obvious ever to be adopted. Besides the difficulty in forming, and in restoring order when disturbed by a shift of wind, the order itself is such as an active enemy would not fail to turn to his advantage: for only one squadron out of three could be engaged in the beginning, and the other squadrons are by no means well planned for giving support. In the instance of a fleet to leeward (p. 409) formed on three sides of a lozenge, it would be easy for the weather fleet, being formed in one line, to range along the weather squadron of the lozenge, and for every ship, as soon as she had passed the van ship of the enemy, to tack and form again in the rear; by which means there would be a perpetual succession, until the leeward fleet should assume some other form; and this method we mention rather to point out the defects, than as the greatest advantage which might be taken, of the Visc. de Grenier's proposed order of battle.

Nevertheless, we are confident that good effect might, on many occasions, attend a deviation from the almost invariable practice of the whole of a fleet, when in order of battle, being formed in one line, particularly in the fleet to windward: not only when there is a superiority, but when the fleets are equal, or even with an inferior fleet, if it be intended to risk a general engagement. The most common defect in general engagements has been, that the whole of a fleet has scarcely ever been brought into action. If the weather fleet were to select a small number of good sailing ships as a squadron of reserve, the rest might commence the action with very slight or perhaps no disadvantage; and there is little doubt that opportunities would offer of employing the ships reserved, with much better effect than if they had at first taken their stations in the line.

The

The observations of M. de Morogues on the advantages and disadvantages of fleets to windward and to leeward are well considered, and clearly stated: a character to which, in fact, the whole of that author's treatise is justly entitled.

In speaking of a fleet at anchor, the disapprobation of waiting, in that state, for the approach of an enemy seems too strongly expressed, and too general, especially in the translation, (vol. ii. p. 390). There are many cases in which a fleet may be so disposed at anchor, as to render abortive the attack of a very superior fleet. Much, indeed, must depend on the situation of the land, the state of the tides, weather, and various other circumstances. The principal consideration in favour of ships at anchor is that, by means of small anchors or of springs on their cables, they can keep their broadsides in whatever direction will most annoy the enemy: which is a very material point in favour of the fleet at anchor, and to a single ship is the greatest possible advantage of situation for receiving an attacking enemy.

The editor has contented himself with giving, separately, the system of each of the authors from whose works his section on naval tactics is composed; without recommending a preference, otherwise than by remarking that 'the system of Monsi. Morogues is the practice of the present day,' and that probably it will not be superseded by the new system of the Visé. de Grenier.

After naval tactics, we have a miscellaneous chapter, in which is given a plate containing representations and descriptions of three inventions of Captain Edward Pakenham, of his majesty's navy. The first is for saving a rudder when beaten off. The second, which is called a substitute for a rudder when lost, is a plan for expeditiously making a new rudder, of materials with which large ships are always provided. The third invention is for restoring wounded masts, by inverting them, if the distance of the wound from the head of the mast be not greater than the distance from the step of the mast to the deck: for, when inverted, the wound being beneath the deck, the mast can be made as secure as before it was wounded. To facilitate this purpose, a small alteration is recommended to be made in the heels of lower masts, which appears capable of being adopted without any inconvenience. For these useful inventions Captain Pakenham has deservedly obtained great credit; and we have repeatedly, on different occasions, noticed them in our reviews.

The remaining part of the second volume is taken up with tables of the dimensions of rigging, for the ships of different rates in the navy.

Though

Though in this work we have found very little that is new, the account of it which we have given is not more particular than the importance of the subject requires. The editor appears to have spared neither pains nor expence to render his work useful, and his labours have not been unsuccessful; since, notwithstanding the defects which we have noticed, we are not acquainted with any other publication, Falconer's Marine Dictionary excepted, from which the British seaman can derive so much general information as from the book here offered to the public.

One other circumstance we would mention, from regard to public convenience. We are admirers of fine paper and a good type, when they do not obstruct the progress of useful knowledge: but the price at which this work is sold must place it beyond the reach of many readers; and we are moreover of opinion that cheap editions of books of instruction answer both the purposes of individual profit and general utility.

✍ Errata in the former part of this article.

In the Review for July, p. 276, l. 7 from bottom, for 'front,' read *first*.
p. 277, l. 11, for 'irregular,' read *circular*.

ART. XIV. *A Guide to Health*; being Cautions and Directions in the Treatment of Diseases. Designed chiefly for the Use of Students. By the Rev. J. Townsend, Rector of Pewsey, Wilts, &c. 8vo. Vol. I. pp. 400. 6s. Boards. Robinsons. 1795.

THIS compilation displays considerable medical erudition and acumen. The author is entitled to the highest praise for the example which he has set to his reverend brethren; and a work written by one of their own body may perhaps excite the attention of the clergy to this object. It is particularly to be desired that young men, designed for orders, should be stimulated to avail themselves of such medical instruction as our universities afford.—There are few students, we apprehend, who can plead want of leisure for the omission; and it is surely unnecessary to demonstrate to them that the power of being useful to *the body*, as well as to *the soul*, will add to their individual happiness and respectability.

The opinions of men are much divided concerning the utility of books which may induce *unprofessional* persons to tamper with the sick. The author touches on this question in his preface:

'If any one,' says he, 'not bred to science, should imagine, that by consulting this work he may readily become his own Physician, he mistakes my meaning.'

'Yet such has in general been the defective education of country surgeons in remote villages, that families of small fortune, unable to seek the advice of a physician, are not unfrequently reduced to the disagreeable

disagreeable necessity of consulting books. For their sakes therefore, chiefly, I have given most of the prescriptions in English, that in cases of *emergency* and *despair* they may not be wholly destitute of help: nevertheless, I most earnestly exhort the heads of families not to *tamper* with their children, or others, and give that preference to books and their own judgment, which is more properly due to the MEDICAL PRACTITIONER.

Without presuming to determine the comparative utility and hurtfulness of such publications, we should be unjust were we not to add that the present author is entitled to rank highly among his fellows. The range of his inquiries has been extensive; he has perused the works of those voluminous writers who, like Hoffman, seem to be considered by many as obsolete; and, as a proof of the attention which Mr. T. has paid to the latest projects in medicine, we may remark that he circumstantially relates several cases in which pneumatic remedies were successfully administered. We are therefore inclined to believe that there are few medical readers who will not derive valuable information from the present volume.

ART. XV. *Advice to the Privileged Orders in the several States of Europe*, resulting from the Necessity and Propriety of a general Revolution in the Principle of Government. Part II. By Joel Barlow, Author of the *Vision of Columbus*, a Letter to the National Convention, and the *Conspiracy of Kings*. 8vo. pp. 64. 2s. Eaton. 1795.

IN our Review for March, 1792, we noticed the first part of Mr. Barlow's *Advice to the Privileged Orders of the States of Europe*. This second part, we are here told, was written in the same year, soon after the appearance of the first: but its publication has been delayed by circumstances with which we shall not take up our time and the attention of our readers. It turns on two points, '*Revenue* and *Expenditure*,' and, under these two heads, includes many important observations, and some which we cannot avoid controverting.

Mr. B. sets out with observing that a nation is in a wretched condition, when the principal object of its government is the increase of its revenue. By way of illustrating this remark, he says—

'Such a state of things is in reality a perpetual warfare between the few individuals who govern, and the great body of the people who labour. Or, to call things by their proper names, and use the only language that the nature of the case will justify, the real occupation of the governors is either to plunder or to steal, as will best answer their purpose; while the business of the people is to secrete their property by fraud, or to give it peaceably up, in proportion as the other party demands it; and then, as a consequence of being driven

to this necessity, they slacken their industry, and become miserable through idleness; in order to avoid the mortification of labouring for those they hate.'

We never heard of a government of which the principal object was the increase of its revenue. Indiscriminate abuse and satire may pass for argument with the unthinking part of the community, but cannot impose on those who take nothing on trust. The improvement of the revenue is incidental to the improvement of the wealth and industry of the people: is it fair, then, to say that what is merely incidental is the principal object of the government? The American government (the favourite of Mr. Barlow,) studies to improve the agriculture, fisheries, and commerce of its people: it holds out naturalization to the natives of every state in Europe, and offers them land on very moderate terms: thus the population of the country is improved, and the revenue augmented by the sale of lands, and by the increase of persons who consume articles that are subject to custom-house duties or excise. Would it be fair to conclude that the principal object of the American government in these points was to increase the produce of the revenue, arising from such sale, and from the duties on the articles consumed? The increase of the *foreign* trade of America is necessarily attended with an increase of revenue, in consequence of the duties payable on importation: but would it be fair to say that revenue was the principal object of the American government, in promoting and encouraging an extension of trade?

When the old French government held out, as an encouragement to the reclaiming of swampy or waste lands, an exemption from the payment of tythes, or any other tax whatever for the space of 30 years, would it be generous to say that the only object of government, or at least the principal one, in a wise regulation that would add to the means of subsisting the people, was a paltry, pitiful, base attention to the improvement of the revenue? To carry the point still farther, we will say that there may be cases in which it would be the duty of the government of a state to make the increase of its revenue one of the principal objects, if not *the* principal object, of its attention. When with the revenue are connected the national justice, the national faith, and the national honour, government cannot too carefully attend to it. In England, the national faith and the revenue are inseparable; for, were not the latter to be sufficiently productive, the former must be broken, and the public engagements left unfulfilled. On the state of the revenue depends also whether a government shall be driven to the painful necessity of increasing the public burdens, or shall enjoy the pleasure of being enabled to pay off debts, and thus
lighten

lighten those burdens. In a word, with the revenue are connected the tranquillity, the comfort, and (odd as it may sound) the ease of the people. It is not fair, however, to represent, as the *end*, what ought to be considered only as the *means* of government.

The author proceeds to observe that government was a trade ; that it was represented as a machine ' too complicated and too mysterious for vulgar contemplation.' This is certainly true: but the error of those who so represented it is not likely to be less fatal in its consequences, than that of those who describe it as an instrument so simple in its construction, that any man, of any kind of understanding or habit of life, can make it or use it as well as the most skilful. We equally condemn the two extremes.

After having touched on the subject of society, and the principles on which the enjoyment of property is founded, Mr. B. makes this curious and alarming observation :

' The different portions of this society, which are called nations, have generally established the principle of securing to the individuals who compose a nation, the exclusive enjoyment of the fruits of their own labour; reserving, however, to the governing power the right to reclaim; from time to time, so much of the property and labour of individuals as shall be deemed necessary for the public service. This is the general basis on which *property*, public and private, has hitherto been founded. Nations have proceeded no farther. Perhaps, in a more improved state of society, the time will come when a different system may be introduced; when it shall be found more congenial to the social nature of man to exclude the idea of separate property, and with that the numerous evils which seem to be entailed upon it.'

We will not comment on the concluding part of this extraordinary passage; it speaks in sufficiently clear terms to those who have property to lose: it is true indeed that, by way of quieting their fears and preventing alarms, our author adds, *it is not my intention, in this work, to enter on that enquiry.* Men of property, however, should observe that he does not absolutely abandon the idea of proving that it is congenial to the nature of man to exclude the idea of separate property, and that the system of establishing separate property has entailed numerous evils on human nature.

On the subject of *taxation* he thus delivers his opinions :

' It must be observed, however, that in the business of taxation, which is nearly all the business that is done by the government in England, a policy not very different from that of Richelieu has been practised with great success. The aggregate quantity of revenue has been somewhat known; but the portion paid by each individual, and the time, manner, and reason of his paying it, are circumstances enveloped in total darkness. To keep the subject ignorant of these things

is the great secret in the modern science of finance. The money he pays to government being incorporated with every thing on which he lives, all that he can know of the matter is, that whether he eats, drinks or sleeps, walks or rides, sees the light or breathes the air—whatever he does, drains from him a tax, and this tax goes to support the luxury of those who tell him they are born to govern. But on which of these functions the tax falls the heaviest—whether the greatest proportion falls upon his bread or his beer, his shoes or his hat, his labours or his pleasures, his virtues or his vices, it is impossible for any man to know. As therefore he cannot dispense with the whole of his animal functions, without ceasing to exist, and as this expedient is not often so eligible as submitting to the imposition, there is no danger but the tax will be collected.

‘I am aware, that in the doctrine which I shall labour to establish on this subject, I shall have to encounter the whole weight of opinion of modern times. Men of all parties and of all descriptions, both the friends and enemies of equal liberty, seem to be agreed in one point relative to public contributions: *That the tax should be so far disguised, as to render the payment imperceptible at the time of paying it.* This is almost the only point in which the old and new systems agree, in those countries where a change of government has taken place. It is one of those rare positions on which theorists themselves have formed but one opinion. It is therefore not without much reflection, and as great a degree of caution as a serious advocate for truth ought ever to observe, that I shall proceed to examine a position which, resting on the accumulated experience of mankind, has not yet been shaken by enquiry.’

Having descanted at some length on this mode of taxation, he at length proposes one of his own in these words:

‘If these positions are not true, then have I misconceived the character of the human heart, and the real effects to be wrought on society by a rational system of government; but if they are true, it ought to be an indispensable maxim to abolish and avoid every vestige of indirect taxation. It must appear evident, that to raise money from the people in any other way than by openly assigning to every one his portion, and then demanding that portion as a direct contribution, is unnecessary to the object of revenue, and destructive to the first principles of society.’

Almost the whole of this reasoning is built on a supposition assumed to be true, but not proved by the author, nor admitted by any government on the face of the earth. It assumes that the tax on articles of consumption is disguised for the purpose of deception: now we are of opinion that a person of much less ingenuity and penetration than Joel Barlow might have discovered a very different purpose in this mode of taxation. When a man has a certain fixed and tangible property in England, the legislature has not recourse to an indirect tax, but lays it directly on the object to which it attaches: thus are the land, house, window, horse, and carriage taxes imposed under the plain

plain and avowed name of taxes : but, were those classes only to contribute to the public revenue which possess this kind of fixed property, they would soon be crushed : others, then, of a different description, must bear this part of the burden : but the question is in what manner can it be fairly and equally laid ? To tax all individuals at a given sum would be to lay it on most unequally, and consequently most unjustly : men in some trades get higher wages than in others ; and even those in the same trade do not all thrive alike, nor have they equal pay, for the price of labour is in some places greater than in others ; and consequently a tax of one guinea per head would be felt much heavier by a man in one part of the kingdom than in another ; some families are more numerous than others, some richer, and some poorer. The fairest way therefore is to tax the articles of consumption, and then each individual pays according to what he really consumes ; not according to an arbitrary assessment founded on no fixed principle applicable to every individual in the community. What rendered the Gabelle in France an intolerable grievance was not that salt was an unfit object of taxation, but that government calculated what quantity of that article a family ought to consume, obliged the master of the family to take that quantity, however erroneous the calculation might be, and compelled him to take it at an arbitrary price. In England, the individual is left to be the judge of the quantity of any taxed article that he may choose to consume ; if it be one which is not among the necessities of life, he needs not consume any of it ; and thus it becomes voluntary whether he will pay the tax or not. Let this be supposed to be the principle on which government acts, and the idea of fraud, deceit, and disguise vanishes, and with it the heavy charge brought on the rulers of almost all the nations of the earth.

The author passes a very severe censure on the system of raising money by lotteries and tontines ; and on this head every friend to morality and good sense must coincide with him. England, however, comes in for her share of the blame only in as much as she encourages lotteries ; the tontine or annuity system is not known in this kingdom as a source of *public* revenue : Mr. Pitt attempted to introduce it once on a small scale, but at last he entirely gave it up.

From having condemned the mode by which revenues are raised, Mr. Barlow proceeds to censure the modes in which they are generally *applied*. On this head, however, he is extremely brief, because he thinks the whole fabric of abuses to which he refers will soon be levelled with the dust. The following passage will shew how extremely sanguine he is on this subject :

‘ I shall

‘ I shall say nothing of high salaries, civil list, peace establishment, and other enormities on which privileged orders and senseless places depend. These will so soon fall with the wretched plans of government they support, that it really seems like an ungenerous triumph to wish to hasten their fate. When the business of government shall be conducted, like other business, on the principles of common sense, it will be paid for, like other business, in proportion to the service performed. And unless this proportion be strictly observed in the performance, these principles will not long be observed in the service.’

He next adverts to the system of *funding*, on which he passes the most unqualified condemnation. His expressions are here uncommonly strong, and some of them as just as they are energetic, while others are mere common-place. Of national credit he says,—

‘ But after all, what is the advantage of a national credit ? I mean, in the sense in which it is generally understood, the facility of raising a capital on long annuities, by a mortgage of revenue. Shall we not find, on an investigation of this simple question, that the advantage derived from such a credit (even supposing it never to be abused) can only be applicable to the old systems of government ? Will it not appear that it is an advantage totally unnecessary to a rational and manly administration, conducted by the wishes of a free and enlightened people ? I am supposing, and it is but fair to suppose, that such a people will always understand their own interest ; or at least, if they make a mistake, it will be the mistake of a nation, not of the ministers ; they will never suffer an enterprise to be undertaken but what is agreeable to the majority of the citizens. This people will never engage in any offensive war. Indeed, as soon as the surrounding nations adopt the same change of government, the business of war will be forgotten ; but in the interval, previous to this event, a real republic cannot stand in need of funds as a preparative for war, unless it be invaded. It is even safer without funds ; because they might be a temptation to the officers of government to counteract the spirit of the republic. In case such a people be really attacked by an enemy, then it is that the force of society may be seen and calculated. But the calculation does not turn on the cabinet rules of royal arithmetic ; the power of the republic for defence does not depend on a national credit, in the sense above-mentioned, or the facility of borrowing money ; the government, in making its estimate of resistance, never asks, how many soldiers have we in pay ? and how many recruits can we enlist or impress—but of how many men does the nation consist ? Armies start into being by a spontaneous impulse ; every citizen feels the cause to be his own, and presents his person, or his provisions and his arms, not as an offering to a tyrannical master, of whose intentions he would be suspicious, but as a defence of his own family and property. The enemy being repulsed, whatever inequalities may be found to have arisen in this emulous contribution, are liquidated and settled on a general scale of justice.

‘ Even supposing the war to be of long continuance, and to require sums of money beyond the voluntary contributions, and beyond the

power of prudent taxation for the time (which indeed, in a wealthy and well regulated republic, would be an extraordinary thing, and I believe never would occur); in such a case, the justice of the cause, and the natural magnanimity which habitual freedom inspires, would be a sufficient guarantee for loans at home or abroad. It is true in nature, and the truth will prove itself beyond contradiction to the world, as soon as it shall have opportunity to judge, that a great people, accustomed to exercise their rights, will never neglect their duties.

It is evident that on this head our author takes credit for a prodigious change in the nature of man, for a plentiful crop of inflexible virtues, and for the extinction of those unruly passions which it is to be feared are born with us and decay only with our frames: these passions are the instruments at least, if not the causes, of the greatest portion of the moral evil that afflicts the world. On this point, we confess, our expectations are less sanguine than our wishes.

With the following short passage, which some of our readers may consider as truly alarming, the present publication closes:

‘How the national debts that now exist in several countries are to be disposed of, under a change of government, is indeed a question of serious magnitude. Probably, that of France will be nearly extinguished by the national domains and the confiscated property. Those of most other Catholic countries may be balanced in the same way. In some Protestant nations, where the debts and domains have lost their relative proportion, the case will be widely different. But whatever may be the fate of the debts, I am as clear that they ought not, as I am that they will not, impede the progress of Liberty.’

We will not attempt to turn this into plain English; those who look below the surface will find it sufficiently plain already. The author may be so much of an honest man, that he would not wantonly break faith with the creditors of the public, but at the same time he is evidently so very revolutionary, that it is not an easy matter to say what he would not sacrifice sooner than not have a revolution.

Having given an outline of the contents, we will now say something of the character of this work. It may be viewed in a twofold light, as a political and as a literary production. If considered in the latter respect, it will be found entitled to considerable praise; the style is easy, and an elegant simplicity characterizes the language; while the arguments are strong and the inferences just: but they want one grand necessary to be persuasive, viz. to be drawn from true premises. The author, in our opinion, proceeds on false *data*; and, therefore, to destroy the whole of the argumentative fabric, an adversary would have only to deny his premises, and thus reduce him to the necessity of beginning his task again. What right has he to assume that the governors and the governed have not only distinct but
opposite

opposite interests? The contrary supposition would appear to us more natural. In a state such as ours, the members of the house of commons, partially as they are chosen, and so very imperfectly and inadequately representing the people, are for the greater part men of landed property, or capital merchants and manufacturers. It is the interest of the people that the most should be made of the tillage and agriculture of the country; that the commerce and manufactures of the nation should flourish, and be carried to the greatest possible extent: in these points, the interests of the constituents and of the representatives are perfectly in unison. The peers stand precisely in the same predicament; no places that can be enjoyed by some few individuals of that description could make amends for the loss which the whole body must sustain, in consequence of a depreciation in the value of landed property. A place is holden only for a time; a man's estate is to be a permanent provision for his family. Is it natural then to suppose that, for the emoluments of a temporary office, the whole peerage would knowingly concur in measures that would injure their own property? The supposition involves a contradiction, by combining two opposites: it points out a man as so *true* to his own private interest that, for the sake of a bribe, he would sell his conscience and his honour; and it points him out as so *false* to his own private interest that, for a temporary advantage, he is ready to sacrifice the permanent advantages of himself and family. It is natural to suppose that it is the interest of a king that his state should flourish; it is still more so to an hereditary monarch, who, in the prosperity of his people, sees that of his own descendants: the richer the inheritance, the better for them. In this respect, therefore, his interests and those of his people are the same.

To the general principles which we have laid down, there certainly are exceptions: but would a wise man take the exception for the rule? would he not on the contrary adopt the axiom, *exceptio probat regulam*? When our author assumed that taxes are laid on articles of consumption for the purposes of disguise and fraud, he certainly was as little warranted, as when he assumed that the governors and the governed have opposite interests. We have already touched on this point, and therefore will say no more about it here, except just to observe that the legislators, who are parties to the fraud, contrive to dupe and defraud themselves; for they all pay those disguised taxes, and contribute more towards them than other individuals, in proportion as their means are greater. This applies even to such of them as are placemen and pensioners: out of the same stated salaries and pensions, they are obliged to purchase at an advanced

ced price every article that is made an object of taxation. As little is our author warranted in assuming that nothing short of a *revolution* can cure governments of their disorders : many and great disorders unquestionably exist in them, and ought to be cured : but we doubt much whether, great as they are, Mr. B.'s remedy would not be a still greater evil. A revolution which extends not only to the *form*, but to the *principle*, of all established governments, carries with it the idea of something extremely awful ; it is like infinity of space ; it sets at defiance all principles of mensuration ; it has not depth, breadth, nor thickness ; it is like the wind, always varying ; in a word, it is another chaos, hurling every thing into confusion.

As to *our own* political creed, we trust it is too well known to need our repeating it. Liberty, dear Liberty ! limited only by reason, and secured by laws, is the goddess of our idolatry. That form of government which is best calculated to maintain her empire, and to insure to her votaries the blessings of freedom, is best entitled to adoption. Such a government we find in the British constitution, and it is on that account alone that we prefer it to all others. We view not crowns, coronets, purple, and ermine, with superstitious veneration ; they are, of themselves, no more than baubles : but, when connected with institutions formed for the security of liberty, they acquire, from their connection with her, a high value. They are the emblems of a well-balanced administration, and as such they are respectable. We look at the essence, not the mere accidents, of things ; and from experience we know that men can enjoy freedom and legal equality under the rule of men wearing crowns and coronets, and that tyranny may be exercised by those who are clad in the plain garb of Liberty. It is not a truth that a star invariably adorns the breast of a slave, nor that a red cap necessarily makes the wearer a freeman. We are from principle devoted to Liberty ; we have viewed her in every dress, but never saw her appear so amiable, and so much at her ease, as when robed with the constitution of England.

The editor, in his advertisement, announces the speedy publication of the remaining part of this work ; containing chap. 6. the *Means of Subsistence* ; chap. 7. *Literature, Science, and Arts* ; chap. 8. *War and Peace*.

ART. XVI. *The Origination of the Greek Verb : an Hypothesis.* 8vo. 1s. Ginger. 1794.

THIS little work is written by Dr. Vincent, and is a very ingenious hypothesis : but, ingenious as it is, we deem it ill-founded. We remember to have read, some years ago, a
tract

tract in French by Abbé Bergier *, in which the author endeavours to prove that the Latin verb has much the same origination which Dr. V. here assigns to the Greek verb. Both take the word EO for the base of their fabric, and both raise on it a similar structure. Whether Dr. V. has borrowed his idea from the French writer, or has accidentally fallen into the same path, we know not : but the systems are nearly the same, and are treated with equal ingenuity. We confess that we are not satisfied with either, and we think that the true origination of verbs is yet to be discovered. However, let us hear Dr. Vincent :

‘ The difficulty of giving one clear and general idea of the Greek verb, to such as were commencing their study of the language, had long turned the mind of the author to some attempt of this kind, but it was not executed, and possibly never might have been, but for the publication of Mr. H. Tooke’s ΕΠΕΑ ΠΙΓΕΡΟΕΝΤΑ. That work, which naturally suggests reflection to every mind that has considered the theory of language, in a logical, or grammatical view, contains the following passage, page 388.

“ For though I think I have good reason to believe, that all these terminations may likewise be traced to their respective origin ; and that however artificial they may now appear to us, they were not originally the effect of premeditated and deliberate art, but separate words by length of time corrupted and coalescing with the words of which they are now considered as the terminations. Yet this was less likely to be suspected by others ; and if it had been suspected, they would have had much farther to travel to their journey’s end, and through a road much more embarrassed ; as the corruption in those languages is of much longer standing than in ours, and more complex.”

‘ The suggestions contained in this passage gave rise to the following speculation, which consists of neither more or less, than the assumption of the primitive verb ΕΩ as the origin of all terminations in the Greek verb, and the source of all its extensive variety †.—

‘ In the primitive structure of the Greek verb, let us admit λυγ, γυαφ, ουγ, to contain the original *name* of the thing or action, which we may express like our English verb, without its sign, by *Speak, write, flee*. By adding ΕΩ to these Greek monosyllables, we add no more to the Greek primitive, than we do to the English by *Do or To*, that is, we impart *action or motion* to the *name*, turn the noun into the verb, and though we have no such noun in English as these, still without a sign or adjunct, we consider them as *names* as much as *beat, fire, revenge* ; and in this, we have the old grammarians on our side, who received the infinitive mood as a *name* or *noun*.’

* Known by his *Refutation of Deism*, and other works of controversy.

† The Greek verb, with its participles, is subject to more than eleven hundred variations, exclusive of the dialects.

We perfectly agree with the Doctor that *verbs* are only *names* put into action; and we believe that all their varieties of *time*, *mood*, and *termination*, arise from the combination of different ideas, either expressed by other real words, or arbitrarily invented by grammarians. The great point is to find out those words, and to detect these inventions; and this point has not, we think, been yet attained. We will not say that it is not attainable. We imagine that we perceive, in the construction of the Oriental verb, a clue to guide us to the origin of all verbs: but we have not now the leisure, nor is this the place, to enter into such a discussion. We return to the pamphlet before us; which, whatever may become of the system, must be considered as a valuable accession to classical literature. From his *hypothetical* verb ΕΩ, Dr. Vincent draws most useful conclusions, which facilitate the study of Greek grammar, and open a mine of sterling ore, in which future labourers may dig with pleasure, and, possibly, with more success than our author; who proposes his Hypothesis 'with hesitation, both to those who have acquired a knowledge of the language, and those who are acquiring it. If not true, it may be rendered useful in practice; and if it is founded, it will unravel one of the most complicated difficulties that any language hitherto known has produced.'

'No proficient in the language can look back to his own labour in the acquisition of conjugating a Greek verb, without wishing that the road should be shortened for others, and if this scheme should not answer that purpose, it will at least save the trouble of travelling the same journey so repeatedly, and sometimes without obtaining the object at the end of it.'

We had written the above when a new and expanded edition of Dr. Vincent's pamphlet made its appearance; which we shall notice hereafter.

ART. XVII. *Medical Essays and Observations, with Disquisitions relating to the Nervous System.* By James Johnstone, M. D. Physician in Worcester. And, an Essay on Mineral Poisons, by John Johnstone, M. E. Physician in Birmingham. 8vo. 7s. 6d. Boards. Longman and Dilly. 1795.

THE first piece in this volume is an essay on the use of the ganglions of the nerves, originally published in the 54th, 57th, and 60th volumes of the Philosophical Transactions, and afterward as a separate work. The writer's ingenious hypothesis, that ganglions are a sort of subordinate brains, the immediate origins of those nerves which go to the organs of involuntary motion, and the checks by which volition is prevented from extending to them is too well known to physiologists to render

render it necessary to enter into any details concerning it. It now appears with additions, partly anatomical, partly relative to the new experiments on animal electricity, and partly pathological. It is scarcely requisite to say that the author derives, from these sources, new confirmations of his theory.

The second part is entitled *Cui Bono? or physiological and pathological observations on the functions of the visceral nerves, with some remarks on the action of opium and other vegetable poisons.*

The purpose of this paper is chiefly to illustrate and confirm the preceding doctrine concerning the use of the ganglions. It begins with observations on the inferior degree of sensibility in the internal organs, and on their not being subject to the influence of the will, though they, as well as the glands, are liable to the action of the passions. This is imputed to their receiving no nerves but such as have passed through ganglions.—Remarks on palsy, and on diseases of the head and heart, follow, illustrated by cases. The general tendency of these is to shew that great irritability may subsist with little sensibility. The second part notices our unconsciousness of internal stimuli, while their effects are manifested by sympathetic actions in other parts of the body. The multiplied sympathies with the stomach are particularly noticed, and illustrated by a short account of the principal vegetable poisons, and their effects. Several experiments to this purpose, on cold-blooded animals, made by the author himself, are related. He concludes with a more particular inquiry into the effects of opium, the action of which he maintains to be ‘as a potential *sedative*, and *only as a sedative*.’ The apparent irritation, sometimes proceeding from it, he attributes solely to the re-action of the vital powers, resisting its proper debilitating and torporic effects. From this view of its action, he deduces various practical remarks concerning its medical use; which, we scarcely need say, are very contrary to the practice inculcated by some late writers.

The four next papers are republications of cases which have appeared in former collections. The 7th article is the case of George Lord Lyttleton in his last illness; which is no otherwise interesting than as relating to an eminent character.

Some account of *hepatitis suppurans* is given in the next article, occasioned by the singular circumstance, in this climate, of four persons, woodcutters, being seized in the month of June 1787; when the weather was wet and uncommonly hot, with a disease which proved fatal to three of them, and appeared on dissection to be accompanied with large suppuration of the liver. We find nothing new in the observations; which, indeed, mostly consist in quotations from other writers. Two of the cases are

minutely related in the next article, by Mr. Gomery, Surgeon, of Bewdley.

To a paper before printed in the Medical Memoirs, vol. I, containing cases of hydrophobia, with remarks, is annexed an additional case of the same fatal disorder; which, like so many others that have been published, affords matter rather of curiosity than of instruction.

The *essay on mineral poisons*, by Dr. John Johnstone, is said to be part of a collection on medical jurisprudence, which the author hopes, sometime or other, to lay before the public. It treats of the poisons of the mineral kingdoms, under three principal divisions, the metallic, the earthy, and the saline. The object of the essay is practical; namely, to point out the distinctive symptoms following the exhibition of each, and the most appropriate means of relief. The work, though by no means a complete one, is well calculated to be useful: but we think that utility would have been better consulted by publishing it separately.

ART. XVIII. *A Sermon preached at the Meeting-House in Princess-Street, Westminster, 18th October. 1795, on Occasion of the much-lamented Death of the Rev. Andrew Kippis, D. D. F. R. S. and S. A. who departed this Life on the 8th of the same Month, in the 71st Year of his Age. To which is added, the Address delivered at the Interment of the Deceased. By Abraham Rees, D. D. F. R. S. 8vo. 1s. 6d. Robinsons. &c.*

IN hoc uno interdum, vir aliqui prudentissimus, honesto quidem, sed tamen errore versatur, quod pluris amicos suos quam sunt arbitrat. This remark of the Younger Pliny is in general true; and preachers in particular, when in funeral sermons they delineate the characters of deceased friends, are apt to permit their affections to overcome their judgment, and with the best intentions to allow praise to out-run truth. In the instance before us, however, we meet with an exception. The judicious and sensible remarks, which the preacher offers in illustrating the text, (Psalm xxxvii. 37.) are followed by an equally judicious and accurate account of the life and character of the deceased; in which Dr. Rees displays the amiableness of his own heart together with the strength of his mind. We have read this tribute to the memory of a man whom we knew, and whom we could not but love, with much satisfaction; and, "if love could make us eloquent," we should use, in addition to Dr. Rees's memoir, all the most lively colours of language to adorn his memory: but in this respect we need not lament our inability, since the worth of Dr. Kippis no more requires artificial decorations to set it off, than refined gold needs paint to augment

augment its lustre and its value. He was indeed a learned, amiable, and truly respectable man; and he completely deserved the praise which Dr. Rees has here the gratification of bestowing. Those who are acquainted with the friendship, which subsisted between the preacher and the deceased, will more than pardon the egotism with which Dr. Rees concludes his memoir; for our own part, we admire this effusion of the heart at least as much as any other part of the discourse.

‘Such are the general outlines of the character and labours of our deceased friend. The portrait, I am sensible, is not sufficiently just to the original. In delineating a character which exhibits so many excellencies and so few defects, none can suspect me of approaching to adulation. My respect for him was great. I honoured him as a father. I loved him as a brother. But my affection, I am confident, has not misled my judgment. By the favour of Providence, which marks the bounds of our habitation, I was led in early life to an intimate connection with him. Our acquaintance, as co-tutors and co-adjutors in public business, ripened into an established friendship; and our friendship continued, without so much as a momentary interruption, and with increasing attachment, for more than 32 years, to the day of his death. It must have been my own fault if I have not derived advantage from his extensive literary knowledge, from the wisdom of his counsel, and from the exemplariness of his conduct.—No apology, I trust, will be thought necessary for introducing myself on this occasion. As it was my ambition to cultivate the friendship I enjoyed, it is my pride to have it publicly known, that I valued that friendship as one of the chief honours and pleasures of my life. The friend I have lost cannot easily be replaced.’

The tears of friendship, mingled with the consolations of religion, compose the address at the grave.

ART. XIX. *Academical Contributions of original and translated Poetry.* 8vo. pp. 120. 2s. 6d. sewed. Egerton. 1795,

THIS assemblage of Cambridge poems consists of odes, sonnets, contemplations, allegories, elegies, hymns, epigrams, paraphrases, &c. many of which are very good, and most are tolerable. Some of them had appeared in print before, but they are here new-modelled and improved. From among the odes, we select the following in the grave style:

‘ODE TO THE JURIES WHO ASSERTED THE CONSTITUTIONAL RIGHTS OF THE SUBJECT, ON THE LATE STATE TRIALS.

Amidst a venal age,
Ye who have stem'd Corruption's torrent tide,
And, fired with noble rage,
Have curb'd Injustice, and insulting Pride:
The great, the good, the brave,
To you shall raise the tributary lay;
And even the titled slave,
Struck with a secret awe, unwilling homage pay.

314. *Academical Contributions of original & translated Poetry.*

' Justice shall bless the hour,
With shouts of Myriads when your firm decree,
Unaw'd by lawless power,
Once more bade Albion's happy isle be free.
Now from her long repose
At length, behold Britannia's Genius rise,
Triumphant o'er her foes,
To bless with all her charms a Nation's longing eyes.

' See from her leaden throne
The fiend Imposture with deep ruin hurl'd,
By mighty Truth o'erthrown,
The scorn and wonder of th' admiring world :
See Truth with powerful ray
Through clouds of Error and Detraction rise,
And, bursting into day,
Hold his majestic course unwearied through the skies.

' Still let the venal bard
To Power his songs of gratulation pay,
And for his base reward
To deeds of war and havock tune the lay.
The Muse, to Freedom dear,
To Freedom's sons the votive song shall raise,
And still with zeal sincere,
Shall Independence fire, and Truth direct her lays.

' Freedom, to thee we owe
All, that adorns, or dignifies mankind :
From thy fair fountain flow
The purer spirit, and the nobler mind.
Long may that holy fire,
That warm'd a HAMPDEN's, or a SYDNEY's breast,
Britannia's sons inspire,
Ere yet fair Freedom sink, by gothic force oppress.

' Soon may her happy reign
Chase from the earth Oppression's monstrous brood,
And all the impious train
Of Anarchy, the fiend that thirsts for blood ;
Soon, soon may Discord cease ;
Nor War, and Havock waste the affrighted plain ;
But Freedom, join'd with Peace,
Wide o'er the peopled earth extend their blissful reign.' J.

For a specimen of another kind, we will give the parody on Dryden :

' ODE ON A COLLEGE FEAST-DAY.

' Hark ! heard ye not those footsteps dread,
That shook the hall with thundering tread ?
With eager haste
The fellows past ;
Each, intent on direful work,
High lifts the trenchant knife, and points the deadly fork.

‘ But lo ! the portals ope ; and, pacing forth
With steps, alas ! too slow,
The College Gyps, of high illustrious worth,
With all the dishes in long order go.
In the midst, a form divine,
Appears the famed sirloin ;

And lo ! with plumbs and steaming glory crown’d,
A mighty pudding spreads its fragrance all around.
Heard ye the din of dinner bray,
Knife to fork, and fork to knife !

Unnumber’d heroes, in the glorious strife,
Thro’ fish, flesh, pies, and puddings cut their destined way.

‘ See ! beneath the glittering blade,
Gored with many a gaping wound,
Low the famed sirloin is laid,
And sinks in many a gulph profound.

‘ Arise ! arise ! ye sons of glory !
Pies and puddings are before ye.
See ! the ghosts of hungry bellies
Point to yonder stand of jellies ;
While such dainties are beside ye,
Snatch the goods the cooks provide ye.
Mighty rulers of the state,
Snatch, before it is too late ;
For, swift as thought, the puddings, jellies, pies,
Contract their giant bulk, and shrink to pigmy size.

‘ From the table now retreating,
All around the fire they meet ;
And with wine the sons of eating
Crown at length the gorgeous treat.
Triumphant plenty’s rosy graces
Wanton in their jolly faces,
And in each countenance serene
Mirth and cheerfulness are seen.

Fill high the sparkling glass,
And drink the accustomed toast !
Drink deep, ye valiant host,
And let the bottle pass.
Begin the jovial strain !
Fill, fill the mystic bowl !
And drink, and drink, and drink again,
For drinking fires the soul.

But soon, too soon, with one accord they nod ;
Each on his seat begins to reel,
All conquering Bacchus’ power they feel,
And pour libations to the rosy god.

At length with dinner and with wine oppress’d,
Down to the floor they sink, and snore themselves to rest. B.’

Besides a variety of English poems, we find some Greek
and Latin verses ; among which a Greek Sapphic in *Otium*
astivum

316 *Gordon on the Epidemic Puerperal Fever of Aberdeen.*

æstivum is a pretty plaything.—We had almost forgotten to mention a translation of the *Iphigenia in Aulis* of Euripides, beginning at v. 751, and ending with v. 800: we transcribe a few lines of it;

‘ STROPHE.

‘ Where Simois in monarch pride
Downward rolls his silver tide,—
Borne along the watery way
By fanning gales in vessels gay,
Grecian chiefs of mighty name,
Fir’d with glory’s active flame,
There shall mount the winged car,
Point the spear and urge the war.

‘ Fair Cassandra from her brow
Rudely tears the wreathed bay,
And her tresses, as they flow,
Scatters wild in deep dismay,
Oft as, by the God possess’d,
Rage prophetic heaves her breast,
And to deaf ears she tells her country’s doom,
Big with a weight of woes and sorrows yet to come.’

We cannot help thinking that the first of these measures is of too comic a cast to be suited to tragedy;—and even the second sort, *Fair Cassandra*, &c. appears to have too little dignity for the buskin,

ART. XX. *A Treatise on the Epidemic Puerperal Fever of Aberdeen.*
By Alexander Gordon, M. D. Physician to the Dispensary. 8vo.
pp. 124. 3s. Robinsons. 1795.

IF our recommendation can avail, this valuable tract will soon be very generally in the hands of medical practitioners. Dr. Gordon, we think, has made great advancement towards establishing a successful method of treating a disorder, which is well-known to be terribly fatal to an interesting class of our fellow-citizens.

In chapter I. the symptoms are traced with a distinct pen. It is important to remark that, when the author was called in within 6 or 8 hours after the attack, he could put an immediate stop to the fever, though the pulse was 140.—If 12—24 hours had elapsed, it could seldom be brought to a termination before the 5th day. After the expiration of this term, the disease was generally incurable.

In chapter II. cases and dissections are related; from which the author concludes that the puerperal fever ‘may be considered as consisting in abdominal inflammation.’ Arguments are adduced to prove that the inflammation is of an erysipelatous nature: but they will scarcely, we suspect, be admitted as conclusive;

conclusive; and we must do Dr. G. the justice to say that he delivers this opinion in a tone by no means positive. Rather, therefore, than occupy the little room we have to spare with our doubts, we shall extract the following instructive summary:

‘The foregoing table contains seventy-seven cases of the disease, which are the foundation on which my doctrine is grounded, and which I defy any theory to shake.

‘Of that number forty-nine patients recovered, and twenty-eight died.

‘Of the former, the greater part owed their recovery to such evacuations, as cure inflammatory diseases, carried to a very great extent; some, to the same evacuations spontaneously excited and continued; some, to a translocation of the inflammation to the extremities, or other external parts, in form of erysipelas or abscess; and a few, to an astonishing effort of nature, in discharging the abdominal supuration by an external outlet, of which wonderful crisis, I have given three remarkable cases.

‘Of the latter, or those who died, we have ocular demonstration of the nature of the disease in three dissections; and, in all the rest, there were evident symptoms, either of mortification, or separation of the parts contained within the cavity of the abdomen.

‘And if to these facts be joined this additional one, that of those who got wine and cordials, upon the supposition that the disease was putrid, none recovered, it may be considered as an established truth, that the Puerperal Fever is a disease of an inflammatory nature.’

The remote cause of the puerperal fever (Chap. IV.) is a peculiar contagion. ‘Every person who had been with a patient in the puerperal fever, became charged with an atmosphere of infection, which was communicated to every pregnant woman who happened to come within its sphere.’ Many facts are brought forwards in confirmation of the transportation of the contagion. Typhus and the puerperal fever differ in several respects. ‘The circumstance that excites the infection of the puerperal fever, seems to prevent typhus. The former always takes place after and not before delivery: but typhus, if pregnant women are exposed to the infection, takes place before, and very seldom after delivery.’ Chap. V. Prognosis of the disease; it has hitherto been almost invariably fatal. Chap. VI. From the quotation already made, it has appeared that Dr. Gordon had recourse to large evacuations. At the beginning of the disease, when alone there is hope, 20—24 ounces of blood are to be taken at once, and calomel and jalap are immediately to be administered in such quantity as to operate speedily and briskly; and the purging is to be kept up till the disease is cured. Chap. VII. The disease is to be prevented, 1, by taking care not to communicate the infection; and 2, by the author’s purging bolus, of 3 grains of calomel, and 2 scruples of jalap, administered the day after delivery;

‘all

‘all who got this medicine either escaped, or were easily cured, if they did not.’

In an Appendix, Dr. G. enforces what he had previously delivered. He gives a strong caution against delusion from the state of the pulse, which is more frequently weak than full and strong. It became stronger after bleeding.

There are many curious and sensible remarks in this treatise, besides those which we have noticed.

MONTHLY CATALOGUE,

For NOVEMBER, 1795.

SCARCITY OF PROVISIONS, RELIEF OF THE POOR, &c.

Art. 21. *Thoughts on the most safe and effectual Mode of relieving the Poor during the present Scarcity.* 8vo. 6d. Longman.

THE sole object of this small publication, which made its appearance before the late harvest, seems to have been to recommend a more sparing use of bread to all classes of people, and to advise that charitable contributions be employed in furnishing the poor, at a cheap rate, with other articles of provision rather than bread.

Art. 22. *A Letter to Sir T. C. Bunbury, Bart. one of the Members of Parliament for the County of Suffolk, on the Poor Rates, and the high Price of Provisions, with some Proposals for reducing both.* By a Suffolk Gentleman. 8vo. 1s. Rivingtons.

The intelligent writer of this pamphlet regards as the cause of many public evils, the practice of uniting several small farms into a large one, and the consequent failure of the race of independent yeomanry, who formerly cultivated their own farms, from forty to four-score pounds a year. The mischiefs resulting from this practice are clearly laid open; and a plan is suggested for reducing the poor rates and the price of provisions, which may merit the attention of the public. It is briefly this; that every owner of land, to the amount of one hundred pounds a year, lying within three miles of a populous market town, should build and let a cottage, with at least an acre of land adjoining. The immediate advantages to the public, which the author expects from this project, are the increase for sale of many of the small articles of housekeeping, and the reduction of the poor-rates. As a more remote consequence, he expects the revival of the old system of small farms.

The public attention being now unavoidably turned towards the important object of relieving and improving the condition of the poor, this public-spirited gentleman may reasonably hope that his scheme will obtain attention.

Art. 23. *An Address to the different Classes of Persons in Great Britain, on the present high Price of Provisions.* To which is added, an Appendix, containing a Table of the average Price of Wheat in every Year, from the Year 1595 to 1790, inclusive. By the Rev. Septimus Hodgson, M. B. Chaplain of the Asylum for Female Orphans. 8vo. pp. 57. 1s. 6d. Cadell, jun. and Davies.

We

We can be in no danger of passing a false judgment in pronouncing this address an useful publication. It was printed in July last, with an immediate reference to the public state of provisions at that time. However, as the dearthness of the necessaries of life continues, there is still an urgent call to examine how far the evil admits of a remedy, and to search for means of alleviating that part of the burden which cannot be removed. Mr. Hodson asserts, —we think, too confidently —that the dearthness of wheat cannot fairly be considered as a consequence of the war. That this is one, though perhaps not the principal, cause of the evil, will not be questioned by any person who attends to the large and sudden demands of government for the supply of the army and navy, and who considers how much more provision is consumed and wasted in this public service, than would have been fairly used in maintaining the same number of men as labouring citizens. — With the hope of relieving the present calamity, Mr. H. communicates to the public several useful suggestions. The opulent he advises to restrain the use of bread in their own families to the lowest possible consumption, and to refrain from the use of hair powder : — which very few seem inclined to do.

Mr. H. farther recommends abstinence from the use of *young animal food*, and from the superfluous consumption of *full grown meats*. To government he suggests that, in aid of voluntary subscriptions, the parishes through the kingdom might be obliged to sell bread to the resident poor at a certain rate below the market price ; a plan, perhaps, not very judicious, as it tends to increase the consumption of a scarce commodity. It is also recommended that the stock of wheat be lengthened out by a mixture of barley and oats ; that greater attention be paid to the fisheries ; and that the state of agriculture, in all its branches, be brought under the consideration of the Legislature.

The pamphlet concludes with a very proper address to the poor, to dissuade them from violent measures, as tending to increase the evils which they are designed to remedy.

A M E R I C A.

Art. 24. *Reports of Alexander Hamilton, Esq. Secretary of the Treasury ; read in the House of REPRESENTATIVES of the UNITED STATES, Jan. 19, 1795 ; containing, 1. A Plan for the further Support of Public Credit. 2. For the Improvement and better Management of the Revenues of the United States ; to which is annexed, an Act for making Provisions for the Support of Public Credit, and the Redemption of the Debt. Printed by Order of the HOUSE of REPRESENTATIVES. 4to. 4s. stitched. Debrett.*

These authentic state papers of a rising western empire will, we suppose, be considered by political readers as documents of no inconsiderable value ; and as an attentive perusal of them may possibly furnish useful hints of sound policy and national oeconomy, to which European Governments may attend with advantage.

H I S T O R Y.

Art. 25. *The History of France, from the earliest Times to the Accession of Louis the Sixteenth ; with Notes Critical and Explanatory. By John Gifford, Esq. Vol. IV. 4to. pp. 718. 18s. Boards. C. Lowndes. 1793.*

The

The opinion which we formed of this History on the perusal of the preceding volumes, and which we expressed at the opening of our first article, has been so fully confirmed by the sequel, that it might be sufficient to refer our readers, for a general idea of the work, to M. R. New Series, vol. x. p. 121. The History, which is now brought down to the close of the period mentioned in the title, is throughout executed with indefatigable diligence in collecting materials, with a considerable share of judgment in the arrangement, and with uniform neatness and correctness of expression. If the writer seldom rises into great excellence, he never sinks into reprehensible negligence. If he assumes no very decisive tone in political philosophy, he rarely disgusts his readers by the violence of party spirit, or shocks him by bold deviations from commonly received opinions. Whatever information, instruction, or entertainment, can be expected from a plain and full detail of a series of events, respecting one of the greatest and most busy states of modern Europe, may be found in this History.

When we inform our readers that the present volume commences with the reign of Henry IV. and closes with that of Louis XV. we need not say that it abounds with interesting materials. Many distinguished characters are fairly and ably delineated. The several unsuccessful struggles for political power in the parliaments, and their gradual subjugation to despotism, are fully described; and a clear account is given of the progress of the French system of taxation. The impolicy as well as cruelty of religious persecution is represented in strong colours, in the history of the persecution of the Huguenots; and the progress of commerce under the able minister Colbert, and the improvements made in the arts and *belles lettres* during the splendid reign of Louis XIV. are related. In fine, besides the great facts of civil and military history, the work is enlivened with many miscellaneous anecdotes, and other articles of information.

From this vast mass, nothing would be easier than to select numerous extracts highly amusing and instructive: but those which we made from the former volumes are sufficient to assist our readers in judging of the merit of the work; and farther than this, in the midst of the present numerous demands on our attention, we must not proceed. We shall only add that we have little doubt that this publication, which is certainly the most copious history of France in the English language, will be generally thought worthy of a place in historical libraries.—A history of the revolution is promised.

We should have been glad to have seen better plates in a work of such importance: but these are matters of mere decoration, and subject to diversities of taste.

L A W.

Art. 26. *The History of the Common Law*, by Sir Matthew Hale. The Fifth Edition, (with considerable Additions,) illustrated with Notes and References, and some Account of the Life of the Author. By Charles Runnington, Serjeant at Law. 2 Vols. 8vo. 14s. Boards. Robinsons. 1794.

We noticed the former edition of this valuable work by the same editor in our 60th vol. p. 481, and are sorry to repeat the censure which

which we then found it necessary to give. The learned Serjeant indulges in a larger extent of quotation than the nature of his labours demanded; and we must think 'that his additions (to use his own words) have been improvidently accumulated.' Sixty pages of extract from Debre'tt's Parliamentary Register are allotted to the question, "Whether an impeachment abates by the dissolution of parliament." With such aids, how easy is it to make a book!

Art. 27. *The whole Law relative to the Duty and Office of a Justice of Peace*; comprising also the Authority of Parish Officers. By Thomas Walter Williams, Esq. of the Inner Temple, Barrister at Law. 4 Vols. 8vo. 2l. 2s. Boards. Robinsons. 1793, 1795.

The author concludes his preface, in which he gives a short view of his work, with the following words; 'As to its general accuracy, perspicuity, and utility, he trusts, that time and investigation will establish its character in those respects; and evince that it possesses a decided superiority over every other work of a similar nature.' Dr. Burn published his very useful and methodical book on this subject about the year 1754; and, in every subsequent edition during his life, he continued to give it those improvements which the nature of his plan admitted. Fifteen editions were published by him, and two have since been published by his son, who has proceeded in them on the same plan which was introduced by his father. The general good character of the work has been too long established to require any praise at this time: its accuracy of information and methodical arrangement have been frequently mentioned in our courts with approbation. With the subject thus pre-occupied, we did not expect another complement on the duty and office of a justice of the peace. Every work on this subject must necessarily be composed of the same materials; namely, the different acts of parliament, and the decisions of the courts; and the merit and reputation of the respective authors must depend almost entirely on the method and order in which they have arranged and considered the different heads. Doctor Burn had the merit of introducing an accurate and useful arrangement, which has been followed in a great measure by Mr. Williams; the materials used by both are the same; the last edition of Burn comes down to the 33d year of his present majesty, so that the acts which have passed, and the decisions of the courts, in the interval, cannot be very numerous. This new matter, however, inconsiderable as it is, appears to us to form the great distinction between these two rival works,—for in this light it is necessary to view them; and these additions seem to be scarcely sufficient to justify the author in the flattering expectations which he has expressed, and which we have quoted at the beginning of this article.

Art. 28. *The Principles and Rules of Law on the Settlement of the Poor*, analyzed and explained. By which every Person may be able to judge for himself in what Place he is legally settled; with an Abstract of the Acts of Parliament. By a Student of the Inner Temple. 12mo. pp. 80. 1s. 6d, Crosby.

The author of this little treatise promises too much for the limits to which he has confined himself; and the subject which he has undertaken is of too great an extent to be treated satisfactorily in a volume of the present size.

Rev. Nov. 1795.

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Art. 29. *The Laws respecting Parish Matters.* Containing the several Offices and Duties of Churchwardens, Overseers of the Poor, Constables, Watchmen, Parish Clerk, Sexton, Beadle, &c. &c. Together with the Laws respecting Rates and Assessments, Settlements and Removals, and of the Poor in general, laid down in a plain and easy Manner, and in which all *technical Terms of Law* are familiarly explained, &c. &c. &c. By the Author of the Laws of Landlord and Tenant, Law of Wills, and Masters and Servants. 8vo. pp. 126. 2s. 6d. Clarke. 1795.

The present work is the fourth division of law selections, the former parts of which we have already noticed. We think that the author shews diligence and accuracy, but that the subject of this article is liable to the same objection with the preceding one, and that a much larger volume would be necessary to give an adequate view of this extensive department of the law.

Art. 30. *Index to Records*, called the Originalia and Memoranda on the Lord Treasurer's Remembrancer's Side of the Exchequer: extracted from the Records, and from the MS. of Mr. Tayloure, Mr. Madox, and Mr. Chapman, formerly Officers in that Office. Containing all the Grants of Abbey Lands, and other Property, granted by the Crown, from the Beginning of the Reign of Henry VIII. to the End of Queen Anne. Also Inrolments of Charters, Grants, and Patents to several religious Houses; and to Cities, Boroughs, Towns, Companies, Colleges, and other public Institutions from the earliest Period. Together with Pleadings and Proceedings relative to the Tenures and Estates of the Nobility and Gentry, Commissions of Survey, Manors, Lands, and Tenements; and innumerable other Matters. By Edward Jones, Inner Temple. 2 Vols. Folio. 3l. 3s. Printed for the Editor. 1795.

We shall transcribe from the editor's preface his account of the nature and plan of the present publication:

'The first volume of this work being an index nominum virorum, or of the names of grantees, contains references to all the grants of abbey lands, and other property granted by the Crown from the beginning of the reign of Henry VIII. to the end of the reign of Queen Anne, which are exceedingly extensive, as may be seen by the great space occupied by the index, although every article is compressed as small as possible; and when it is considered that every two or three lines refer to an instrument of such consequence as a grant or charter, it will, in some degree, give us an idea of their extent, especially when we consider that most grants are exceeding long and generally contain a great number of places; and that charters, &c. are instruments of the first magnitude*, containing the constitution, regulation, and government of the place or company to which they belong; these are indexed according to the name of the city, borough, town, company, &c. to which they appertain.

* England Bank Carta concissa, vol. i. of this work, original: Tempore R. & R. Will. & Mar. anno 6. Rotulo 47.—This reference alone, short as it is, refers to an instrument almost as large as the quarter of either of these volumes, containing all the regulations of that great body.*

With respect to the few places that are mentioned in some of the articles of vol. i. which are afterwards arranged alphabetically at the end of the index of some of the reigns; being so very few they are not of much use; but it were sincerely to be wished, that all the places in each grant were arranged in like manner, by which means we should have an index locorum to the originalia, as well as the present one.

But persons who want to find grants of lands, have generally some knowledge of the families to whom they were originally granted; with that knowledge the present index to the originalia will answer every purpose, but should the grantee's name not be known, then by looking into vol. ii. which is an index locorum, under the name of the place, should any pleadings have been had respecting it, you will upon the face of the pleadings then referred to, find the descent of the property; and almost invariably, a reference to the original grant. Should this mode also, not answer the purpose, it will be necessary to search at the augmentation office, for the minister's accounts of the places granted; and at the foot of the last account, where the place ceases to be accounted for, is generally entered a memorandum, stating, that it is accounted for no longer, because it is granted to such a person; with this information, we readily find, from this index, the reference to the grant.

I had once an intention to apply for licence to extract the originalia, for the purpose of making an index locorum; but, as it would be a labour of some time, and far from being advantageous, I have since judged it most prudent to decline the task, and hope some able hand will, ere long, render the public that essential service.

Has not Mr. Jones betrayed himself into a contradiction of terms? he says such a work would not be *advantageous*, and yet hopes that some person, disregarding the labour, will soon render to the public *the essential service* of compiling it:—will not the same objections, which influence Mr. Jones, probably weigh with others in deterring them from so arduous an undertaking?

The other part of this work, (the editor proceeds to say,) namely, vol. ii. being an index to the Memoranda, is an index locorum of inrolments of charters, grants, patents, &c. made to religious houses; to cities, boroughs, and towns; lords of liberties, bishops, colleges, schools, trading companies, and other public bodies; patents of creations, warrants, writs, &c. under the great seal, privy seal, and sign manual; deeds and conveyances of estates, made by private persons; pleadings and proceedings relating to the tenures and estates of the nobility, clergy, and gentry, with judgments thereon: also proceedings called Claims of Franchises, within the liberties of cities, boroughs, towns, lordships, manors, &c. and the judgments of the Court given in those cases.

In this desultory preface, Mr. Jones has presented his readers with a short and imperfect history of our records, and with an account of the present constitution of the Lord Treasurer's Remembrancer's office.—Fully aware of the advantage to be derived from correct indices being made to the numerous records which are kept in the different public offices, and of the extreme difficulty attending their examination without

such assistance, we think the present work intitled to some commendation. We are, however, of opinion, that the editor's plan was capable of improvement, without any great increase of labour on his part, and with a considerable diminution of trouble on the part of those who consult him, viz. by the incorporation of all the indices with one index, instead of allotting a separate one to each king's reign; for, as the work is now constituted, it is necessary for the reader either to know the king's reign in which the particular grant, the object of his search, was made, or to look over as many indices as there have been sovereigns between Henry VIII. and Queen Anne inclusive.—By the plan which the present editor has adopted, he has devolved much more trouble on the purchasers of his book than he has saved to himself.

Patience of labour in his investigations, and minute accuracy in his references, are the only qualities that are expected in, or can be exerted by, compilers of works of the present description; and we cannot help expressing our fear that Mr. Jones has been rather deficient in the first of these requisites.

Art. 31. *Reports of Cases argued and determined in the King's Bench and Chancery*, during the Time in which Lord Hardwicke presided in those Courts. Collected from a MS. never before printed. To which are added Notes, References, and Tables. By William Ridgway, Esq. L. L. B. and Barrister at Law. Royal 8vo. pp. 400. Dilly. 1794.

Some of the cases contained in this volume have already appeared in former books of reports, and others are now for the first time published; of the authenticity of these latter we are prevented from judging, as the name of the author is concealed. Mr. Ridgway has discharged the duty of an editor in collecting concurrent and opposing authorities, and in enriching the work with many pertinent notes.

Art. 32. *A Constitutional Catechism*, adapted to all Ranks and Capacities, illustrated with copious Notes; principally extracted from the Commentaries of the late Judge Blackstone. To which is prefixed an epistolary Dedication to the Honorable Thomas Erskine, M. P. By John Rose. 8vo. pp. 96. 2s. Bristol, printed and sold by the Author. 1795.

The nature and principles of the constitution are clearly and satisfactorily set forth in this pamphlet, which will prove useful to those who have not leisure to consult the books from which this has been extracted, and who are yet desirous of becoming acquainted with the characteristics of the government under which we live. Without any tendency to democratical sentiments, the author appears to be a moderate whig.

POLITICAL.

Art. 33. *An Argument against continuing the War*. By James Workman, of the Middle Temple. 8vo. pp. 89. 2s. Owen. 1795.

Most of the writers on the present war fall into one great error; they treat the subject as a mere party question, instead of discussing it
on

on general principles. The ministerialists justify the war by the heaviest accusations against the French, and by painting in glowing colours their enormities and excesses. The oppositionists fly into the contrary extreme, and vindicate, if not the *actions*, at least the *motives* of the French. What a pity it is that no man has yet written on the subject, who has not been under the influence either of detestation or admiration of the conventionalists. We should gladly see the business taken up by a philosopher, who would investigate it without a view to any party, or to any object but the discovery and establishment of truth, whoever might gain or suffer by it. The author of the pamphlet before us is certainly not that philosopher: he writes for the purpose of maintaining the opinions of his own party, and of arraigning those of its adversaries. With him the cause of the French convention is unequivocally the cause of liberty; that of England, in the present war, the cause of despotism: no one ground for hostilities has been furnished by France, who is wantonly attacked by the English through mere hatred of liberty,—that liberty which they themselves adore: the French are invincible; the English washing the blackmoor white in attempting to withstand them; the convention is justifiable in all its principles, and the English parliament at daggers drawing with those principles which had hitherto been deemed the basis of public freedom and national independence. For our part, we are not able to bring ourselves to believe it to be in nature, that of two great assemblies intrusted with the dearest interests of two great nations, one shall be found to act uniformly and systematically right, the other uniformly and systematically wrong. Our creed is that they may be right and wrong by turns: but the dealers in political creeds resemble very strongly the professors of religious creeds; neither will ever allow the possibility of dissenters being in the right; each considers his own as infallible, and piously gives up to reprobation every one who ventures to differ from him.

In the work before us, the author is as intolerant in politics as any bigoted divine could be in religion. He assumes it as a self-evident proposition, that his side of the question is the only one which is defensible, and that those who support the other have not so much as the excuse of error to make, they being convinced that they are arrayed in opposition to their own conviction. The author *may* unquestionably be on the side of truth, but he does not appear so evidently to be so, as that he should not deem it necessary to *prove* that he is. We are the avowed enemies of assumptions, but more particularly when they impute wicked motives to men. Charity herself enjoins scepticism on such an occasion, until the assertion is established by evidence that cannot be disputed.

The great object which our author has in view is to shew that France is not conquerable by force of arms; that she is as little liable to be conquered by a failure of financial resources; that there is small hope of our being able to carry our point by the aid of royalists in the interior part of that country; and that the expectations of counter-revolutionary insurrections in Paris are delusive: in a word, that we are engaged in a fruitless pursuit, and must be disappointed. This is nearly the sum of his undertaking. Of the execution of the work, were we to confine ourselves to the consideration of its literary merits as a composition,

we should be obliged to speak in terms of commendation: for the language is classical, and the general arrangement is clear and judicious. In many points, however, we discover much more ingenuity than depth of research, or solidity of argument. As a financier, Mr. W.'s doctrines are extremely curious; the man who, at Paris, could get the convention to relish such ideas, might expect to be soon placed at the head of the treasury, as holding out to the public the cheering consolation that the less money found in it, and the more paper issued from it, the better would it be for the people: nay our author goes a great way farther, for he undertakes to prove, not indeed *totidem verbis*, but in substance, that the greater the depreciation of assignats, the more advantageous would it be to the nation. This is a staggering paradox; let us see how the author supports it:

‘When they wish to represent the French republic on the verge of bankruptcy and ruin, they state sometimes with exaggeration, and sometimes with fidelity, the depreciation of the assignats. When they wish to represent France as burdened with enormous debts, and carrying on the war at an expence which it is not possible for any nation to bear long, they take the assignats at par, and state the debts and expences in sterling money. If these gentlemen make use of the depreciation of the assignats as an argument against the credit and stability of the French government, they ought in fairness to state their debts and expenditure according to that depreciation. If on the other hand they state those debts and expences without making any abatement on account of the depreciation, they ought to give the French government credit for having their assignats at par.’—

‘The report of Cambon, made on the 22d of January, 1795, states that France has expended in four years and a half 222 millions sterling in assignats more than would have been expended if the old government had continued, and there had been no war. At whatever rate these assignats were issued (most of them, no doubt, greatly under par) they must now be valued according to the present depreciation. Mr. Pitt and Cambon agree in stating that assignats now lose 85 per cent; that is, that 100 livres in assignats are worth no more than 15 livres in silver; at this rate the 222 millions are no more in fact than about 33 millions of our money. The whole expenditure of France during the war has been 260 millions sterling, the paper currency being supposed at par. But by the depreciation of 85 per cent, this sum is reduced to something less than 40 millions sterling. The whole expenditure of the month, from September 22 to October 22, 1794, was 243,518,730 livres, upwards of 10 millions sterling, and the depreciation of assignats at this time was about 75 per cent. These 10 millions were therefore equivalent to no more than two millions and a half. Taking this sum as the average actual expenditure of the different months of the year 1795, the expenditure for that year will amount to 30 millions sterling. The receipts from the same month were 43,058,507 of livres, about 21 millions sterling per annum; and at the above rate of depreciation upwards of four millions sterling. The deficiency, or the debt for one year, will therefore be no more than 26 millions of our money; no extravagant sum considering the greatness of French operations. If from the whole sum expended by the enemy during the war, be deducted the financial advantages which they will not fail to draw from

from the multitude of their conquests, particularly the conquest of Holland, we shall have no reason to flatter ourselves with hopes of the speedy ruin of the finances of France.

The whole amount of the assignats in circulation at the beginning of the year was 6,500 millions of livres, about 42 millions sterling, at the present discount. Therefore 42 millions sterling in money or in property of any kind would now pay the whole of the floating debt of France, provided that the holders of assignats were obliged to accept of payment for them at this depreciation.

According to this author, if he will be consistent, Mr. Pitt not only has no merit in keeping down the discount on navy and ordnance bills, but is in fact guilty of a breach of duty in pursuing such measures as will hereafter require a larger sum of money to take up these bills. It was thought to be a melancholy circumstance for the public, during the American war, that navy bills were at 20 per cent. discount; because the nation was then giving 100l. for the same quantity of goods that an individual could have purchased for 80l. Our author had not then written, or it would have been deemed a much greater misfortune that the discount had not been 90 per cent.; because in that case 10l. would have sufficed for redeeming the bill, instead of 100l. There is however one objection to his doctrine, which it will not be easy for him to get over; and that is that the holder of the bill is not obliged to part with it for any thing short of its value at par; and that the nation could not force him to it without committing an act of bankruptcy, and being guilty of a shameful violation of national faith and honour. It was also deemed a great calamity in the American war that the 3 per cents fell so low as 53; because this fall was a consequence of the then lamentable state of public credit. Had the people seen with our author's eyes, they would have rejoiced had the fall been much greater; because, in such a state of the funds, the public debt could be paid off with comparatively a small sum of money. Thus, supposing that the debt at that time had amounted to two hundred and fifty millions, supposing that the whole had been funded in the 3 per cents, and that these had fallen so low as 40, one hundred millions would then suffice for paying off the whole; and the nation would have saved one hundred and fifty millions. Here however the same difficulty again occurs: the holder of stock is certainly at liberty to sell it for as little as he pleases: but the state cannot, except by an act of bankruptcy and breach of faith, *compel* him to sell at any price below *par*. The following will give a sample of the author's summary system. Speaking of French assignats, and of the means of taking them out of circulation, he proposes as an expedient that the sums due to the republic for the purchase of national lands, and which were to be paid by instalments, should be raised in proportion to the depreciation of assignats since the period of the first payment. With this measure, which by the bye the convention has already adopted in its decree for establishing what is called *une échelle de proportions*, or a scale of proportions, we do not intend to find fault: but the farther expedients, which he says the convention *may* pursue, could scarcely fail to be considered by mankind in general as an act of barefaced robbery.

' Should even this expedient be insufficient, the French government may have recourse to the measure which they adopted on the 14th of December, 1793, that no assignat above a certain value should be received at the treasury, after a certain time. If pushed still farther, they might make a similar decree with regard to the whole currency; the effect of which would be, that all national property sold in the mean time would bring an immense nominal price, and the finances would be completely liberated. If the convention was driven to the utmost extremity, they might declare all the assignats already in circulation waste paper, make a new emission, and open a new account.'

In our first extract, we find Mr. W. in two particular statements at variance with M. D'Ivernois. We will not pretend to say which is right: but we know that, independently of the latter gentleman's being a close observer of the financial operations of France, probability seems to be on his side. Our author rates the *revenue* of France, proceeding on an average of one month only from September 22 to October 22, 1794, at *twenty-one millions sterling per annum*. M. D'Ivernois does not estimate it at more than the value of one hundred thousand Louis d'ors. Indeed the latter estimate seems more likely to be correct, as very few taxes have been paid in France for a long time, and her custom-house officers have had very little to do. Mr. W. reckons the assignats in circulation to amount to a sum of 6500 millions; M. D'Ivernois makes the sum *fifteen thousand millions*. It is true that the latter has written later than the former: but our author, we presume, would not scruple to take M. D'Ivernois' account, as being more favourable to his own system, viz. that the greater the depreciation, which must keep pace with the increased emissions of assignats, the smaller would be the sum that would then redeem them all. It happens unluckily for the credit of Mr. Workman, that he has two sets of weights and measures, one for France, the other for England. This accounts for the different opinions which he entertains of the consequences of depreciation in both places. We find that, when assignats are daily falling in value, he speaks of the event as a blessing to France, as she will experience the greatest ease and facility in the redemption of that paper: but in England the fall of stocks is with him a calamity; for, having told us that the 3 per cents had fallen more than 36 per cent. since the commencement of the war, he says, 'that part of the national debt which served as a trading capital, has therefore been diminished in this proportion, and the diminution has been very sensibly felt in every branch of commerce.' Had he been consistent, he would have pronounced this diminution to be a blessing, as it brought us so much nearer to the possibility of paying off the national debt. In another instance, we see him, from a similar cause, at variance with his own principles. Thus, though a strong advocate for the right of a nation to pursue the dictates of its own will with respect to its own happiness and interest, and a warm reprover of the doctrine that one nation has a right to interfere in the concerns of another, he by fair implication asserts this very doctrine himself in one place, though he condemns it in another. He says; 'the misfortunes of every part of the world are injurious to the commerce

merce of this island, which is therefore interested not only to avoid war, on account of its own losses and expenditure, *but even to prevent other countries from contending with each other*, that they may not waste in war that property, of which great part would come into our possession, if they remained at peace.' Here, surely, he establishes grounds for the interference of Great Britain in the internal concerns of other nations; and he clearly lays it down that it is her interest to interfere, as often as their internal measures have a tendency either to produce war, or to affect her commerce. *The principle is narrow and selfish.*

Mr. W. tells us truly that this is the only war (we mean not to refer to remote ages) in which our national existence was ever in danger. Whence does this peculiar danger of the present war arise? It is not because it is unnecessary, for we have had many such since the revolution: it is not that it is unjust, for the fame and military glory of England were never carried so high as in a war for forcing on Spain a king against her will, and in opposition to the last will of her then deceased monarch Charles II. whose disposal of the inheritance was confirmed by the general voice of the Spanish nation: it is not that we have undertaken to support the aristocratical part of a foreign government against the democratical; for we did that very thing, and with success too, in our proceedings in favour of the Stadtholder in 1787. What, then, can be the cause of the danger which in this war, for the first time, threatens our existence as a nation? Does not the author leave it in the power of the supporters of the war to say that the cause is to be found, not in the measures of our cabinet, but in the principles broached and maintained by the French in the course of this revolution? If he will not allow them to be right in this statement, he ought to have taken care to guard against it, by pointing out the true source of this peculiar danger, if it be not that which is assigned by the advocates for the war.

In his enumeration of the motives which ought to induce ministers to abandon the war, he states one circumstance which we by no means clearly understand. Speaking of the people of Scotland, he says—

'The Scotch are too inquisitive, and too well informed, to be unconcerned or ignorant of the present event, and they are said to be strongly disaffected to the measures of administration, and to feel a portion of their ancient national pride, and a strong desire to recover their ancient independence.'

What does our author mean by this strong desire of the Scotch 'to recover their ancient independence?' Does he mean that they entertain a wish to dissolve the union, and make Scotland once more a separate and independent kingdom? If he does, we wish that he had told us where he had procured that information, which we believe has been kept a secret from all the rest of the world. We have heard of plans of reform which the Scotch have very much at heart, and to the success of which we have always breathed the most sincere wishes; plans which have for object the improvement of the representation of the people of that part of the island in parliament, and other regulations that promise to be beneficial to them in their political situation: but we declare that we never have heard of their desire to restore the separate independent kingdom of Scotland.

We will now take leave of Mr. Workman, with this single observation; that, were he to write as a philosopher, as a citizen of the world, as one unconnected with any particular class of men distinguished by political sentiments,—in a word, were he to write solely as an investigator of truth and an asserter of the rights of man in society, without any regard to his complexion, government, or geographical position,—we are convinced that he might do himself and his cause great honour; for he certainly possesses abilities much superior to those which are sufficient for merely the purposes of a party man, or a party writer.

Art. 34. *The Effence of Algernon Sidney's Work on Government*: to which is annexed his Essay on Love. By a Student of the Inner Temple. 8vo. pp. 287. 4s. Boards. Johnson. 1795.

The political writings of Milton, Locke, and Sydney are now probably more extolled by one party, and condemned by another, than read by either; perhaps because their style is tediously verbose, or is become antiquated; or because new publications, adapted to current events, supersede the old. These writings, nevertheless, abound so much in sound sense, and so solidly defend the principles of liberty, that it is a commendable service to the public to bring them forwards again, in the form of abridgment. Sydney's folio treatise on government is here reduced to a moderate octavo, by omitting the less important matters, and reducing into a more compact form those parts of the work which are universally interesting. On the merits of the author it is unnecessary to say any thing. The name of Algernon Sydney will be a sufficient recommendation to the friends of freedom. The short essay on Love, (a performance of little importance,) appears with no propriety in the present publication: it however occupies only a few pages.

Art. 35. *Some Remarks on the apparent Circumstances of the War*, in the fourth Week of October, 1795. 8vo. 1s. 6d. Walter.

A very masterly investigation of the progress and existing circumstances of the war, brought down, as the title professes, to the end of the last month. The intelligent and sensible writer states the condition of the belligerent powers, *pro* and *con*, and strikes a considerable balance in favour of the allies, or more particularly of Great Britain; and, on the whole, he gives us every encouragement to persist in the war, till France shall, as he seems confident she soon *will*, be brought to lower her tone to a reasonable pitch, with respect to the terms of peace: a consummation *devoutly to be wished* by all parties, and to none more necessary, at this pressing juncture, than to France!

As this very seasonable publication came before us too late in the month to afford us an opportunity and room for extracts from it, which we could have made with much pleasure, we must content ourselves with this brief annunciation of its design and principal contents, and with our *impartial** recommendation of it to the dispassionate at-

* Our readers are well apprized of our invincible hatred of all wars; against which *we* will declare war (the war of the pen) with our last breath.

vention of the public. It is said to be the production of a pen which has been frequently employed in the higher walks of political discussion; and perhaps we shall not be convicted of much misconception of the nature and merits of the performance, if we consider it as a proper, we do not say *intended*, exposition of the more prominent parts of the speech from the throne at the opening of the present session of parliament, so far especially as regards the bloody contest between this country and France.

Art. 36. *Miscellaneous Proposals for increasing our National Wealth twelve Millions a Year*; and also for augmenting the Revenue without a new Tax, or the further Extension of the Excise-Laws. Second Edition. By John Donaldson, Esq. 8vo. pp. 58. 1s. 6d. Cadell jun. and Davies.

Mr. Donaldson not having thought proper to let the public into the secret of his projects farther in this second edition than he did in the first, we are as much in the dark as ever concerning them, and can only refer our readers to our remarks on this pamphlet at its first appearance. See N. S. vol. iii. p. 224.

Art. 37. *A Letter to the King*, with Notes. 8vo. 1s. Owen.

Intended to shew the absurdity of the war, by ridiculing both its principle (on the part of the allies,) and its conductors. The strain in which both the letter and the very copious notes are written is that of *irony*; and it must be acknowledged that we often have this figure less successfully employed in almost every kind of literary disputation. We do not mean, however, to say that the writer is equal to Swift in wielding the weapons of humour: indeed, who ever equalled him in the use of irony?

Art. 38. *The Monitor*; or a friendly Address to the People of Great Britain, on the most effectual Means of Deliverance from our national Calamities, particularly the present War, and of obtaining a lasting and honourable Peace. By Theophilus Senex, Esq. 8vo. 1s. Johnson.

The Monitor is, we dare say, a well-meaning friend to religion and virtue: but his observations on the necessity of moral reformation, and of a sincere practical belief in the gospel as the only effectual means of producing it, though confessedly very important, are so trite in sentiment, and so sparingly adorned with the graces of language, that we are afraid they will make little impression on the public ear, and produce as little effect on the national character.

Art. 39. *Letters on Emigration*. By a Gentleman lately returned from America. 8vo. pp. 76. 2s. Kearsley. 1794.

This gentleman is no friend to emigration. He informs the artisan that, in migrating to America, he cannot be certain of meeting with employment; and to the husbandman, he suggests that land may be purchased too dear, even in America. After having described the unavoidable expences and numerous hazards of the passage from Europe to the western world, he states the difficulties which a gentleman must experience from the immoderate expensiveness of the great towns, or from the want of society in the back settlements. Kearsley he thinks better suited to those who migrate for agricultural purposes.

purposes than any other state : but he warns his readers that its peculiar disadvantages, from its inland situation and its contiguity to the residence of the Indians, are exceedingly great. The author ranks it among the paradoxes of the day, that Kentucky should have been selected as a place of settlement by some modern philosophers who have migrated, probably referring to Dr. Priestley ; concerning whom, however, he might easily have been informed that he has chosen a much more eligible situation in Northumberland. Although it may seem that these letters are written under the bias of a strong prejudice against America, it must be allowed that they suggest many hints which are worth the attention of those who are deliberating, or are determined, on emigration across the Atlantic.

Art. 40. *De l'Expedition de Quiberon. Par un Officier François, à bord de la Pomone.* 8vo. 1s. 6d. De Bonne, &c.

This appears to be an authentic and dispassionate relation of the facts which occurred during the late unfortunate expedition to Quiberon. It contains many particulars which we have not elsewhere seen, and places much of the misfortune to the account of M. de Puisaye. The writer also blames M. d'Hervilly, but chiefly for having suffered a laudable desire of distinguishing himself to be paramount to prudence.

According to this statement, out of the 5000 troops of the line which composed the emigrant army, only 500 escaped ; and the Chouans who had joined them suffered in nearly the same proportion.

Art. 41. *Dissertation on the First Principles of Government.* To which is added the genuine Speech, translated, delivered at the Tribune of the French Convention July 7, 1795. By Thomas Paine, Author of Common Sense, Rights of Man, Age of Reason, &c. 8vo. pp. 45. 1s. Griffiths. 1795.

To give the name of the author is sufficient to indicate the purport of this little publication ; in which, monarchy, or hereditary government, is violently attacked,—and republicanism, or government by election, recommended. As Mr. Paine does little more than go over the old ground, it will not be expected of us to retail either the argument or the ridicule, by which he wishes to persuade mankind that the hereditary system ought not to exist. Among English readers, he has found few of his opinion on the subject of monarchy ; and among the French he appears to have been equally unfortunate on his darling topic—Republicanism. The French have not gone far enough to please him ; and their having paid any respect to property, in the exercise of civil rights, excites his indignation. He accuses them herein of having departed from the principle stated in the first article of their declaration of rights, viz. “ the institution of government is to secure to every individual the enjoyment of his rights :” but this objection did not convince his republican friends, nor does it in fact appear to be of any great weight. On this ground, Mr. P. might have contended that women and children ought to vote at the primary assemblies, and that liberty was outraged if any individual whatever were excluded : but, though the institution of government be designed to secure to all their political rights, something must be conceded for this security. With respect to property, it may be remarked

marked that, though it confers no right to exclusive privileges, there may be reasons why some should be granted to it. By making the possession of a certain quantum of property a qualification for voting at elections, or for being eligible, we offer a stimulus to prudent industry; and, provided this quantum be not large, the number excluded must be very inconsiderable, and such probably as ought to have no share in the government of any country. Mr. P. however pays no regard to motives of prudence. He would yield to property no privilege, and, as it should seem by a subsequent objection, to valour no honour:—but they order these things better *even* in France.

MEDICAL, &c.

Art. 42. *A Supplement to Medical Botany*; or Part the Second: containing Plates with Descriptions of most of the principal Medicinal Plants not included in the *Materia Medica* of the Collegiate Pharmacopœias of London and Edinburgh; accompanied with a circumstantial Detail of their medicinal Effects, and of the Diseases in which they have been successfully employed. By William Woodville, M. D. F. L. S. Physician to the Small-pox and Inoculation Hospitals. 4to. pp. 169. Plates 64. Plain, 14s. Boards. Coloured, 1l. 13s. 6d. Boards. Phillips. 1794.

The former parts of this agreeable and useful Work, of which we have already given accounts*, were confined to those medicinal vegetables which are received into the catalogues of our two national dispensatories. On quitting these limits, it was not an easy matter to establish others; since botany and the *materia medica* have in various periods and countries been almost co-extensive; and, notwithstanding the rejection of numberless articles which credulity or superstition had introduced, there are still so many retained in the practice of the several medical schools in Europe, as to furnish a very formidable list to the writer who should undertake to give figures as well as descriptions of them. Dr. W. began the present supplement with an intention of illustrating all the natural orders with an adequate number of medicinal plants: but even this plan he found, on investigation, to be too extensive for utility; and he has therefore comprized all his additions within 63 articles; of which 11 are lately admitted into our own dispensatories, and were not contained in the former parts of the *Medical Botany*. We believe that few practitioners in this country will think he has too much contracted his list; which, as far as we can recollect, contains all the remaining medicinal plants concerning which it is of importance to be particularly informed.

The first article of the volume is a correction of a former one; describing and figuring the *Clusia Eluteria*, as the true source of the *Cascarilla Bark*, instead of the *Croton Cascarilla* before given on the authority of Linné. Of the new articles, we think it unnecessary to say more than that the writer and the artist have performed their tasks, in a manner not unworthy of the reputation acquired by their former labours.

A small appendix is subjoined, containing dispensatory articles of which no figures could be given, from the want of authorities; and

* Vide Rev. N. S. vol. viii. p. 160. and vol. xiii. p. 136.

the volume closes with a general index of the plates in all the parts, arranged according to their natural orders.

Art. 43. *A new Inquiry into the Suspension of Vital Action, in Cases of Drowning and Suffocation.* Being an Attempt to concentrate into a more luminous Point of View the scattered Rays of Science respecting that interesting though mysterious Subject, &c. &c. By A. Fothergill, M. D. F. R. S. &c. &c. 8vo. pp. 189. 2s. 6d. Rivingtons, &c. 1795.

This work is an answer to the prize questions proposed by the Humane Society. 1. "What is the proximate cause of death in the various kinds of suffocation? 2. What are the most judicious means to be employed to restore animation." The honorary medal was unanimously adjudged to the author for the manner in which he satisfied these queries, and such an approbation was naturally considered as a sufficient *imprimatur* for his performance. Nevertheless, as no new experiments are related in it to determine points yet in doubt, and as the merit of the work chiefly consists in the mode in which borrowed matter is arranged and reasonings are drawn from it, we shall be very concise in our account of it; referring those, who wish to enter fully into the author's ideas, to the publication itself.

With respect to the first question, concerning the *proximate cause* of death in these cases, the writer, after having refuted all the opinions which have been holden on this subject, and in which a *single cause* has been maintained, lays down the following train of causes and effects: drowning or suffocation first excludes the vital air, and thereby suspends respiration; the suspension of respiration stops the passage of the blood through the lungs, and consequently through the whole system; whence the brain ceases to exert its functions, and animal heat is no longer generated; the principle of irritability now gradually forsakes the fibres, and the animal dies. How far this enumeration of phenomena tends to remove any *difficulties* concerning the operation of causes, our learned readers will judge for themselves.

In answering the second question, as to the practical part of re-animation, Dr. F. establishes two principal indications, that of restoring respiration, and that of renewing the action of the heart. In considering particulars, he represents venesection and emetics as very dubious remedies, lays much stress on artificial respiration, especially with vital air, and recommends electricity to accompany it, as the most powerful stimulant. He farther treats on heat, agitation, friction, cordials, &c. but his remarks, though sufficiently judicious, afford nothing new. As to the disputed question of the effects of tobacco smoke injected, he leaves it as he found it.

Various physiological and practical points are treated in this essay,—such as the nature of vitality, its connection with sensibility and irritability, the part acted by vital air in the system, the resemblance between nervous influence and electricity, &c. which, though discussed with ingenuity, are not illustrated by any new facts that we could lay before our readers. *Mere hints*, on topics which cannot be brought to any thing like certainty without the most accurate and laborious investigation, do not appear to us to be of the value in which they seem viewed by Dr. Fothergill.

Art.

Art. 44. *A Dissertation on the Universe in general, and on the Proceſſion of the Elements in particular.* By Richard Saumarez, Surgeon to the Magdalen Hoſpital. 8vo. pp. 266. 5s. Boards. Egertons, Dilly, &c. 1795.

The author of this neat volume is an admirer of ancient metaphysics, but he entertains little eſteem for modern ſcience. To give the reader an idea of his work is an eaſier talk than often falls to the lot of the reviewer. The following extract will ſufficiently develop its character to the intelligent. Many quotations, equally curious, might be ſelected.

‘The whole phenomena of ſociety are carried on by two ideas that have nothing in common with organic matter; I mean the idea of *time* and the idea of *number*: with regard to the firſt, Mr. Harris in his *Hermes* has fully inveſtigated its nature; and as to numbers, none underſtood them better than Pythagoras and his followers. I ſhould not however do juſtice to the ſubject I have inveſtigated, did I neglect to point out to the reader, how univerſally I found the number *three* to pervade the whole creation. The firſt Great Triad is that in whole name every Chriſtian is baptized, the Father, the Son, and the Holy Ghoſt.’—

‘But to deſcend from God to Nature, let us now obſerve, that there is a Firſt Triad, with reſpect to this world.

‘*Firſt Proceſſion.*—1. Providence, 2. Nature, 3. Univerſe.

‘*Second Proceſſion.*—1. Element of Light, 2. Element of Water, 3. Element of Earth.

‘*Third Proceſſion.*—1. Of Fire, 2. Of Air, 3. Of Cold.’

Again. ‘*General Diviſion of Religion.*—1. Chriſtian, 2. Unitarian; 3. Materialiſt.

‘*Reſult.*—1. The Chriſtian worſhips the Father, Son, and Holy Ghoſt, 2. The Unitarian, the Father, 3. The Materialiſt, total privation.

‘*Hence it follows that,*—1. The Chriſtian is a Royaliſt, 2. The Unitarian, a Republican, 3. The Materialiſt an Anarchiſt.

‘Thus we have traced No. 3. through every part of nature: happy will it be for thoſe who know how to diſtinguiſh it in themſelves: the whole ſoul may be divided into truth, conſcience, and common ſenſe—that principle of divinity which is common to all men, who have derived it from one common and immortal Father.’

Mr. Saumarez is apprehenſive that he may have fallen into ‘very glaring miſtakes.’ In his ſtatement of ſome well-known chemical experiments, inaccuracies, we believe, may be diſcovered: but, with a writer of this claſs, it would be idle to wrangle about trifles. His *intelligibles*, his *universals*, and his *triads*, are not affected by ſlight errors in point of fact.

Art. 45. *Hints reſpecting the Chloretiſ of Boarding Schools.* By the Author of Hints reſpecting the Diſtreſſes of the Poor. 8vo. 1s. Dilly. 1795.

Theſe hints, which chiefly relate to the *prevention* of the diſeaſe in queſtion, contain much good plain and practical advice as to the management of females at an early age. We are perſuaded that few perſons would deſerve better of the riſing generation, than thoſe who ſhould

should introduce an effectual reform in those fashionable seminaries, in which the health and usefulness of the future mothers of the land are sacrificed to affected graces, formal habits, and frivolous accomplishments.—For *Hints on the Poor*, &c. see Rev. for Sept. last, p. 112.

Art. 46. *A Copy of the Appendix and Notes annexed to the Third Edition of Remarks on the Ophthalmia, Pterophthalmia, and Purulent Eye.* By James Ware, Surgeon. 8vo. 1s. Dilly, &c. 1795.

It will be sufficient for us to announce the separate publication of these valuable additions to Mr. Ware's esteemed work, since it cannot be doubted that the possessors of the former editions will gladly avail themselves of the opportunity, so properly offered, of rendering their copies complete.

POETRY, &c.

Art. 47. *The Imperial Epistle from Kien Long, Emperor of China, to George the Third, King of Great Britain, &c. &c. &c. in the Year 1794.* Transmitted from his Imperial Majesty in a Box made of beautiful black Wood, carved curiously and of great Value, and presented to his Britannic Majesty by his Excellency the Right Honourable George Earl Macartney, of the Kingdom of Ireland, K. B. Ambassador Extraordinary and Plenipotentiary to the Emperor of China, in the Years 1792, 1793, and 1794. Translated into English Verse from the original Chinese Poetry. With Notes by various Persons of Eminence and Distinction, and by the Translator. 4to. pp. 37. 2s. 6d. R. White. 1795.

We are much mistaken if the author of this poetic *laugh* be not indebted to Peter Pindar, Esq. for the hint of it, as a proper subject for the inventive muse. Our readers will, no doubt, on this occasion, recollect P. P.'s humorous *ODES* to the Chinese Emperor KIEN LONG; of which we gave some account in our Rev. for November 1792. In that publication, the jocosé esquire proposed a friendly correspondence with the Imperial bard of the East; and, encouraged, as we may reasonably conclude, by the success of so happy a thought, he (on the return of Lord Macartney from his late splendid embassy,) avowed his design, as we were informed, of translating the poetic epistle from KIEN LONG to GEORGE THE THIRD, said to have been brought by his Lordship: but having, for reasons best known to himself, abandoned (as has been said) this project, it seems to have been adopted by the writer of the present performance.—Of the supposed translator's identity, we have received no information; nor can we conjecture to whom we are obliged for the half hour's entertainment which his production has afforded us. His *manner*, which is not very similar to that of P. P. has been thought, by certain shrewd guessers, to bear some resemblance to the style and turn of that *cutting satirist* who, a few years ago, entertained the public with the well-known *DIABOLIAD**, &c. &c.

In a long preface, the writer attempts to support the specious and droll pretence of the title-page. The poem and notes bring into view a long string of public characters, with more humour than fidelity of delineation: but the allusions to Chinese customs are often more hap-

* See Rev. vol. lvi. p. 255. and vol. lviii. p. 306.

pily introduced.. We quote the following passage. After having described a procession of the British Minister, with a long train of state attendants, the poet proceeds :

• While thus they pass, my Mandarins should bend,
And to my throne PITT's palanquin attend ;
Trumpets of Outong-chu • his praise unfold,
And steely crescents † gleam in semblance bold ;
With repercussive notes from impulse strong
Air thunders, rolls the drum, and groans the Gong. ‡
Flambeaux of odorous wood, and lanterns § bright
In eastern prodigy of light ;
The clustered radiance of the fields above,
And pictured planets || in their orders move,
Seraphic emblems ! and in azure car,
Thy Herschel pointing to his Georgian Star :
For PITT the portals of the south ¶ expand,
And on my marble ** HE alone should stand,
While from the mountain of the agate seal ††
His tided worth my Jasper should reveal ;
Then, as in natal splendor, should be brought
The checquered vest ‡‡ by learned fingers wrought ;

While

* " Drummers and trumpeters march before the Emperor (blowing) with their trumpets, which are three feet long, and made of a wood called *outong-chu*, and ornamented with rings of gold."

Grosier, v. 2. p. 330.

† " Behind these march a hundred soldiers armed with halberts, the points of which terminate in a *crescent* ; with mace-bearers, &c."

Gros. v. 2. p. 331.

‡ " The gong is an instrument of a circular form made of brass, which the Chinese strike with a large wooden mallet covered with leather ; the sound is heard to a great distance.

§ " Four hundred large lanterns of elegant workmanship next make their appearance, borne by the same number of men ; and four hundred flambeaux, made of a kind of wood which burns long and diffuses a great light." Gros. as above.—N. B. For an account of the famous *Feast of Lanterns* throughout the empire of China, see Grosier, v. 2. p. 323.

|| " After these twenty-four banners upon which are painted the *signs of the zodiac* ; and fifty-six other banners, on which are represented different *clusters of stars*, according to their arrangement in the heavens." Gros. v. 2. p. 331.

¶ " The southern gate of the palace is never opened but for the Emperor himself." Du Halde Hist. v. 2. p. 24. English ed. 8vo.

** " There is a causeway paved with *white marble*, and none but the Emperor may walk in this path." Du Halde, v. 2. p. 26.

†† " The patents and imperial-acts are all sealed with the Emperor's own seal, which is a *fine jasper*, near eight inches square, and is taken from the mountain *Yn yu Chan*, that is, the mountain of the agate seal." Du Halde, v. 2. p. 19.

‡‡ " The *Literari* among the Mandarins pay a peculiar honour to a good Governor of a province. They cause a dress to be made for
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While with slow-pacing steps in gorgeous rows
 The solemn pomp my sons of science* close;
 Their heads aloft my elephants should tofs,
 Morton cry, *Morgu*, and Sir Clement, *Bosi* †;
 The full Tartarian chorus sounding far,
 Hail, MINISTER OF PEACE—BUT NOT OF WAR † †!

Art. 48. *The Sympathy of Priests*: addressed to Thomas Fyfe Palmer, Port Jackson. To which are added, Odes written in 1792. By J. T. Rutt. 4to. pp. 21. 1s. 6d. Ridgway.

Without justly incurring the suspicion of being hostile to the government and laws of his country, a true Briton may be allowed to lament the rigour which has consigned to long exile such a man as Mr. Palmer, and may be indulged in the honest effusions of that

him of small pieces of sattin, red, blue, green, yellow, &c. *His birthday* is chosen as the proper time for presenting him with it. He at first refuses it; but at last yields to the intreaties of the literari. They then make him put on *this chequered garment*, the different colours of which are supposed to represent all the nations that wear different dresses, and to inform the Mandarin that he is *worthy of ruling them all*." Grofier, v. 2. p. 340.—N. B. This is a kind of imperial anticipation of that chequered Chancellor's robe with which the *Literari* of Cambridge will one day invest Mr. Pitt, if he should continue to be the minister; IF NOT, those good men will not be at a loss where to discover TRANSCENDENT MERIT.*

Note communicated (Idignofamente altiero); by Lord Thurlow.

* "The grand cavalcade is closed by two thousand Mandarin of letters." Grof. v. 2. p. 332.

† *Morton and Sir Clement*.—I suppose the Emperor means two officers of high ceremony in his palace, whom out of compliment he names after the EARL of MORTON, Chamberlain to the Queen, and Sir Clement Cottrell, Master of the Ceremonies, of whom he cannot but have heard. As to the words they are to pronounce before Mr. Pitt, Mr. Bell informs us of their meaning: "The Master of the Ceremonies (he says) stood by and delivered his orders in the Tartar language by pronouncing the words *Morgu* and *Bosi*, the first meaning *to bow*, and the second *to stand*; two words which I shall not easily forget." Bell's Travels, 8vo. v. 2. p. 9.—These emphatic words *Morgu* and *Bosi* should be pronounced by the Speaker and Mr. Dundas whenever Mr. Pitt makes his triumphal (I mean his daily) entry into the House of Commons, and at all his levees.

Note communicated by G-rge R-fs, Esq. M. P. Secretary to the Treasury.

† Our latest posterity, while they confess with us the awful and terrible necessity of the war with the Republic of France, (which I think might now be terminated,) will lament and deprecate, with the most marked reprobation; THE WHOLE CONDUCT of it, and the impotent, fluctuating measures, without a plan or the appearance of a system, which have been adopted by the Minister of Ministers; and I fear, with groans which cannot be uttered; or as the great Apostle strongly calls them, Στεναγμοὶ Αἰχμητῶν.

Note communicated (with great concern) by the Rt. R. R-d W—n, Bishop of L-nd-f.

friendship

friendship which admires the virtues of the man, and of that spirit of freedom which deplores the fate of the citizen. These are the sentiments expressed in this poem. The writer respects religion, and deprecates, in decent verse, that political phrenzy which separates her from her natural attendants peace and liberty, and which enlists even the ministers of religion into the service of war and oppression. Some well-written verses are added, in honour of Mr. William Smith, for his opposition to the slave-trade; in praise of Mr. Erskine; and in celebration of the British revolution in 1688. The sentiments and style of the publication may be seen in the following stanzas, extracted from the last-mentioned ode.

The poet, having predicted the future progress of liberty, adds:

“ Then science, rescued from the bigot’s cell,
And the dark mazes of scholastic strife,
Amidst the crowded walks of men shall dwell,
And give new pleasures to domestic life.
Nor shall the winged bark her sails expand,
Ruin to hurl on some defenceless shore;
But commerce haste to join each distant land,
And nations learn the art of war no more;
Nor proud Oppression lift her front abhor’d,
Nor wearied toil regret his fruitless care;
No more the vineyard dress, the olive rear,
To deck a tyrant-lord’s luxurious board;
For white-rob’d Peace shall visit earth again,
And Justice dwell with Power in Freedom’s equal reign.
“ BRITONS! revolve the triumphs of the day,
When Virtue struggled for the public weal;
Yet to the example of your fathers pay,
No servile homage, but an equal zeal:
Nor rest in sloth supine; for Freedom’s cause
Demands the vigour of her patriot son,
Nor cease the toil, till fix’d on equal laws,
The long-lost “ rights of all to all are known.”
Hail! Liberty, in early time rever’d;
Ages unborn to thee shall raise the song,
The grateful nations to thy temple throng:
And O! where’er the beauteous fane be rear’d,
From the bleak North to AFRICA’S sultry waste,
Firm may thy altar stand, ador’d till time be past!”

Art. 49. *The Royal Tour*; and Weymouth Amusements; a solemn and reprimanding Epistle to the Laureat. Pitt’s Flight to Wimbledon, an Ode. Ode to the French. Ode to the Charity Mill in Windsor Park. Hints to a Poor Democrat. Ode to the Queen’s Elephant. The Sorrows of Sunday, an Elegy. By Peter Pindar, Esq. 4th. 3s. Walker, &c.

The report lately so prevalent, and still in some degree of circulation,—“ that Peter has been pensioned,”—will surely be done away by this publication:—in which kings, and purple robes, and crowns and sceptres, are as much as ever the objects of his left-handed encomiums:—Not that Peter is a *republican*; for he here declares his opinion

to be quite the other way. He pronounces monarchy to be very useful; and he recommends it to the French, in his ode to that nation, as the best remedy, under proper restrictions and regulations, against the evils of anarchy: glancing, no doubt, with a complacent eye, towards the excellence of the British constitution. He here takes occasion to inform his readers that he was not bred under any prejudices against kingly government, but with a contrary bias:

Page 51. '— I reverence'd — in former days
Because I worship'd KINGS; and tho' I cease
King-adoration, KINGS shall share my praise,
Although the gape of wonder may decrease.'

'I star'd at kings as comets with *amazement*:
But now a deal diminish'd is the blaze.'

Presently, indeed, his political thermometer falls very much below the mark of *king-adoration*; for he thus proceeds:

'Kings are mere tallow candles, nine in ten,
Wanting a little snuffing now and then;
Harb'ring a THIEF that plays a dangerous game;
Which if we did not watch and snail pursue,
The fat is in the fire! and then adieu
That grease so rich, the parent of the flame *.'

Applying these wholesome premises to the French, he thus concludes the *ode* which he has addressed to them:

'— Pray first, take a King, from MISTER PITT,
And calmly to the sovereign's will submit;
And not, as ye have done, on *madness* border:
Nay, list to me, for oracles I tell,
Kings for the people will do very well,
Like candles and their thieves, when kept in order.'

This ludicrous publication, like the rest of the author's burlesque performances, is very miscellaneous; and its humour is, as usual, extremely sarcastic. He dishes up the royal tour with a *baut goût* which will please many palates, of a certain description, but not those which can only relish *court* delicacies, and who do not suffer their zeal for monarchy to cool; as the poet acknowledges himself to have done.

The epistle to the Laureat turns on a little *Pindaric* jocularity, founded on the supposition that Mr. Pye has been negligent of the proper opportunities for panegyric:

— Aude,
Cæsaris invicti res dicere,—&c.

Peter thus, purely in his own style, parodies the wholesome advice of Horace;

'Shame on thee, Pye! to Cæsar tune the string;
Berhyme his *route*, and Weymouth wonders sing:

* Peter yet more strongly avows his partiality for monarchy (under a good administration) in his late poem intitled '*Hair Powder*;' see M. Rev. June, 1795. P. 184.

Saddle

Saddle thy PEGASUS at once — ride post :

Lo ! ere thou'g start'st, a thousand things are lost † !

The concluding *Canto* of the LOUSIAD is also come to our hands ; of which farther notice will be taken in our next Review.

Art. 50. *The Welch Heirefs* : a Comedy. 8vo. 2s. R. White.

1795.

In antient as well as in modern times, the great difficulty of the drama has been to construct and manage the fable. The happy choice of a subject, its artful developement, its passionate growth, and its probable conclusion, are obstacles which have been rarely overcome. A play without a plot is a non-entity ; or at best has an inanimate existence. Wit has no point, unless it be darted by passion. Of this Congreve was generally well aware ; and, when he chanced to forget it, even Congreve's wit grew tedious.

Of the truth of these old maxims the *Welsh Heirefs* is a striking instance. Metaphor, simile, satire, all the choicest leers and wiles of Thalia, have been profusely lavished on this her spoiled child ; whose whims at first amuse, but on repetition pall, and at last offend.

It is distinguished by another peculiarity. The little interest that is excited is all in favour of Miss Plinlimmon. The Lord whom she is going to marry disgusts by his neglect of her, and by the duplicity of his conduct ; and his final refusal of her, instead of gratifying our feelings, seems almost contrived to affront and shock them. The author, Mr. Jerningham, has probably been misled by the prejudices of that fashionable world with which he is familiar : yet even this class of society has for centuries found little difficulty in descending a step to intermarry with wit, wealth, and beauty. Notwithstanding the fastidious exceptions taken by the Lord and fine Lady of the drama, Miss Plinlimmon's remarks and satirical points are far the keenest ; and as for her self-detraction, of having crooked legs, it stands the author in little stead ; it being equally incongruous and offensive. Neither must we overlook Lady Plinlimmon. Her loves of the plants, and similar touches of indecent allusion, are highly reprehensible, and can delight neither reader nor spectator.

To afford proof that this comedy abounds, as we have said, in the sports and wiles of satiric imagery, we present our readers with the following scene :

SCENE — *The Saloon. Lady Plinlimmon, Miss Plinlimmon.*

Lady Plin. I beg you will put on your best looks, and sit patiently to the painter, that Lord Melcourt may have a good resemblance of you.

Miss Plin. What does he want my picture for ? will he not see me morning, noon, and night ? 'tis not likely he should forget my face ; or is it to hang me in effigy, in case I should run away from him ?

Lady Plin. It is usual for the bride to present her portrait to the bridegroom, so I beg you will make no difficulty about it.

† Were similar advice given to Peter himself, and were a critical vacancy of the laurel to happen, we should be curious to know what this eccentric bard would say to it.

A a 3

• *Enter*

Enter Lord MELCOURT and Mr. FANCY.

Mr. Fancy. I hope I do not intrude upon your Ladyship?

Lady Plin. By no means.

Mr. Fancy. This is the hour your Ladyship appointed, and I confess I am impatient to commence the flattering task, but to do justice to the charms of that young lady, no pencil can have the presumption.

Miss Plin. The painter, I find, mamma, says finer things than the lover.

Lord Mel. It is part of his profession to talk the language of bombast, and inordinate adulation; it becomes my situation to shew respect, a delicate reserve, a genuine but not an importunate attachment, a calm not a tempestuous solicitude; in one word a silent adoration.

Miss Plin. Silent enough! egad I believe your adoration has a lock jaw.

Lady Plin. Fie child! don't talk so ridiculously; pray Mr. Fancy in what costume shall my daughter be drawn?

Mr. Fancy. Perhaps Miss Plinlimmon will point out herself what character she prefers.

Miss Plin. I hope Mr. Fancy will give my face a good character, for it has done no harm.

Mr. Fancy. I ask your pardon, it has done a great deal of harm; but if my opinion was consulted, I should recommend to Miss Plinlimmon to be painted in the attitude of reading.

Miss Plin. I should like to be drawn reading, for I know I have a pretty down-cast look.

Lady Plin. I must not forget to inform you that all the females of the Plinlimmon's have had a family mole, a little above the left eye, for these two centuries; Now Isabella's is too complicated with the eye-brow; perchance you can make some slight alteration.

Mr. Fancy. By the omnipotence of the pencil we can raise the beauty spot, and place it in view.

Lord Mel. But is not that departing from reality? is it not a deceit? a kind of pencil lie?

Mr. Fancy. It is only changing the local resemblance, it is at the worst a skilful and elegant inaccuracy; the beauty-spot is there, I make no addition to what nature has already done, I only bring to the eye of admiration, what her Ladyship informs me nature has rather removed from the sight.

Lady Plin. I declare, Mr. Fancy, you defend yourself most ingeniously, does he not my Lord?

Lord Mel. Most skilfully indeed!

Mr. Fancy. I have taken a much greater licence than this, without feeling any reproach of conscience; for example, when I had the honour of drawing Lady Frizlerump, I broke the immeasurable length of her bald buff forehead, by introducing two moles and a patch, the patch you know is a thing ad libitum, and as I knew Lady Frizlerump had a mole on each shoulder, I removed them from their native spot, (they were well worth the carriage,) and I placed them in a more conspicuous situation; there is no great deceit in this, it is only a kind of transplanting, which ought to be as allowable in painting as in gardening.

Lord

' *Lord Mel.* Well ladies, you perceive how sportfully Mr. Fancy discourses, he has a mind to give you a specimen of his manner of entertaining his company, when they are sitting to him.

' *Lady Plin.* But I think, before we come to any determination about the dress, it would be proper to consult the attic taste of Lady Bellair.

' *Mr. Fancy.* Most assuredly, you may shew her these miniatures which I have lately finished. This is the portrait of Miss Harelip, (*gives the miniatures*) which attracted the public eye the last exhibition. This is only a profile of Miss Woolfack, the Judge's daughter.

' *Lady Plin.* I will not delay you any longer at present.

' *Mr. Fancy.* I will wait upon your Ladyship, whenever you will favour me with your commands.

(*Exit Mr. FANCY.*)

' *Miss Plin.* But why does your Lordship wish so much to have my picture, since I am to live with you? do you want me duplicated? don't you think one Miss Plinlimmon will be enough for you?

' *Lord Mel.* The mutual exchange of pictures, is one of the etiquettes of modern marriages.

' *Lady Plin.* Marriage itself may be said to be a mutual exchange of attention, indulgence, and affection.

' *Miss Plin.* In this mutual exchange, pray, my Lord, inform me which of us two will be the gainer?

' *Lord Mel.* If there is any calculation to be made, I am undoubtedly the gainer.

' *Miss Plin.* Give me leave to calculate my losses; in marrying your Lordship I lose my name—I lose the society of papa and mamma—I shall, perhaps, lose my shape—and perhaps, in time, lose my reputation.

' *Lady Plin.* Peace to that slipshod tongue of yours, you are trying his Lordship's patience before the time. As I must carry these miniatures to Lady Bellair, your Lordship will excuse my leaving you—Isabella go to your papa—

(*Exeunt Lady PLINLIMMON and Miss PLINLIMMON.*)

' *Lord Mel.* Heaven and earth! What a family am I going to be connected with! But I must not pause upon that thought, it would almost lead me to distraction.

(*Exit Lord MELCOURT.*)

Much of the wit of this scene is lively and pleasant, but not faultless. The lock * jaw is apt, but inelegant; the downy * look is pointless; and Lady Frizzle-rump, with her moles and bald forehead, is coarse and almost disgusting. The little influence which the scene has on the plot offends. After the acuteness and fancy displayed by Miss Plinlimmon, the reader is astonished at Lord Melcourt's short soliloquy. It at once insults the feelings, and violates probability.—On the whole, we do not greatly wonder that this play did not succeed on the stage.

Art. 51. *The Restoration of the Jews*: a Poem. By the Rev. Francis Wrangham, M. A. Member of Trinity Hall, Cambridge, and Curate of Cobham, Surry. 4to. 1s. Dilly, &c.

Of the numerous votaries of poetry who have shared the powerful inspiration of Mr. Seaton's legacy, Mr. Wrangham is not one of the least successful. In treating his subject, he has taken a wide compass, commencing with the first *exodus* of the children of Israel from Egypt, and following them through all their wanderings to their final return to Jerusalem. The story is narrated in poetical diction and harmonious numbers; and the historical allusions, which are numerous, are illustrated by pertinent notes, chiefly respecting the accomplishment of the prophecies. In these notes, the writer's erudition keeps an equal pace with his poetical talents in the text.

Art. 52. *A Letter from Dr. Snubdevil in London to his Friend at Bath*, 1794. 4to. 1s. Bell. 1795.

The writer of this tame and feeble satire on the general vices and follies of the time pleads *haste* as an excuse for inaccuracies, and the request of a friend [the old story] as an apology for publication. Could we discover in the verses any marks of genius which might encourage us to expect better things when the author is more at leisure to digest and correct, or which could lead us to presume that his friend has had better reasons for prompting the publication than appear on the face of the performance, we should be disposed to suffer the poem to pass uncensured: but ——— we will not finish the sentence.

Art. 53. *The Travels of Cyllenius: a Poem*. The 38th and 40th Cantos. 4to. 1s. each. R. White.

Of this political squib, thrown out at random among the multitude, we cannot say whence it comes, or whither it tends. As the author begins at the 38th canto, he probably means to publish backwards. If so, we may perhaps discover more of his drift, when we shall have arrived at the *first* line of the poem. In the mean time, it may be sufficient to inform our readers that the poet places his hero on the continent, to deplore the miseries of anarchy and the horrors of war, and brings him back to England, to witness the power of a British Minister's presence in the great senate of the nation; where, after 'rebounding doors and turgid rhapsodies,'

Through all the ranks a *death-like* calm succeeds,

When, fraught with public cares and glorious deeds,

The Minister his youthful form uprears.'

In the subsequent rhimes, the Minister speaks out so plainly in justification of corruption, and against reforms, that we are rather inclined to think the poet means to lampoon administration: but we shall probably know more of the matter hereafter, if this attempt at something like satire should be continued.

Art. 54. *The Cap*. A Satiric Poem. Including most of the Dramatic Writers of the present Day; with Notes, &c. By Peter Pindar, Esq. Dedicated to Richard Brinsley Sheridan, Esq. 4to, 2s. Ridgway, &c.

This satirist may boast his *art*, if not his genius. He judged perhaps, shrewdly enough, that his *Caps* might sell under the notion that they came from the manufactory of the renowned Peter Pindar, but not if fairly brought to market under the real name of the maker. — The design is, FOLLY offering her cap and bells as a PRIZE to
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Such of her votaries as should shew themselves best qualified to obtain and wear it:—a hacknied and worn out device!—The present race of dramatic poets, with some others, are the candidates; and, in the cap-maker's abuse of them and their works, by way of displaying their pretensions to the favour of the goddess, consists the ill natured satire of a writer, in comparison with whom (if we rightly conjecture) the meanest object of his abuse may be considered as PINDAR himself!

Art. 55. *The Comic Adventures of Satan and Peter Pindar*, in Epistles from Aunt Rachel to Aunt Trebitha. Dedicated to the worthy Inhabitants of Cornwall. By an EX-ETONIAN. 8vo. 1s. Allen and Co. 1795.

The ingenious author, belike, taking the *Cornish Pindar* for the king of satirists, deemed it fair to treat *him* as *he* treats other sovereigns. Such hostile notices of P. P. are, of late, become very common: but his assailants are by no means equipped for the task. They have the inclination to abuse, and they have the ribaldry: but where is the *humour*—where is the POETRY?—Peter cannot say, with Shakspeare's fat knight, that he not only has wit himself, but is the cause of wit in other men.

NOVELS.

Art. 56. *Memoirs of Madame de Barneveldt*. Translated from the French by Miss Gunning. 2 Vols. 8vo. pp. 353. 325. 12s. Boards. Booker. 1795.

The natural partiality of an author will often induce him to usher into the world performances that are unworthy of meeting the public eye, but which, as the productions of his own genius, he is not capable of estimating according to their real value. As this bias, however, cannot operate in favour of the work of another, it may reasonably be expected that no book should be translated, which does not possess considerable intrinsic merit; yet it has happened that the depravity of public taste, or the defective judgment of individuals, has considerably augmented our native stock of indifferent performances, by importations of foreign works which seldom prove to be valuable acquisitions, even to the circulating libraries. On the production before us we shall leave the reader to form his own opinion, in some measure, by a brief outline of the general story.

Madame de Barneveldt, the heroine of the tale, begins by informing the reader that she was born in the forest of Ardennes, and educated by a hermit, but in such a way that at the age of twelve she remained ignorant of sexual distinctions; from this period the hermit employed himself in storing the mind of his pupil with the knowledge of manners, politics, and in short all the transactions of civil society. When she reached the age of eighteen years, her preceptor died, and from the wilds of the forest our heroine emerged into civilized life; alone and unprotected as she was, she assumed for security the dress of a man, went to reside in Flanders, and is engaged in a variety of intrigues with the women; till, tired of this way of life, she goes to Paris, still retaining her masculine garb. At Paris, she becomes acquainted with Signora Florina, an Italian lady; a mutual attachment takes place, when, the Signora proving to be the Count Rosino, they quit Paris

Paris together; and on their arrival at Florence, the residence of the Count's parents, they are married. Their happiness, however, is of short duration; for, on a voyage to Smyrna, the ship in which they embarked is attacked by a Corsair; and an action ensues which ends in the death of the Count and the captivity of his wife. Imminent was the danger to her chastity while immured in a seraglio at Tunis; but, being at length ransomed, and set on shore in Spain, she meets with a son of the celebrated Barneveldt, and a mutual affection is the consequence; in their journey, however, from Spain to Holland, they are intercepted by a party of robbers, and Madame de Barneveldt is thus prematurely deprived of her lover. She proceeds to Amsterdam, and thence to Dunkirk; where, meeting with an old monk, she is informed of the secret of her birth, and the sad story of her mother, in search of whom she again departs: at Brussels, she hears that Barneveldt is alive in Holland, and in high favour with the States General; a messenger sent by her to the Hague confirms the joyful tidings, by returning accompanied by Barneveldt, who, though cruelly treated, had recovered from the wounds of the robbers; she also here meets with her long lost mother, and her marriage with Barneveldt concludes the story.

Our limits will not allow us to notice the various digressions, consisting of the history of the Barneveldts, and many fictitious stories, some conducing to elucidate the main fable, and others entirely unconnected with it: these we omit, in order to give room for a few words on the merit of the translation. In the first place, there is a great want of a table of *errata*; for we can hardly imagine that the numerous instances of vicious orthography, such as *assimulate*, *combatting*, *unloose* for *unloose*, and many others of the same kind, are any thing else than errors of the press; we could hope also that the frequent use of *who* instead of *whom*, of the nominative *I* for the objective *me*, and of the singular number for the plural, may have arisen from a slip of the pen, or some other inadvertency. We cannot however, avoid remarking that 'to witness *to* the triumphs' and 'to sign *to* the destruction' are by no means strict idiomatical expressions; that 'veiling themselves under the *suffrage* of disappointment' is a phrase quite beyond our comprehension; and that 'carrying *doveirs* to the feet of a lady,' and 'not leaving her till she had fixed the day of our Hymen,' though very literal versions from the French, are very miserable specimens of English.

Art. 57. *The Ghost-Seer*; or Apparitionist. An interesting Fragment, found among the Papers of Count O * * * *. From the German of Schiller. 12mo. 3s. Verner and Hood. 1795.

Frederick Schiller is by this time a popular writer with the British, and his name is sufficient to introduce even a second-rate work to general attention. *The Ghost-Seer* is a novel of great originality. It has pointed out a new source of the TERRIBLE,—the pursuit of an influence over the invisible world,—and has given birth to imitations nearly as contemptible as they are multifarious. The extraordinary popularity of this tale in Germany was much favoured by the allusions which it contains to those machinations of the mystics at Berlin, of which some mention occurs in the 52d and other letters of the *Secret*

ent Memoirs by Mirabeau. This singular sect, which dispersed with assiduity the writings of Swedenborg, and the leaders of which laid claim to supernatural illuminations and even to an intercourse with departed spirits, was supposed to be under the management of certain ex-jesuits; who aspired, through their known influence over persons of the first consequence in Berlin, to re-establish catholicism in Prussia; for which event the diffusion of superstitious books had a natural tendency to prepare the multitude. This influence, whether the result of a contemptible credulity, or of a deliberate plan to encourage those religious tenets which seem the most favourable to passive obedience, naturally became obnoxious to the philosophical party, who, in writings of every form, endeavoured to render the pursuits of the mystics ridiculous and odious. They have probably succeeded; and they have rewarded Schiller for the welcome aid derived to their cause from this novel, by an applause which over-rates its merit. The story is left half-told,—but it has been conducted by the author much farther than by his translator, who does not bring the reader acquainted with *Civitella*, with the insinuating *Bicadello*, nor with the beautiful Greek unknown. The translation is, however, with respect to language, well executed; and the work is interesting.

EDUCATION, SCHOOL BOOKS,

Art. 58. *Rudiments of Constructive Etymology and Syntax.* 12mo. pp. 148. 1s. sewed. Knott.

This little manual of English Grammar is drawn up with judgment, and is neatly printed. It is not intended to supersede, but to introduce, or accompany, more complete works on this subject. The first rudiments both of etymology and syntax are clearly laid down: those parts which are to be committed to memory are distinctly printed on a large letter; the examples for exercise are chosen with taste, and properly arranged; and the work is well suited to answer the purpose of leading the young scholar, by easy steps, to a knowledge of the English language.

Art. 59. *Juvenile Anecdotes; founded on Facts, collected for the Amusement of Children.* By Priscilla Wakefield, Author of *Mental Improvement, Leisure Hours, &c.* 12mo. pp. 140. 1s. 6d. Boards. Allen and West. 1795.

We have not unfrequently of late years heard objections advanced against that usual, natural, and very ancient vehicle of virtuous instruction, the moral tale and fable. The real propriety and solidity of the objections are with us at least problematical; though any mode of information may be ill-conducted, or carried to excess. The argument, however, has certainly been useful, if, as this lady intimates, it gave rise to the pretty little volume before us. Perhaps, it may give the reader some idea of its nature to insert a few of the titles:—The child who did not know its own mind.—Edward Seymour, or a model for little boys to imitate.—The tureen of soap.—The evening walk.—The jar of sweet-meats.—The little girl who loved praise.—The triumph of reason.—The hare.—The fool's cap.—The advantage of confessing a fault.—The Museum-ticket, or virtue never

loses its reward.—The tops.—The little wanderer.—The cock chaffer.—The glass bottle.—The journal.—The promise, &c. &c.

It appears to us that this lady has prosecuted her intention in a very agreeable manner: the selection is judiciously made, so as to be likely 'to interest the imaginations of children, and place the virtues and faults incident to their time of life, in a perspicuous point of view.' The accounts are generally, we are assured, founded on fact, and relate circumstances which fell under Mrs. Wakefield's own observations; indeed, this small publication may prove both pleasing and useful, not only in the nursery but in the parlour: our late worthy friend, Mr. John Newbery, who very successfully cultivated the earlier branches of education, would have been delighted with it.

NATURAL HISTORY.

Art. 60. *A Discourse on the Emigration of British Birds, &c. &c. &c.*

By a Naturalist. 8vo. pp. 64. 2s. Walker. 1795.

If arrogant and dogmatical assertions be at any time peculiarly offensive, it is when the subject demands a calm, dispassionate inquiry into *facts*. The migration of birds is a topic of which the investigation will be pursued with far more success by accurate inquiries into nature, than by unmeaning and idle abuse of those who have employed their abilities in similar researches.

The anonymous author of the pamphlet before us divides his work into four sections. I. Of the summer birds of passage; II. Of the winter birds of passage; III. On the irregular emigrants; IV. Reflections on the subject. The greater part of the first section is taken up with the emigration of the swallow tribe; in this, the opinion of Pennant, White, and many others of our best naturalists, "that the later hatches pass the winter in a torpid state," is flatly denied, and stigmatised with the title of a 'superstitious error;' though this author affirms at the same time that he himself has seen Martins as late as the third of December: but what he calls his *proof* of the impossibility of swallows lying torpid during the winter is derived from his own notion that animals, which undergo a temporary torpidity, '*have something in their make different from others to enable them to remain so long without sustenance.*' Here he is evidently in an error, for the bear, marmot, and all the *warm blooded* quadrupeds that retire to winter-quarters, are not at all different in their internal structure from those which remain exposed to the severity of winter.

Another of Mr. Pennant's opinions, concerning the partial migration of cuckoos, is controverted; though in the very next sentence the writer allows that cuckoos have been seen in the winter, which is in fact a confirmation of Mr. P.'s supposition.

A farther proof of the inattention of this author is his placing the *stork* among the birds which spend the summer in this country. The stork was *never* known to visit England; and the crane, which he tells us is found in Lincolnshire and many other parts of England, has long quitted this country.

If there were any necessity, it would be easy to multiply examples of the arrogance of this pseudo-naturalist: but it would only be wasting the time of our readers, and exciting the "*irascible passion*" of

of the writer. We shall therefore conclude with quoting part of his last paragraph: 'Critics will censure and Zoiluses condemn; but I regard neither the one or the other. Fearless of their malice and resentment, *careless and inattentive to their observations*, unaffected with the showers of arrows that they dart around me, I shall stand unmoved, unshaken, undaunted, and look down on them and their remarks with contempt and disdain.'—In what a happy state of *improvement* is the mind of such a writer!

THEOLOGY, &c.

Art. 61. *A general and connected View of the Prophecies relating to the Times of the Gentiles*, delivered by our blessed Saviour, the Prophet Daniel, and the Apostle Paul and John: with a brief Account of their Accomplishment, supported by the most unexceptionable Testimony of History. By the Rev. E. W. Whitaker, Rector of St. Mildred's and All Saints, Canterbury. 12mo. pp. 285. 3s. sewed. Rivingtons. 1795.

To make an antagonist refute himself is one of the most ingenious arts of controversy. This kind of ingenuity the author of the tract now before us has at least attempted to exercise with respect to Mr. Gibbon. In order to repel the indirect but artful attack made on Christianity by this historian, in the early part of his celebrated work on the Decline and Fall of the Roman Empire, Mr. E. W. Whitaker brings forwards a series of historical facts, chiefly collected from Mr. Gibbon's history, and compares them with the predictions of the scripture. He finds a wonderful analogy between the facts related by this historian, and the predictions of revelation; and it is the business of this work to compare the latter with the former, in a connected series,—thus, on the testimony of Mr. Gibbon, to establish the truth of revelation. The applications of the prophecies are in some particulars different from those of Mede, Newton, and former interpreters: but the author's explanations are supported with ingenuity; and, though we do not expect that they will produce an uniformity of opinion concerning the meaning of these obscure parts of scripture, they are certainly entitled to an attentive consideration. The nature of the work precludes particular analysis; and we must content ourselves with recommending it, in general terms, to those who may be disposed to treat the prophecies of scripture with either ridicule or neglect.

Art. 62. *The Christian's Views and Reflections during his last Illness*: with his Anticipations of the glorious Inheritance and Society of the heavenly World. To which are annexed two Sermons on particular Occasions. By the late Rev. Simon Reader. Published from the Author's Manuscript by Benjamin Cracknell, A. M. 12mo. pp. 301. 2s. 6d. Boards. Dilly. 1794.

If it be the character of religious enthusiasm to give up the reins, without controul, to passion and fancy, we may be justified in pronouncing this an enthusiastic performance. The author, who appears to have placed the perfection of religion in indulging the rhapsodical flights of a heated imagination, after having put into the mouth of the dying Christian his last counsels, prayers, and soliloquies, conducts him into the heavenly regions, where he is welcomed by angels
and

and departed spirits, and is presented before God by his Saviour. By way of contrast, is next exhibited a sinner consigned by the Saviour to the *furies*, to be lashed with unremitting and endless tortures. To this succeeds the conference of the blessed on redeeming love; the grand chorus of heaven; the glorified saint, accompanied by angels returning to earth to attend his own funeral, and to visit the death-bed of others; his return to heaven, and his tour through the works of God accompanied by Abdiel and Newton.—We are giddy with attending this good man in his rapid flights, and are glad to return to *terra firma*. Seriously, we can see no valuable end which can be answered by fanciful publications of this kind; and we are of opinion that good Christians are much better employed in studying and practising their duty in this life, than in pursuing visionary reveries concerning the life to come.

Art. 63. *Practical Sermons on select Passages of Scripture.* By the Rev. Thomas Rutledge, A. M. 8vo. pp. 504. Robinsons. 1794.

These sermons are on the following subjects: religion, a serious and important concern; delight in the law of God; appearance of evil to be avoided; importance and necessity of good works; self-examination; steadfastness and perseverance; blessedness of the merciful; character and end of the upright; sleeping sinners called to awake; unlawful oaths; swearing and profaning the name of God; observance of the Sabbath, two sermons; suitable behaviour under afflictions; inconceivable happiness of the future state, &c.

In these discourses we meet with many sensible and instructive remarks, and persuasive arguments to a religious and righteous conduct. They are chiefly declamatory, and such may, perhaps, be better adapted to the benefit of a general audience than more studied or more accurate compositions; yet though the former should prove more acceptable in the delivery to a popular assembly, they not unfrequently fail of answering the expectation when they come under private perusal. This writer, though calvinistical in sentiment, introduces little that may be deemed of a disputable kind. He appears in earnest for practical religion. His manner has occasionally reminded us of some French preachers, and in other instances of old English divines.

Were we to point out discourses which appear to us to excel in this volume, we should fix on those entitled the character of the merciful; oaths and profane swearing; observance of the Sabbath; behaviour under and improvement of afflictions; necessity of good works; also, a sermon which is called, *a serious and interesting enquiry*, having for a text this question, *How old art thou?*—Indeed, all discourses are of some value which keep constantly in view, as a primary object, practical truth, virtue, and righteousness. Our author's style is plain, but lively, sometimes intermixed with images and similes, and a few apt quotations: in one part we see introduced the interesting tale of Poly-crates, prince of Samos*: but we must object to a passage in the funeral sermon for the Rev. John Patrick, his predecessor. In drawing the character, valuable in other respects, and we doubt not just, the libera-

* Voyage de Jeune Anacharsis en Grece, Tom. vi. p. 302.

any of his mind is mentioned, and, we are almost ready to say, *completely* overthrown, when, speaking of persons who differed widely from him on the doctrine of the *Trinity*, it is added, 'He held their principles in abhorrence: with such he would hold no communion or fellowship; nor once bid them God speed.'

We observe some Scotticisms in this work, with here and there an inaccuracy of phrase or peculiarity of expression: but these are not very frequent.

Art. 64. *A plain and easy Introduction to the Principles of Natural and Revealed Religion*; with a comprehensive View of the Reasonableness and Certainty of the Christian Dispensation. Intended for young Students in particular; and exhibiting much of the Substance of Dr. Jenkin's learned Work, long out of Print, on the same Subject. By a Clergyman of the Church of England. Two Vols. 12mo. 6s. Boards. Rivingtons. 1795.

Republications of the substance of valuable treatises on important subjects, which are neglected only because they are old, may in many cases be very useful. Among the numerous and able defenders of Christianity who were called forth by the public appearance of several Deistical writers at the beginning of the present century, Dr. Jenkin's was a name of some celebrity. His treatise, "on the Truth and Certainty of the Christian Religion," is, at the present time, here very judiciously revived with improvements. The work, though not voluminous, takes a wide compass, and affords a comprehensive view of the evidences both of natural and revealed religion. The author's, or editor's, statement of facts and arguments is not, however, sufficiently supported by citations of original authorities, to render the publication, with respect to candidates for holy orders, any thing more than an introductory manual.

Art. 65. *A Liturgy*, containing Forms of Devotion for each Sunday in the Month, with an Office for Baptism, &c. 12mo. pp. 143. 2s. Boards. Baldwin.

Formidable as the idea of innovation is to many who are chained down by bigotry, or by interest, to the maintenance of old forms, yet in an age of increasing knowledge the probability always is, that innovation will be improvement. This is particularly the case with respect to the existing exercises of religion; in which, notwithstanding the reformation, an intelligent and liberal mind must still see many remains of ancient superstition and fanaticism. Among the vestiges of the latter, we shall not perhaps hazard too bold a position, if we venture to place the practice of extemporaneous prayer in public worship: a practice which appears to have had its origin in an enthusiastic notion of immediate inspiration, and which has always been attended with obvious defects and inconveniences. The Dissenters are beginning to perceive the imperfections of their ancient method of conducting public devotional exercises, and have in several places exchanged the solitary recital, whether *extempore* or *memoriter*, of one long and often tedious prayer, for the more animated and interesting social form of a liturgy with response. The present publication is a laudable, and on the whole not unsuccessful, attempt of this kind. In

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ten distinct services, the subjects of devotion are perhaps as much diversified as may reasonably be desired. The editor * has very properly made a free use of the language of the scriptures, of the book of Common Prayer, and of preceding liturgies. He has also added much new matter, which is drawn up with a devotional spirit. Concerning the style of this liturgy, we must, however, remark, that it is by no means uniformly simple and liturgic. The admirable model of this kind of writing in the book of Common Prayer might, with great advantage, have been more closely imitated. The long continued and harmonious periods of the antient prayers in our liturgy have more dignity and sublimity, and are therefore better adapted to devotion, than the short, detached, and often ill constructed sentences in which some of the prayers in this liturgy are written. We must add too, that, though we are glad to find that the adoption of the liturgic mode is not confined to the Socinian sect of Dissenters, we are of opinion that the editor of this liturgy has unnecessarily narrowed its usefulness, by the introduction of a creed, and of hymns of praise and thanksgiving to Jesus Christ.

Art. 66. *Remarks on a Pamphlet, entitled "The Age of Reason, being an Investigation of true and fabulous Theology;"* by Thomas Paine, Author of the Rights of Man." By which Remarks it may appear, that to adopt Mr. Paine's Notions of Divine Revelation would be "to lose Sight of Morality, of Humanity, and of the Theology that is true:" contrary to his professed Intention. With an Appendix. By a Protestant Lay Dissenter. 8vo. pp. 112. Byrne, Dublin. 1795.

Reprobating the opinion that "the Age of Reason" should be treated only with silent contempt, lamenting that it has not roused some of the most able and respectable divines of the church to a defence of Christianity and of revealed religion in general, and fearing lest a Will with the Wisp should be mistaken for the torch of truth, this well-meaning layman takes up his pen, and offers to the public some pertinent remarks on the deistical work of Mr. Paine. He boldly combats Mr. P.'s grand position, that *the creation is the only word of God*, and appeals to all history in proof of the insufficiency of the book of nature completely to instruct in the provinces of religion and morality. After having taken notice of the ignorance and gross stupidity in which mankind have been generally plunged with respect to theology, in spite of Mr. P.'s *universal book always and every-where open*, he argues for the necessity of what we call *revelation*, the possibility of which Mr. P. is forced to own. We do not wish to damp the zeal of this writer in the good cause in which he has embarked, by any strictures that may operate as a discouragement; and we hope that no effect of this kind will arise from our hinting to him that we think him too diffuse, and that he ought not to *quote scripture*, as he sometimes does, in proof of *the divinity of scripture*, when he is making an argument against infidelity.

Art. 67. *An Exposition of the Trinity:* with a further Elucidation of the Twelfth Chapter of Daniel; one Letter to the King, and two

* The prelatory address is signed B. Carpenter.

to Mr. Pitt, &c. By *Richard Brothers*, the Descendant of David, King of Israel, &c. 8vo. 1s. Riebau, &c.

Poor, honest, well-meaning Richard Brothers! we really pity thy hopeless situation!—With respect to this pamphlet, however, none can say, as was said to the "Great Apostle of the Gentiles," *much learning hath made thee mad.*

MODERN PROPHECY.

Art. 68. *Memoirs of pretended Prophets*, who have appeared in different Ages of the World, and especially in modern Times, pointing out from authentic Sources, their Blunders, and the pernicious Consequences of their Pretensions: with an Examination of the most remarkable and best attested modern Predictions, shewing that no Inference can be deduced from them in favour of the recent Existence of a prophetic Spirit. By a Clergyman. 8vo. pp. 45. 1s. Johnson.

This seasonable and judicious publication is well calculated to prevent that propensity to credulity, of which the English nation has lately furnished so striking an instance, in the attention which was paid by multitudes of all ranks to the predictions of a maniac. The writer, as a friend to revelation, wishes to preserve its prophetic evidence from the ridicule which is brought on it by the extravagant and enthusiastic pretensions of modern prophets. Jealous, too, for the honour of human nature, of which, unquestionably, *credulity* is the weak side, he examines many cases, which have had the most plausible appearance, to prove that modern prophets are not entitled to our confidence. The facts adduced will afford the reader much amusement; and the author's remarks on them are pertinent and solid.

IRELAND.

Art. 69. *The Speeches of Sir Thomas Osborne, Bart. and Patrick Duignan, Esq.* on the Catholic Bill in the Irish House of Commons, May 5, 1795. 8vo. 1s. Debrett.

The arguments *against* the bill for repealing all penal and restrictive laws, affecting the Roman Catholics of Ireland, are in this pamphlet largely and forcibly stated: for those on the other side, the impartial reader must have recourse to other publications. Sir T. O. appears set up as a man of straw for P. D. Esq. to knock down.

MISCELLANEOUS.

Art. 70. *Select Views in Scotland*, engraven in *Aqua-tinta*, with Descriptions. No. I. containing the Castles of Nidpath and Roslin. Folio. Imperial Paper. 10s. 6d. G. Walker, Edinburgh; Edwards, &c. London.

This is the commencement of a work intended to be composed of twelve numbers, forming one volume, price to subscribers, 12s. each number, *plain*; 11s. 6d. *coloured*. The publisher, who seems anxious to do justice to the picturesque scenery of his native land, has so far departed from the bias of national feelings as to have employed English artists, the prints being executed by Jukes, and the letter-press displaying the acknowledged beautiful types of Bulmer.

The two plates in this number do not seem exactly calculated, by the importance of the subjects, to give a high idea of the picturesque. Ray. Nov. 1795. B b

tureſque beauties of Scotland : but there is reaſon to hope that the ſelections of ſcenes will improve, as the publication proceeds ; and the liſt of ſubſcribers beſpeak an expectation of an elegant work, and a confidence that it is well founded.

Art. 71. *Short Hand made eaſy.*—*The Elementary Principles of Short Hand exemplified* in a variety of eaſy Leſſons, by which a Knowledge of that uſeful and elegant Art is attainable in a few Hours by the moſt common Capacity : the whole founded on Nature, Grammar, and true Philoſophy. By an eminent Short Hand Writer. 8vo. 2s. 6d. Symonds. 1795.

“ The firſt aim of language,” as Mr. H. Tooke obſerves in his *Diverſions of Purley*, “ is to *communicate* our thoughts, the ſecond to do it with *diſpatch*.” Nearly the ſame may be ſaid of writing, that its firſt object is to ſet down or record our own thoughts or thoſe of others, the ſecond to do it with diſpatch. Writing by letters does this very ſlowly ; and the uſe of abbreviations, marks, characters, and combinations of characters, has been found neceſſary to enable the pen in any degree to keep up with the rapidity of diſcourſe. Few ſhort-hand writers are capable of really doing this ; partly, perhaps, from their not having made themſelves perfect maſters of the ſyſtem which they profeſs to follow ; and partly from the imperfection of the ſyſtem itſelf. The art of ſhort-hand writing, or ſtenography, admits undoubtedly of conſiderable amendment. The author of the treatiſe before us offers it to the public as an improvement on *Weſſen’s Short Hand* published in 1745, and as poſſeſſing, in a ſingular degree, the properties of expedition and legibility. To ſpeak poſitively on its merits, we muſt ſet ourſelves, as Johnſon uſed to expreſs himſelf, *agedly to work* to learn it, which we have not leiſure to do : but, from all the attention which we are able to give it, we are induced to think it a real improvement on prior works of the kind. The method is concise and ſimplified ; it teaches the art of taking down a whole ſentence without liſting off the pen ; and, from the view of the ſpecimens, we ſhould think that a writer, who was maſter of it, may eaſily keep pace with the public orator.

Art. 72. *A Narrative of the Inſults offered to THE KING*, on his Way to and from the Houſe of Lords [Oct. 29] ; to which is ſubjoined the Proceedings in both Houſes, &c. 8vo. 1s. Owen. This is not a meagre complement from the newspapers, but a proper diſſect of the materials which thoſe and other vehicles of information have afforded, reſpecting the horrid outrage mentioned in the title. The narrative is introduced by ſome very loyal and indignant remarks and conjectures, relative to the inſtigators of the vile affront *given*, and the farther miſchief probably *intended*, to the *perſon*—perhaps even the *LIFE*—of his Maſteſty.—The author of the pamphlet ſeems perſuaded that the attempt was grounded on French machinations, aided by diſaffected wretches at home.

Art. 73. *The Canterbury Tales of Chaucer* ; completed in a modern Verſion. Crown 8vo. 3 Vols. 15s. ſewed. Robiſſons. 1795.

The edition of Chaucer’s *Tales* published by Mr. Tyrwhitt leaves nothing to deſiderate : it is much to be wiſhed that ſome of our black-letter ſcholars would reprint, with annotations, the other works of the father

father of English poetry, as a supplement to that publication. The object of Mr. Lipscomb, whose name is signed to the dedication in these volumes, is to extend and perpetuate the reputation of Chaucer in a different manner, by removing the impediments which an obsolete dialect opposes to the easy perusal of his writings. In this endeavour, he was preceded by Mr. Ogle; who, availing himself of the tales which had been re-written by Dryden and Pope, and of the assistance of Mr. Betterton and others, printed in 1741 a Chaucer modernized. It extended, bating some change of arrangement, only as far as the first two volumes of this edition; which farther contains Tyrwhitt's Life of Chaucer, his Introductory Discourse, and many of his valuable notes.

The admirers of the merry and witty old Bard will, no doubt, hold themselves much obliged to Mr. L. for having completed the celebrated *Canterbury Tales* in a modern version. The lovers of decency will likewise think themselves, as well as the public in general, farther indebted to the ingenious editor, for 'pruning away the indelicacies and offensive passages of his author *:'—but, from a due regard to the memory of the venerable Chaucer, we would not close this little article without reminding our readers, as Mr. L. very properly does, that the poet's grossness is, in a great measure, justly chargeable on THE TIMES in which he lived, and which 'extended their coarse influence to writers much posterior to him;' nor can we wonder, as Mr. L. adds, that 'the stream which took such a length of time to depurate, should be turbid at its very source.'

Art. 74. *An Attempt towards a Defence of Virgil, against the Attacks of J. D'IIsraeli.* 8vo. 1s. Rivingtons. 1795.

The anonymous author of this pamphlet felt his indignation roused at the attacks of Mr. D'IIsraeli † on the great Mantuan Bard, and has repelled them with judgment and ability. The following are Mr. D'IIsraeli's principal objections: 1. Virgil has violated the laws of common sense, by his strange miracles—such as the transformation of Polymnestor's lances into the leaves of a tree—the production of a golden bough from the branch of a tree ‡—the metamorphosis of ships into sea-nymphs. 2. Virgil is also condemned for his "cruel piety, in causing Æneas to immolate eight persons on the funeral pile of Pallas," 3. He is censured for representing his hero "as much too cold, and not a little unfeeling, at his desertion of Dido." 4. For material inconsistencies and contradictions, "which cannot be reconciled." Among these last is a curious one indeed.

'We are told—that "Virgil is fallen into a gross error, when he compares Orpheus deploring the loss of his beloved Eurydice with the nightingale who regrets the loss of her young. He first makes the nightingale sing in the shade of a poplar—"Populeâ mærens Philomela sub umbrâ,"—and directly after this song is a nocturnal song—"sæt noctem."—"How can the night and the shade of the poplar meet together? Besides, the nightingale ceases to sing, when it is delivered of its young."

* The Miller's and the Reeve's Tales are both wholly omitted.

† In the first volume of his "*Curiosities of Literature.*"

‡ It should be, as the answerer justly observes, a golden branch from the bough of a tree; or rather a small twig—*scnto vimine ramus.*

The anonymous apologist is at great pains to prove that the word *umbra* must here mean the *impendent boughs*; which, with respect to the nightingale sitting below, may be called a *shade*, whether the sun shines or not. True—but what if Virgil's nightingale warbled while the moon shone, as he frequently does? In that case, there is no need of stretching the meaning of *umbra* beyond its common acceptation. From Mr. D'Israeli's remark, that "the nightingale ceases to sing when it is delivered of *its* young," it might be imagined that the nightingale was a viviparous animal, and that her previous song was intended to soothe the pains of parturition. The female nightingale, however, sings not at all: it is the male who performs that office, as a serenade to his beloved mate.

SINGLE SERMONS.

Art. 75. Preached before the University of Cambridge, May 3, 1795. By John Mainwaring, B. D. 4to. 1s. 6d. Cadell jun. and Davies.

This discourse is pointed against that sceptical philosophy, which has of late years made such rapid progress as to excite general alarm among the friends of established institutions. The author attempts to prove that natural philosophy and popery are offsprings of the same common parent, the spirit of antichrist, and are distinct parts of that mystery of iniquity which God has permitted to spring up in his church. The absurdities of the Romish church, particularly its bigotry, superstition, and intolerance, having been effectually discredited by the progress of learning and science; it is observed that a new corruption has arisen from the abuse of reason and learning, in the dangerous influence of a presumptuous free-thinking philosophy. The progress of *free thinking* is traced through the first reformers, (who made a noble use of free inquiry,) and the subsequent protestant sects, (who, entertaining notions of liberty too refined and romantic, did not admit any bond of union or *articles of peace* which might hold them together; and consequently fell into animosities on unessential forms and mere points of speculation,) down to a set of sceptics, who, servilely copying the absurd tenets of Zeno, Epicurus, and Pyrrho, determined to overthrow received opinions in religion, morals, and policy, and to substitute the most wild notions, that fancy could invent or impiety suggest.

In order to secure young men against the spreading infection of this philosophy, Mr. Mainwaring warns them against too confident a reliance on their reasoning powers, and exhorts them to enter on religious inquiries with reverential awe, and to be careful that they keep separate and distinct the respective provinces of reason and faith. This caution, we own, appears to us to discourage free inquiry, more than is likely to be permitted by young men whose studies have inured them to the accurate exercise of their reasoning powers. Advice more consistent with the character of an academical preceptor would surely have been; "Examine every proposition respecting religion, natural or revealed, with the same cool deliberation, and, as far as you are furnished with *data*, with the same accuracy of reasoning, with which you have been accustomed to investigate mathematical truths." Nothing can deserve the name of knowledge but opinions thus obtained.

Art. 76. *The Divine Goodness to the United States of America.* A Discourse on the Subjects of National Gratitude, delivered in Philadelphia on Thursday the 19th of February, 1795, recommended by the President of the United States to be observed throughout the Union as a Day of general Thanksgiving and Prayer. By Samuel Stanhope Smith, D. D. Vice President and Professor of Moral Philosophy and Divinity in the College of New Jersey. 8vo. 1s. Matthews.

A pleasing picture of the rising strength, wealth, and prosperity of the American States is here presented to the British reader. The advantages already obtained by the American constitution are, as far as collateral report enables us to judge, fairly stated; and a well-earned tribute of honour is paid to the patriotic President of the States. Many strong arguments are urged, on the policy of pacific measures with respect to foreign powers, and on the value of religious principles, and the utility of voluntary and equal ecclesiastical institutions. We shall copy Dr. Smith's interesting observations on the present federal government:

' This government contains an admirable balance of liberty, and of energy. Resting on the free election of the people in all its departments, and supported only by their attachment, there results the highest security that their happiness will be cherished, and their rights protected. But as a single republic is not calculated to act with promptness and vigour over an extensive territory, this defect is remedied by the union of many distinct and sovereign states in one political system. Each state is calculated to maintain and promote the interest and felicity of its own citizens—the general government protects and defends the whole. The general government, like the heart, diffuses the vital principle through every member. But if it acted alone, this current would flow with a languid motion to the remoter parts; the respective states therefore, like the vigorous muscles of an athletic body, assist to propel it, with warmth and force, to the most distant extremities.

' Happy, under this admired frame of policy, the principal evils against which we have to guard are those of consolidation, and those of division. Consolidation would end in tyranny—and division would expose us to destructive and perpetual wars. To the former of these evils, we are perhaps less exposed than to the latter. The influence, the interests, the vigilance, and, I may say, the pride of the individual states, are our security against it. Division is a calamity which we have more reason to fear. And I see, with infinite regret, that obstinate factions are beginning to be formed. To what degree they may proceed in decomposing and dissolving the present harmonious system can be known only to God, and to posterity. But next to slavery, I deprecate its dissolution as the worst of evils. If we would effectually guard against it, we ought to be no less cautious of weakening the federal government, than vigilant against the insidious approaches of tyranny. On this subject the Amphictyonic confederacy in Greece affords us an instructive example. The jealousy of the states which composed that league, gradually detracted from its authority, till at length it was deprived of the power necessary for the general

general interest. Ambitious demagogues, that they might acquire influence at home, impelled the people to resist its decrees. The council of Amphylctions was at length dissolved by the contempt into which its authority had fallen. It was re-united only on particular emergencies by some common and imminent danger that threatened Greece. Then you might see it a theatre of rash and hasty treaties, made and observed with Macedonian faith. Cemented for a moment by fear or by interest, they were always broken by caprice or by intrigue. The states which composed it were engaged in perpetual wars; and, finally, it became the tool of a tyrant by whom they were successively enslaved. Such, also, are the unhappy consequences which I anticipate from a dissolution of our union. We shall become the prey of one another, the sport of foreign intrigue, and at last, perhaps, the victims of foreign ambition.*

Art. 77. Preached at St. Peter's, Exeter, at the Lent Assizes. In 1788*. By the late Rev. Samuel Badcock. 4to. 1s. Richardson. 1795.

Like every thing that comes from the pen of the ingenious but unfortunate author, this discourse is well-written—rather *too well*: properly, however, calculated for a rational audience, such as we may suppose that to have been before which it was delivered. Indeed most of Mr. B.'s compositions were, as Hamlet says, "Caviere to the general."—Poor B.! once our pleasant associate and correspondent! too early lost!—Such a man, "take him for all in all," surely merited a better fate!

Art. 78. Preached before the University of Cambridge, May 29, 1795. By Edward Pearson, B. D. Fellow of Sidney Sussex College, Cambridge. 8vo. 6d. Deighton.

A discourse is here presented to the public, which very seasonably and judiciously inculcates discretion in executing plans of reformation. The author appears to be an honest friend to the cause of freedom, and to be sincerely desirous that the disorders which have crept into society should be corrected, and that its benefits should be as universally extended as possible. He admits that improvements may be made, and consequently laudably attempted, in any particular form of government: but he wishes to convince reformers of the impracticability of establishing any form, which aims at once at perfection, without regarding existing circumstances; and he is more especially desirous of guarding them against attempting sudden and violent alterations. The necessity of proceeding gradually, in effecting any scheme of reform, is well illustrated by an appeal to the English history at the periods of the ecclesiastical reformation, the civil wars of the last century, and the restoration; and by a brief retrospect of the affairs of France.

* The editor publishes this discourse as the last which the esteemed and lamented writer composed, or delivered from the pulpit. We have no doubt of its authenticity. Mr. Badcock died, at about the age of 39, on the 19th of May, 1788, in London, at the house of his faithful friend and patron Sir John Chichester.

Nothing

Nothing can reasonably be objected to the author's plan of popular instruction, except perhaps that it is too limited. There seems to be no sufficient reason why the people should not be instructed in the general principles of politics, which are in truth a branch of morals; and with which it is absolutely necessary that they should be acquainted, before they can be properly qualified to discharge their duty as citizens.

Art. 79. *The Folly and evil Tendency of Superstition exposed*: suggested by the late Consecration of Colours in various Parts of this Kingdom. By Samuel Lowell. 8vo. 1s. Crowder. 1795.

The reader will find in this sermon a warm attack not only on superstition in the abstract, but on what the author judges to be the predominant superstition of the present times. The ceremony of consecrating colours engages only a small portion of the preacher's attention: he expatiates more largely on the superstitions which he conceives to be incorporated with all religious establishments, and particularly on those which he finds in the church of England. The discourse is written in a style of familiarity approaching to coarseness; and the author's general observations are illustrated by particular facts and anecdotes, some of which could scarcely have been delivered without exciting a smile. The Dissenters are perhaps somewhat too universally exculpated from the charge of superstition; and the legislation of this country is too rudely attacked on account of the still defective state of religious toleration. Nevertheless, it cannot be denied that there is much truth in the author's observations; and he is entitled to commendation, if not for the bluntness, yet for the honesty, with which he inveighs against a propensity which, in all ages, has been productive of innumerable mischiefs.

Art. 80. *The Enjoyments of a future Life, and the true Notion of Christian Purity*: preached in the Chapel of the Magdalen Hospital, on Wednesday April 22, being the Anniversary of the Institution. By Samuel Lord Bishop of Rochester. 4to. 1s. Robson.

Much pains have of late been taken by some of the zealous defenders of the orthodox faith, to fix on our modern Christian heretics the charge of leaning towards Mohammedism. The Bishop of Rochester, who has sometimes urged this accusation, with no small degree of vehemence, against the Unitarians, may perhaps be in some danger of having the charge retorted on himself for the doctrine which he has advanced in this discourse. Does not the Christian preacher, it may be asked, approach the verge of Arabian sensuality, when he teaches that the Christian heaven will afford 'certain exquisite sensations of delight, produced by external objects acting upon corporeal organs?' Yet this is the doctrine of the present discourse; and this notion the Bishop infers from the general doctrine of the resurrection of the body, and from his own peculiar interpretation of 2 Cor. v. 10. In order, however, to prevent any sensual abuse of this doctrine, his Lordship adds that the corporeal pleasures of the blessed will be 'the same in kind—far inferior, doubtless, in degree, with those which are enjoyed by the human nature in our Lord.' On this limitation he grounds an exhortation to moral purity, especially in the government of the sexual appetite: whence, by an easy transition, he passes to the commendation

mendation of institutions for the purification of public manners, particularly of the Magdalen Hospital, in favour of which he is an eloquent pleader. The sermon is written with that ingenuity of thought and command of language, by which the writings of Bishop Horley are always distinguished.

Art. 81. *Jacob in Tears*. Preached Feb. 19, 1786, on Occasion of the Death of Mr. Joseph Treacher, Feb. 7. preceding, in consequence of wounds he had received from Russians, Jan. 7. preceding. By Charles Bulkley. 8vo. 6d. Johnson. 1795.

An advertisement annexed to this sermon informs us that it is published at this distance of time after it was preached, on account of its connection with the author's Notes on the Bible, now preparing for the press. Independently of this circumstance, we find in the sermon itself a satisfactory reason for its publication; which is, that it is too good to be lost. The story of Jacob weeping for Joseph, whom he supposes to have been killed, is ingeniously illustrated, and judiciously applied to the purpose of practical instruction. The doctrine of a future state is shewn to have been the support of good men in the heathen, as well as in the Christian, world. A pertinent improvement is made of the disaster which gave occasion to the sermon; and the whole is written in a clear, animated, and energetic style.

Mr. Bulkley, to whom the public has formerly been indebted for many valuable works, publishes, with this sermon, proposals for printing by subscription, in three large volumes octavo, Notes on the Bible; to which will be added, an index of principal matters, with an arrangement of authors under the several classes of Heathen, Jewish, Catholic, and early Christian Writers: price to subscribers one guinea.

CORRESPONDENCE.

•• A letter from the Librarian at Ayr, N. Brit. complains that he has not received, from the bookseller, the *Appendix* to our *Sixteenth* Volume. *We* have no concern in the periodical circulation of the Numbers of our work: when they issue from the press, our task is finished.—The booksellers of Edinburgh, we presume, are the proper persons to whom our Correspondent should apply on this occasion. Mr. Creech, who is not unfriendly to us, will no doubt execute any commission from the Library at Ayr.—*N. B.* The Appendix to Vol. XVII. is likewise published.

††† A letter directed by the Editor of the *M. R.* (*per penny post*) as desired, to Mr. B——n, of Lincoln's Inn, has been returned by the Post-office with a — “No such person to be found according to the direction.” We therefore take this mode of saying, that we are sorry that we are not able to communicate to Mr. B. the address which he solicited.

†† Dr. Macknight's new literal translation of the Apostolical Epistles will appear in our next Number.



T H E

MONTHLY REVIEW,

For DECEMBER, 1795.

ART. I. *An Historical Dissertation upon the Origin, Suspension, and Revival of the Judicature and Independency of the Irish Parliament. With a Narrative of the Transactions in 1719, relative to the celebrated declaratory Law; extracted from the Papers of the late Earl of Egmont; and a Comment on his Lordship's Opinion, upon the Legislative Union of these Kingdoms. To which is annexed the Standing Orders of the House of Lords. Transcribed from a Copy printed by Authority the 11th of Feb. 1790. Accurately compared with the leading Cases; the Dates and Causes of their Origin, Construction, and Application, extracted from the Journals of Parliament in Great Britain and Ireland. By Hervey Viscount Mountmorres, F. R. S. and M. R. I. A. 8vo. pp. 111. 3s. 6d. sewed. Debrett. 1795.*

WE have more than once offered our tribute of merited praise to Lord Mountmorres. While frivolity and dissipation mark the conduct of so many others of the patrician order, it gives us pleasure to find that his pursuits have for their objects the instruction and the happiness of mankind. His intentions being thus humane and generous, though we cannot always commend the *means* that he employs in such laudable purposes, we feel ourselves bound not to treat them with harshness.

Lord M. may probably deem it an honour to have been born in Ireland: but, to a man of his liberal mind, that circumstance was unquestionably a misfortune. In no other country does truth find it so difficult to make its way on *certain points*: prejudice seems to have fixed there its favourite residence, and to have involved some particular topics in such mists of error, as to blind and deceive even the most liberal men; who are found combating under its banners, at the very time when they fondly imagine that they are supporting the cause of truth. Lord M. undoubtedly means well, but Irish prejudices still hang about him: some of them indeed he has cast away; and perhaps we might take some credit to ourselves, as having been the instruments of his political conversion in one instance.

Some time ago, in one of his publications, he contended that the exclusion of Catholics from both houses of parliament ought to be maintained as the *palladium* of the constitution of Ireland. We took the liberty of attacking the principle of that exclusion, and of shewing that it was completely unnecessary to the end for which it was said to have been adopted, viz. the support of the Protestant establishment in Ireland. We did not aim so hard a blow at prejudice as to shew how politically preposterous and absurd such an establishment was, in a kingdom circumstanced as that was; we contented ourselves with quoting the authority of history to shew that, from the period of the reformation, or more particularly from the beginning of the reign of Queen Elizabeth to that of King William, Catholics not only were not incapable of sitting in parliament, but that many of them actually did sit in both houses, the Protestant still continuing the established religion of the country: we speak not of periods of war and confusion, such as those which occurred in the days of Charles I. when the Catholics confederated at Kilkenny. Lord M. on a review of his opinion respecting the exclusion in question, appears to have completely abandoned it as untenable, and as incompatible with historical truth. We wish that his Lordship, for his own sake, had done it in a more manly manner, because we wish that he had not let slip an opportunity of doing himself great honour; for, in our judgment, nothing can be more honourable to a liberal-minded man, than a public abjuration of an error, as soon as he is convinced of it. We shall have occasion to resume this subject, when we come to a particular part of the work before us.

What we have already said about prejudice is extremely applicable even to his Lordship's dedicatory address to the Marquis Cornwallis, which he has prefixed to his Dissertation. He there launches out into the most unbounded praise of a nobleman from whom the truly noble Marquis is descended, and who has been emphatically called the *great* Duke of Ormond. It is surely in the annals of *party* alone, that our author could have discovered grounds for his lofty panegyric of this celebrated Duke. The praise of talents, indeed, cannot be denied to him: but the use to which he applied them was sufficient to damn them, had they been ten times greater. It had long been the fashion to admire, nay to idolize him: but history has stripped him of those plumes, and holds him up as a man true to a particular party, not to the general interests of his country; of doubtful loyalty to his sovereign, but of steady attention to the accumulation of wealth. His estate in 1641 did not exceed 7000*l.* a year, and was then saddled with mortgages and with the jointure of his mother, Lady Thurles:—but, after the restoration,

ration, it was swelled to an enormous size by inordinate grants from the crown, such as a faithful servant and honest patriot would not have been forward to accept, and would have advised his royal master not to bestow. Had this hero of the present eulogium been what Lord M. represents him,—a mirror of patriotism and loyalty,—possibly, perhaps probably, he might have preserved his unfortunate sovereign from the block:—but, in serving his king, he must have taken into the protection of the law a vast body of men, who had immense property to lose, and which, in case of a cordial treaty, must have been secured from confiscation. The unfortunate Charles was extremely willing to consent to measures, which would have quieted the minds of men in Ireland, restored tranquillity to that distracted kingdom, and procured a military reinforcement which might have given him a chance of preventing his own ignominious execution, and the extinction of royalty in England, by enabling him to conclude a treaty with his parliament, which should clearly ascertain the true bounds of the constitution, and secure to the crown and to the people their respective rights and privileges:—but the Duke of Ormond thwarted him in the business; and he, who for such a length of time refused to treat with, or trifled with, the king's friends, found no difficulty in treating with the avowed enemies of his sovereign, and surrendering to them the government of Ireland; as if it were safer in the hands of the parliamentarians, than in those of the avowed supporters of the royal cause and of a constitutional monarchy. This surrender, he could not but know, would blast his master's hopes, and deluge his country with blood: yet he made it! Who will not, after this, be surprised to find that Lord M. should have singled out this *excellent* nobleman as a mirror of patriotism and loyalty? We think that his Lordship was uncommonly unlucky in bringing within the same point of view the Duke of Ormond's administration in Ireland, and that of his illustrious descendant, the present Marquis Cornwallis, in Hindostan; for surely no two administrations form more complete contrasts to each other. One maintained a bloody war, carried on in the face of justice; a war into which the great bulk of the land-owners of the country were driven for the preservation of their estates, which they saw the ministers of government tearing from them after ages of possession, on a pretence that the titles were defective: those titles the king was willing to confirm, and the parliament of Ireland was as willing to concur with him in the act: but the Lords Justices frustrated the royal intention, and the people, driven to despair, broke out into excesses which the good disposition of the king, had it been suffered to operate, would

have prevented. Proclamations of pardon indeed were issued by the Lords Justices, then in the interest of the long parliament: but the pardon was limited to such as were *not freeholders*; for, had it not been thus limited, it might have destroyed the harvest of confiscations to which these iniquitous governors were looking. The consequences were such as might have been and no doubt were foreseen: the sword was drawn, and the scabbard thrown away. It was under such rulers that Ormond began his career; it was under such auspices that he first served; and thus did he contribute to let loose the horrors of war in a devoted country, which might with a word, with one act of justice, have been soothed into peace. Not such was the conduct of his descendant, the illustrious Cornwallis. He drew the sword in India to prevent the invasion of property; to maintain the Rajah of Travancore in the possession of his estates, of part of which, at least, Tippoo wanted to dispossess him. It was not the well-being of merely a part of the people under his government, of this or that favoured cast of men, that the Marquis studied to promote: he viewed *all* with the eye of a father, and to *all* he extended a father's care: instead of founding the hopes of revenue on insecure or defective titles, he laboured to cut up such hopes by the root; and he ceased not till he procured the adoption of a system, which has confirmed to the landholders of British-India the quiet and undisturbed possession of their lands, as long as they fulfil the covenants specified in the deed by which they hold them. Ormond left Ireland amid the execrations of the loyalists; and when he again returned to it, he contrived to make himself perhaps the most opulent subject in the king's dominions. Lord Cornwallis left India loaded with the blessings of every description of men, and came back to England richer than when he left it, only in reputation. His principles respecting the country under his government were noble, just, and humane; they were his own; or if they were *hereditary*, it certainly was not from the Duke of Ormond that they descended. From that duke he indeed derived a noble and royal descent: but he has reflected on him infinitely more honour than he ever could have inherited from him.

In his introduction to the work, Lord M. says that

“ Though the apparent design of this compilation is to trace the origin, suspension, and revival of the jurisdiction of the Irish Parliament; a subject however interesting it might have been in 1782, now of less moment, because it is no longer a question of novelty: yet, it will be found to lead to a dissertation of the greatest importance, that naturally springs from the sources of information, of which the
author

author has been possessed; viz. the legislative incorporation of Great Britain and Ireland.'

An union between England and Ireland is a measure of immense importance to both, and ought to occupy the thoughts of the best informed men in the two kingdoms. Should it ever be a subject of discussion in the two legislatures, we fear it will not be debated coolly and rationally, but that passion and prejudice will have too much influence on the decision. If Lord M. really entertains hopes that an union may be effected, he is more sanguine than we are. The period, we think, is gone by, the occasion has been lost, and we apprehend that it will never occur again, until an event shall have taken place, which on various accounts every man ought to deplore and deprecate,—a bloody war in Ireland, successfully terminated by British arms, and ending in the complete conquest of that kingdom.

Chap. 1st of this work treats of the jurisdiction of the Irish parliament, and gives an account of the origin, progress, suspension, and renewal of the Appellant Jurisdiction of the House of Lords of Ireland. There being now no dispute about the jurisdiction of the Irish parliament, and the supreme judicial authority of its House of Peers, this chapter can be interesting only to Antiquaries, whom the noble Lord improperly calls *Antiquarians*. It may not be amiss, however, to correct some historical mistakes, and to point out some errors which might not have been expected in an author of Lord Mountmorres's accuracy and reading. He takes for his guides Sir Edward Coke, Sir John Davis, and the Lord Chancellor Eustace; men who possessed great knowledge of *law*, but, with submission be it said, they are not recognized as authorities in matters of *history*. Coke knew little of Ireland; Davis knew more, but he was a *novus homo* there, and most certainly was not acquainted with many important transactions which had taken place in that country above 400 years before his time. Lord M. states that Sir John Davis, in his speech as speaker of the Irish parliament in 1313 (this date is by an error of the press, we presume, given for 1613,) asserts that the *first* parliament, regularly convened in Ireland, was in the declining years of Edward II. Might not a man, who was unacquainted with the history of that monarch, be led by the expression "declining years" to think that he died in an advanced age? when in reality he was cut off in the very vigour of manhood, in his 43d year.

The noble Lord farther makes Sir John Davis assert, as a general proposition, 'that, before that period, Ireland was represented in the English parliament.' The speaker displayed,

on this head, remarkable ignorance of his subject ; and we are really surpris'd that a writer of Lord M.'s information should bestow such an encomium on Sir John's speech, as to call it ' the most comprehensive, perhaps, that ever was delivered.' It is well known, not to build on the authority of those who maintain that Henry II. transmitted to Ireland an instrument, the purport of which is sufficiently explained by the name given to it, "*Modus tenendi Parliamentum*," that he conveyed to his son John, if not the absolute, at least the qualified sovereignty over Ireland, certainly in a more ample manner than Hugh Lupus was made sovereign of Cheshire, or the Stanleys were made kings of Man : it is also well known that John resided in Ireland a considerable time, exercising sovereign power in consequence of his father's grant ; that he divided such parts of the country as were under the English jurisdiction, into *counties* ; that he appointed sheriffs, and gave charters of incorporation to various towns. It is clear, by fair inference, that the qualified sovereignty, which he enjoyed, precluded the idea of sending members from Ireland to represent that kingdom in the parliament of England ; and as John must have been an absolute king, which he was not, and which the English settlers in Ireland would never allow him to be, had he ruled Ireland without the assistance of parliament, it is reasonable to presume that it was in conjunction with such an assembly sitting in Ireland, that he legislated for that kingdom. Not to rest the matter on mere inference, we find that Sir John Davis did not understand the sense of the parliament roll 10th Edward II. on which he founded his assertion that parliaments were *first* regularly convened there in the reign of that prince. On the words of it, viz. "*de Parliamentis singulis annis in Hiberniâ tenendis, et de legibus et consuetudinibus ibidem emendandis*," Lord Coke (whom Lord M. to be consistent, must admit as authority, for he quotes him,) makes these observations :— " Hereby it appeareth, that there *were* parliaments holden in Ireland before this time, and order taken at this parliament, that they should be holden *every year* ; and the like acts were made in England in 4th Edw. III. and 36th Edw. III. for parliaments to be holden in England."—Hence also it appears that regular *annual parliaments*, or at least *annual meetings* of parliament, were established in Ireland before they were in England. It may be urged, perhaps, that Lord Coke's differing from Sir John Davis about the meaning of a statute is no convincing proof that the latter is wrong ; we will therefore put it beyond a doubt that Sir John Davis was not master of his subject, and that he advanced an historical falsehood, when he asserted as a general proposition that before the reign of Edward II. Ireland

was

was represented in the *English* parliament. Lord M. will not pretend that, should the present parliament of Ireland be desired by the king to meet him in England, or in Germany, and should agree to obey his summons, it could with any propriety of speech be called either an English or a German parliament, merely on account of the place of its sitting. This being premised, we will assert that, *before* the reign of Edward II. an Irish parliament representing the estates of Ireland was regularly assembled in England; where it sat without meeting or joining with the English parliament, and by its own separate authority (under the word parliament we include the three estates,) enacted laws for the people of Ireland. Mr. Molyneux, whom we consider as a respectable authority, quoting an authority still more respectable than his own, tells us that in the white book of the Exchequer in Dublin is recorded a writ of the 9th of Edw. I. sent to his chancery of Ireland, wherein that monarch mentions, *Quædam statuta per nos de assensu prelatorum, comitum, baronum et communitatum regni nostri Hiberniæ, nuper apud Lincoln, et quædam alia statuta postmodum apud Eborum facta.* Herein no mention whatever is made of the English parliament: but the usual constituent parts of a parliament, prelates, earls, barons, and commons,—in a word, all the usual branches of the legislature,—are mentioned, not as a new assemblage, but as a regular and established body well known to the Irish constitution. We do not mean to say that the Irish parliament did not occasionally sit together with that of England, which certainly was the case, but to shew that, before the reign of Edward II. Ireland had a distinct and regularly constituted parliament, which sometimes assembled out of the kingdom as well as in it.

In the 1st chapter of this publication, which called from us these remarks, our readers will find some interesting and curious details of the measures which led to the passing of the celebrated act of the 6th Geo. I. by which the authority of the British legislature was declared to extend to Ireland, and by which the judicature of the Irish House of Lords as a court of appeal was abolished. This famous act, our readers well know, has since been repealed, and the Irish parliament reinstated in its supreme dominion over that country.

Chapter 2d treats of the representation of the House of Lords of Ireland in 1719 to King George I.; it gives the late Earl of Egmont's account of that transaction, together with his Lordship's opinion of the legislative incorporation of Great Britain and Ireland. A perusal of this chapter has produced on us a very different effect from that which Lord M., no doubt, wished it to have on his readers in general. We had hitherto considered the members of the Irish House of Lords, of that day, as

genuine patriots, engaged in a glorious struggle that had for object the emancipation of their country from a foreign legislature; and we never could think of the manly stand made by them in 1719, without feeling the most lively indignation against the dastardly House of Commons that deserted the Peers on that trying occasion, and prevented the stand from being effectual. Lord M., however, has cured us of our enthusiastic admiration of those noble characters, and has turned it into *contempt*: we see from his account, given *longè alio intuitu*, that the Irish peers of that day were selfish beings, who felt not for their country, but for their own political importance; and who, provided their appelland jurisdiction had been left untouched, would have suffered, without a murmur or a remonstrance, the British parliament to infringe the dearest rights and interests of Ireland. This consideration brings us back to the question relative to the exclusion of Catholics from seats in parliament; on which we stated, in the commencement of this article, that Lord M. had, much to his honour, changed his opinion, and read his political recantation. His Lordship tells us in a note, p. 24, 'that the Roman Catholics were first disqualified from sitting in parliament in 1691, by an ENGLISH act of parliament, before which period they were admissible.' Where was the patriotic spirit of the Irish House of Lords when that act passed: when the *British* legislature prescribed to the two houses of parliament of *Ireland* what description of men should not have seats in either? Was any remonstrance framed against such an invasion of national rights? Was one single resolution passed to record the indignation of the Irish senate against so flagrant a violation of the sovereignty of Ireland? No, both houses bowed to the foreign yoke; because, though it galled them, it galled still more the great body of the nation, and secured to a minority of it a monopoly of *subordinate* power, at which justice would have blushed, and which a gallant and patriotic body of senators would have spurned as an indignity and disgrace. The Lords, when their *own personal* importance was brought into question, could call before them the Barons of the Exchequer of Ireland, and ask them whether, in compliance with their oath of office, they had informed the king of Ireland of the encroachment made on the prerogatives of the Irish crown by an order of the English House of Lords, setting aside a judgment of the House of Lords of Ireland, the supreme judicature of that kingdom: they could call up resolution enough to commit the Barons on that occasion:—but, when, by an English act of parliament, prescribing the qualifications for admission into both houses of the Irish parliament, the legislative authority of the king, lords, and commons of Ireland was

attacked and superseded, the Irish Lords were silent; they remonstrated not against the national indignity, but quietly obeyed the *edict* transmitted to them from Westminster. They were humbled: but they considered the Catholics as still more humbled; and that was balm to their *magnanimous* minds. Surely it was a wonder that no noble Lord ventured to stand up, when the resolution for committing the Barons of the Exchequer was under discussion, and to remind their Lordships that, in the sentence which they were about to pass on those learned judges, they were going to record their own disgrace, by punishing a breach of duty in three men, when they themselves, together with the other house of parliament, had scandalously betrayed their duty to their country and posterity, by not having raised their voice against the English act of 1691, by which the Irish parliament and nation were degraded.

Chap. 3d contains reflections on the Earl of Egmont's account of the representation of the Irish Lords to George I. In the course of these reflections, Lord M. states that, in the reign of Charles II. Catholics were admissible to parliament; and, instead of insisting, as he did formerly, that their perpetual exclusion from it should be maintained as the Palladium of the Constitution, (strange that what destroyed the Constitution should ever have been described by any man of sense as its Palladium!) he thus, by a complete but honourable recantation of his former opinion, urges the rights of the Catholics to equal privileges with the rest of their fellow-subjects of Ireland:

• The act of uniformity was new-modelled in favour of the Protestant dissenters in 1719, and they were exempted from all restrictions; save only that of receiving the sacrament according to the rites of the church of England, when they obtained offices; commonly known in both kingdoms, by the short name of the Test Act, which in 1781 was totally repealed in Ireland.

• One of the important measures which still remains to be accomplished, is the extension of this toleration; and placing the Catholics in the same situation with Protestant dissenters; to which, their good conduct for upwards of a century, gives a fair claim upon the justice; as well as the true policy, and lasting interest of the community.

• Their claim may be thus shortly stated with mathematical precision:

• All subjects are entitled to equal privileges; unless they preserve dangerous connections with the enemies of the state; and when those connections are dissolved and their tenets are no longer dangerous, they should be restored to the privileges which they formerly possessed.

• The Irish Catholics were admissible to offices and into Parliament until the Revolution; they were suspended from those advantages, for their attachment to the Pope and the Pretender; but
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those temporary attachments no longer exist, nor are no longer dangerous; therefore, the only remaining disabilities should be removed, and the CATHOLICKS should be restored to those privileges which they FORMERLY enjoyed in common with the rest of the community'.

The truth of what we said, at the outset of this article, about the force of prejudice, is strongly manifested by the above passage. We are perfectly satisfied that Lord M. intended to be liberal when he wrote it: but his liberality was defeated by prejudice; for his words would lead a man to believe that the Catholics have lately abjured opinions respecting the Pope, which formerly they pertinaciously maintained, and for which, together with their attachment to the Pretender, they were excluded from parliament. It is a certain fact that the opinions which the Catholics maintain at this moment, as a body, respecting the Pope, are precisely the same that their ancestors maintained in the reigns of Elizabeth, James I. Charles I. and Charles II. during which they filled seats in both houses of parliament; and that the opinions which they have abjured are precisely the same which their ancestors not only after, but ages before, the reformation, were always ready to abjure: they relate solely to the *temporal* power of the Pope in these kingdoms, or to any pretensions to a *spiritual* power of annulling *civil* duties or obligations; and the abjuration of such power is nobly recorded in the acts of *præmanire* and *provisors*, passed even in those days in which the English parliament was most submissive to the spiritual authority of the Pope as the visible head of the church, of which England was then a part. A reference to the oath of allegiance framed of late for the Catholics, both of this country and Ireland, will shew that we are correct in our statement.

[To be concluded in our next Review.]

ART. II. *Sketches of a History of Literature.* Containing Lives and Characters of the most eminent Writers in different Languages, Antient and Modern; and Critical Remarks on their Works. Together with several Literary Essays. The whole designed as a Directory, to guide the Judgment and form the Taste in reading the best Authors. By the late Robert Alves, A. M. To which is prefixed a short Biographical Account of the Author. 8vo. pp. 298. 5s. Boards. Chapman, Edinburgh; Cadell jun. and Davies, London.

THIS author has been *coram nobis* as a poet, some years ago *, in which character we did not see much to blame nor much to commend: but, having dismounted from his Pegafus, we

* See Rev. vol. lxxiii. p. 467.

find him, in the more humble *walk* of a prose writer, to have been possessed of considerable merit. Though this is a posthumous publication, the work was in the press, with a preface prepared by the author, previously to his decease in January 1794.

It has been said that "a woman seldom writes her mind except in her postscript:" but we have long found that authors unfold their designs, and insinuate instructions as to the spirit with which they wish to have their works read, in the *preface*. We shall therefore indulge the *manes* of the author under consideration, with the insertion of his preface, as he can no longer speak to mortals in his own defence, *vivâ voce*:

'The following Sketches are intended to exhibit a critical review of Literature from the earliest times; a subject pregnant both with instruction and entertainment. The Author flatters himself, that, as far as they go, they will afford a distinct view of ancient and modern learning, with a just estimation of most writers, whether in philosophy, poetry, history, or oratory.

'In order to render this work as useful as possible, he has interspersed remarks upon composition in general; and in these it is his constant endeavour to establish polite learning on the principles of common sense, genuine purity, and eloquence. He has pointed out both faults and beauties; and in estimating national genius, as well as that of particular authors, he has been careful to mark, though with candour, those more peculiar blemishes that affect composition; and, where these have been more glaring, he has been more severe, and exposed them with the greater freedom.

'By the strictures which he has thus thrown out on ancient and modern genius, he wishes to rouse the attention of the age to lively and elegant pleasures. He *unfolds* the *sources* of learning that we may drink from their fountain, and derive from thence both improvement and amusement.

'He recommends to the young writer a chaste elegance of language, by setting before him the best models. He recommends to readers of every rank, the most rational entertainment, by giving them a display of the most sublime, moral, and entertaining authors*.

'In drawing literary characters, he has given examples of some of the best passages from their works, illustrated with critical remarks. These examples he might have enlarged with advantage; but the conciseness of his plan obliged him to shorten them.

'He has also drawn frequent comparisons between several first-rate authors, both ancient and modern; and, in order to enliven the more didactic part of the Work, he has briefly delineated their characters.

'The author pretends not to say that the subject of the Essays is entirely new: classical criticism is as ancient as the days of Aristotle. Observations on authors, language, and composition have been made, and, probably, will be made, by many ingenious and learned writers.

'* He has attended also to the usual reading of ladies, such as moral tales, fables, novels, history, and plays, and given them ample directions.'

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But any one, or more of them, however eminent, cannot preclude others from walking in the same field. If one has not the strength and valour of Achilles, he may have the wary and circumspect eye of Ulysses; if he is not deep and profound, he may be intelligent, perspicuous, and entertaining.

‘Upon the whole, the Author flatters himself that these Sketches may be found to contain more various and more curious matter than any other volume of the same size, and the same subject, in the English language. The plan is entirely new, and exhibits in one connected series, an uncommon variety of literary information. There is hardly an author of eminence, in any language, ancient or modern, but is noticed and characterised in the present work: consequently, in order to guide the judgment and form the taste in reading, the Author presumes to recommend it as an instructive and (he hopes) an agreeable companion to the young scholar, or even the more advanced and enlightened student. The orator, the poet, the historian, the philosopher, may all find, in these pages, something either to instruct or to amuse them.

‘For the convenience of the reader there is subjoined an alphabetical list of about four hundred authors, in different languages, described or mentioned in the work.’

The account of this author's life, prefixed to the volume, contains nothing interesting nor memorable. From the nursery he went to school—wrote verses—was an usher at one country school, and elected master of another—fell in love—was jilted—resigned his place—went to Edinburgh—taught languages, and toiled for printers and bookfellers. Such are the *simple annals* of this poor author, who seems never to have emerged from obscurity, nor to have become sufficiently eminent to be certain that not only ‘the young scholar,’ but ‘even the more advanced and enlightened student,’ would submit to have their judgment guided and their taste formed by his decisions.

These Essays are properly called Sketches, as the author skims the surface of science and human knowledge and acquisitions in a most rapid manner. Mr. Barry's picture of the progress of civilization, at the Adelphi, tells the story of the gradations of reason and science more in detail, perhaps, than this whole volume: but the work will point out to young students what books to read, and will tell ladies what those books contain, without reading them.

In the course of about 180 pages, we have the outline of the history of Oriental, Grecian, Roman, Italian, Portuguese, Spanish, French, German, English, and Scotch literature; with the lives and characters of individual writers of the greatest eminence in these several countries. Mr. Alves's account of the Greek and Roman classics is spirited, and in general accurate; and, though given in the abstract, it will afford Tiros much information with very little trouble. Some

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of the characters of antient writers are well drawn. With those of Cæsar and Cornelius Nepos we shall present our readers :

‘ Simplicity of style seems to have been the distinguishing characteristic of the Ciceronian age. Besides its two principal poets, Lucretius and Catullus ; its historians shew an excellent example in this respect. In Cæsar’s Commentaries, and Nepos’s Lives, though written in the plainest style imaginable, there is a beautiful simplicity, both in the thought and expression, that cannot fail to please a just taste, upon an attentive perusal. The manner, indeed, of these writings does not strike at first ; as being divested of that pomp of language, which other historians studiously affect, in order to gain upon the reader.

‘ Cornelius Nepos writes always in a brief impartial manner ; his candour and sincerity are truly valuable ; and his style somewhat more raised than the other’s.

‘ But Cæsar possesses an excellence of an higher kind ; he writes his own history, yet with the utmost modesty ; talks of himself in the third person with the greatest indifference : praises nothing he does ; is never bitter or severe against his enemies : a strong and almost singular example of a great mind, neither admiring its own performances, nor condemning those of others ; but, as intent on high designs, and capable of still greater exertions, always modest, grave, cool, and dispassionate.’

Of modern writers, Mr. A.’s opinions will perhaps be sometimes disputed. In speaking of Metastasio, for instance, who that is well acquainted with the Italian language, and with the writings of that exquisite poet, would subscribe to our author’s harsh sentence, when he says that, ‘ with all his dramatic powers, he is too *affected* to have the reputation of a classical writer ; he seems more attentive to the position or sound of words, than the force or nature of his thoughts ; he is descriptive rather than pathetic ; and, like the French writers, more declamatory than natural ?’ Who, that is qualified to judge, will not say, on reading this passage, that Mr. Alves either did not understand Italian, or had a bad taste* ? He seems wholly to have forgotten that Metastasio’s dramas were all written for music, not declamation ; and he has never perhaps felt, heard, nor understood, that *pathos* is one of this lyric poet’s chief characteristics ; who, so far from resembling French tragic writers in long *declamatory* speeches, carries on his dialogues in so rapid a manner, that the business of his drama is never impeded, except by the necessary introduction of the airs which terminate each scene. The next period manifestly proves Mr. A. to be igno-

* The inaccurate manner in which the quotations from Dante and Tasso are printed sufficiently manifest ignorance of the Italian language.

rant of the subject on which he is writing, when he tells us that Metastasio 'has endeavoured, but improperly, to turn pieces of scripture into poetry; and adapt them, in the way of dialogue, for stage-representation. But this seems rather an unnatural, as well as an impious endeavour; or, at least degrades the subject it pretends to embellish.' Did Mr. A. never hear of oratorios, nor in what manner they are performed? Metastasio's sacred dramas have never been *acted* like secular dramas, but sung generally in churches, stationary, like other ecclesiastical music.

As to the *impiety* with which he charges Metastasio for turning pieces of scripture into poetry, the accusation, if well founded, would fall equally on the versifiers of the Psalms:—but Metastasio has treated sacred subjects with so much reverence and dignity, that the most devout and orthodox Christians have equally admired his genius and his piety.

With similar injustice and want of knowledge, our author fancies he can discover some strokes of humour in Goldoni's comedies 'not so delicate and chaste as could be wished.' The Italian comic operas, though too often sinking to buffoonery and farce for the natives of other countries, are never disgusted by scenes, expressions, or allusions, that border on impurity or indelicacy.

All that Mr. A. has ventured to write on the languages and literature of Spain and Portugal seems to be wholly *guess-work*. He frequently *bazards* opinions on no other foundation than conjecture. Of this kind is the assertion that "Prince Arthur and the Knights of the Round Table" was 'the first effort at a serious romance in *England*, and perhaps in Europe.' Now it has been settled by that excellent critic Mr. Tyrwhitt, in his admirable edition of Chaucer's *Canterbury Tales*, that *Le Brut*, and afterward *Le Mort Arthur*, taken from it, were both written in *French* verse, from Geoffry of Monmouth's Latin fabulous history of Britain.

After having mentioned 'the splendid edition of *Don Quixote*, lately published at Madrid, by order of the Court, as a proof that literature in Spain has become a national concern,' the author should not have neglected to inform his readers of the magnificent edition of *SALLUST*, translated into Spanish, and published with the original text, by the late Don Gabriel, brother to the present king; one of the most beautiful specimens of typography of the present century.

In the chapter on *Spanish Romances*, we find opinions to which we can by no means subscribe. After having properly styled *Don Quixote* a burlesque-satiric romance, and *Gil Blas* a humorous satiric romance, Mr. Alves says: 'Among the French, as eminent in this way, may be reckoned Marivaux and

and Crebillon ; as also Marmontel, although the latter is rather too serious, and often fantastical, to be classed among the good satiric romancers ; but they have all borrowed light from the Spaniards in this species of writing.' Now we can see no resemblance, in the style or kind of romance, between the novels of Le Sage and those of Marivaux and Crebillon ; and still less between the *tales* of Marmontel and those written on the Spanish model. We must also, in justice to the novelist last-mentioned, put in our *caveat* against the charge of his being ' too serious, and often *fantastical*, to be classed among the good satiric romancers.' We believe that this ingenious author had no idea of satire in writing his tales.

Mr. A. characterizes many of the French writers with tolerable accuracy : but, in speaking of the dramatic productions of that nation, we think that his remarks are superficial and unjust. Criticism and the rules of the drama grew up and were established in France earlier than in England. The taste in one country was formed by *rule*, and in the other by pure *genius*. We like not the French regularity, long speeches, and declamation ; yet the learned of all countries are partial to the best tragedies of Corneille, Racine, and Voltaire. Our exquisite Shakspeare pleases and will ever please Englishmen, in spite of his ignorance or contempt of the unities, and all his wildness, puns, and absurdities, to which we are less blind than *habituated*. There never was a writer so truly *inimitable* in every sense of the word as Shakspeare. We despair of ever seeing his beauties equalled, and his defects who will dare to imitate? Though we yawn at a French tragedy, we must laugh at their *comedy* ; and all Europe seems unanimous, except Mr. Alves, in allowing their *sock* to be well made, and worn with grace :—but the merit of no French comic writer seems to have come to his knowledge except that of Moliere.

In characterizing our English dramatists, as Mr. A. is professedly pointing out the best road for juvenile readers to travel, we rather wonder at his partiality to Beaumont and Fletcher, when he says, ' the *only* objection to them is, that they are not so happy as could be wished, in the conduct of their plots ; and some of their characters seem absurd, extravagant, and too much out of nature.' This is *not* all. There is an objection to most of the joint productions of those twin writers, of much more consequence than defects of plot and character. There is more obscenity, more gross and unpleasant impurities of language and sentiment, in their productions, than in those of the most licentious pieces of Charles the Second's revelling reign ;—we cannot, with this author, call it a ' *woful* period of our history.'

The manner in which this decisive literary historian treats Dryden and Pope seems to border on pertness and arrogance. Neither of these great poets had the good fortune to be born north of the Tweed: a circumstance highly favourable to 'Lord Kelly, celebrated (according to Mr. A.) all over Europe for a bold and spirited style of music *peculiarly his own.*' Now though this musical and bacchanalian Lord is allowed by professors to have possessed more genius, fire, and knowledge of music than any dilettante in our island, yet his style was not his own, but that of the elder Stamitz, his master, which he imitated well; yet his fame, we fear, has not extended over Europe south of London, nor far north of Edinburgh.

The merit of Scotch philosophers, historians, poets, and physicians, is displayed by our author with no less accuracy than zeal: but we are unable to discover how 'Dr. Pitcairn, born at Edinburgh, Dec. 1652,' could have been 'physician to James and Charles I.' unless in a pre-existent state.

We now come to our author's '*Literary Essays, containing comparisons and illustrations of antient and modern authors; with various other subjects of literature.*' These amount to eighteen. The first—*Milton, Shakspeare, Homer, and Virgil compared*—begins with a declaration of war against Dr. Johnson, of which we shall take some notice hereafter. The 2d essay contains *illustrations of Homer, concluding with remarks on Hesiod.* The 3d, *illustrations on Virgil, concluding with remarks on Lucretius.* Essay 4. *Illustrations on the satires and epistles of Horace*, in which the several merits of that most admirable classic are pointed out with no vulgar taste and discrimination. Essay 5. *Herodotus and Livy compared.* In this paper, if the author had stopped after having said that 'Herodotus was the most antient of all historians if we except the sacred,' his assertion would not have been disputed: but, when he adds, 'and the most antient of all profane writers except Hesiod and Homer,' he forgot the long list of Greek lyric poets given in Fabricius, not only anterior to the time of Herodotus, but even to that of Homer and Hesiod. Among those that preceded Herodotus, are enumerated Terpander, Alcæus, Alemon, Tyrtæus, Anacreon, Pindar, Sappho, Pythagoras, and Æsop. Essay 6. *Thucydides, Sallust, and Tacitus compared.* The essayist should have mentioned Smith's translation of Thucydides, as well as that of Hobbes. While Mr. Alves's critical remarks and encomiums are confined to antient authors, they are generally candid, judicious, and in good taste: but, in the subsequent essays, his opinions seem tinctured with national prejudice and partiality. His 14th essay, however, *on the sublime and pathetic of the Holy Scriptures,*

Scriptures, and of their superiority to all human compositions, is written with great force, reverence, and zeal. The friends of our religion will see with pleasure this subject treated in a manner equally free from fanaticism and bigotry, by a volunteer in theology.

In essay 15, speaking of different kinds of style, it is easy to perceive that the cold, unadorned, Calvinistical style of the inhabitants of North Britain is greatly preferred by our author to the glowing, polished, metaphysical style of some of the natives of the more southern parts of the island.

Throughout these essays, the author seizes every opportunity of manifesting an implacable hatred of Dr. Johnson, against whom the 18th essay is a most furious Philippic; which he calls *a character of Dr. Johnson*:

‘To draw even a sketch of this character is extremely difficult; so mixed and rude an original is scarcely to be found; and from this strange mixture in his character, it is extremely difficult to assign its leading features.

‘As a critic and drawer of characters, in which he so much delights, and has got so much fame, he affects caricatura grotesque, and the terrible, tragic manner of Salvator Rosa. He is bold and imperious, and dashes, with severity and gloom, the greatest part of his portraits. Sometimes one passion, sometimes another predominates, and holds the pencil to the delineation. Prejudice, ill-nature, whim, vanity, envy, all take their turns,

‘One principle, however, seems to reign through the whole, and to prevail on all occasions, to wit †, a certain air of arrogance and surly disdain, as if the author was infinitely above those of whom he writes.

‘He was a Diogenes in criticism, always querulous and grumbling; a Scaliger, whimsical and vain; a Zoilus, abusing a Shakespeare, a Milton, or a Gray; a finder of faults in his cotemporaries from envy; snarling and backbiting them without mercy, and pouring out against them incessant floods of gall, that shewed how much his heart was torn ‡ with ever-gnawing envy, and the most fiery jealousy.

‘He is said to be religious; but he was rather superstitious, and for which some of his friends were pleased to call him one of the best of men, as well as one of the greatest geniuses.

‘It is difficult to avoid indignation, or to express it without severity. To the friends and admirers of Dr. Johnson, the author can only offer, as his apology, the unjust and abusive attack made by the Doctor upon most, if not all the best of our English poets, with a view, as it would appear, to humble all merit except his own, and strike to the dust the noblest monuments of human genius.’

‘† This is particularly visible in his *Lives of the English poets*.’

‘‡ See his account of Gray, Shenstone, Lyttelton, Hammond, &c. but the tender Hammond he has abused on account of his connection with Chesterfield, whom the Doctor hated.’

‘ And, his religion, however regular he might have been in the observance of its forms, or however punctual in his devotions, did not certainly manifest itself either in his heart or life ; and he was a strong instance how much a man may deceive himself as well as others in this respect.

‘ The leading features, however, seem to have been vanity, envy, and an austere kind of arrogance that led him to despise and abuse, not only equal or inferior, but far superior merit to his own.

‘ Upon the whole, Dr. Johnson’s merit is only to be considered apart from his faults, if it is at all possible to separate them. His merit, as a man of genius, was conspicuous where it shone by itself, and untainted by the peculiarities and infirmities of his disposition.

‘ As author of the *Rambler* and *Idler*, and the *Prince of Abyssinia*, he must be always mentioned with praise, as here his genius appears to most advantage, and with fewest of his faults. He was then a young writer, and shewed not much of that severe arrogance which afterwards marked, so strongly, both his literary and philosophical effusions.

‘ A certain sublimity, as well as melancholy of imagination, marks even his earliest productions. He was more struck with the terrible and tragic than the beautiful or gay. In nature he always described the most awful or solemn scenes ; and in the moral world he took most delight in the recital of human misery, the fall of greatness, the disappointments of ambition, or misfortunes from levity or extravagance in the lower spheres of life.

‘ His style was even then stiff and majestic ; but it was also strong and nervous, and full of that pompous and splendid eloquence which, at first sight, is so generally agreeable.

‘ The chief merit of the *Rambler* seems to be its moral tendency, its just remarks on human life in general, and its excellent delineations of some particular characters. His views of life are exhibited in affecting attitudes, that both interest and instruct ; and they are so natural, though set off by his peculiar manner, that they both reach the heart, and delight the imagination.

‘ In this work he has been imitated by Dr. Hawkesworth in the *Adventurer*, with a good deal of his manner, but little of his stiffness or pomposity. These two books, indeed, deserve to be read on every account, as they are entertaining, moral, and full of character. The *Adventurer*, though inferior in some respects to the other, is perhaps more lively, humorous, and more in the manner of Addison.

‘ The similarity betwixt them is accounted for by Hawkesworth’s being the constant companion, disciple, and humble admirer of Dr. Johnson.

‘ His immoderate use of words of Latin derivation is affected ; they are often far-fetched, and give an air of pedantry rather than of elegance to his style. *Suavity*, *perspicacity*, *efforescence*, *fugacity*, *hilarity*, are words peculiar to this writer, and wear too foreign an air to appear natural in our language. *Corruscations* or *scintillations* of wit, *ebullitions* of decency, *rotundity* of periods, and such like, are all favourite expressions with him, and are too often repeated to be in general pleasing.

* As an instance of this affected style, take the following out of many from the Rambler :

" It is common for those who have never accustomed themselves to the labour of inquiry, nor invigorated their confidence by any conquests over difficulty, to sleep in the gloomy quiescence of astonishment, without any effort to animate languor, or dispel obscurity."

' Is not this highly turgid and unnatural ? It were endless to mention instances which abound every where in this author ; but is it not proper to condemn such a mode of writing as an innovation in the prose part of our language, tending to corrupt and debase it from its original purity ?

As a compiler of the Dictionary that goes under his name, he merits the praise of diligence at least. And, though it is not free of faults, particularly erroneous or useless definitions, and several omissions, it is at the same time an amazing work to be executed by one man, and that too at intervals, amidst sickness and other avocations. But he was a laborious genius that worked with vigour and haste, and did much in a short time. He had also a most tenacious memory, and wide observation, that particularly fitted him for a lexicographer. His life has been written with great industry by Sir John Hawkins, Mr. Boswell, and others ; no late author has been spoken of with more eclat, but we cannot help thinking, that like some other modern writers, he has obtained a fame and reputation rather above his merits.'

The precept, *de mortuis nil nisi bonum*, is here wholly reversed. There is no great heroism in attacking a dead foe. When living, the secret author of Lexiphanes, and the anonymous abettors of Mr. Wilkes in the newspapers, were Johnson's chief assailants, till the publication of his Tour to the Hebrides ; in which the pleasantries on the North Britons and their country have never been forgiven. Since his decease, the great moralist and philologist has had the number of his enemies increased by the imprudence and want of delicacy of his biographers ; who, unwarrantably divulging his private opinions of living characters, have provoked many persons to hostilities, on the principle of self-defence.

The dispute between Mr. A. and Dr. J. concerning the merit of authors is only the opinion of one writer opposed to that of another ; and the whole controversy will probably be reduced to this simple question : which is the most respectable writer, and the most able critic and judge, Dr. Johnson or Mr. Alves ? We were never partial to Dr. Johnson's politics, nor to his prejudices, and we have frequently combated his opinions : but we ever must allow him to have been a great moral writer, and a man of genius, learning, probity, and piety. Where his prejudices do not operate, his criticisms are so deep, just, and original, that in all probability they will long guide the public taste ; which they are the more likely to do, as he must ever be ranked himself among our prose writers of the first class : nor can

he with justice be denied a distinguished place among our poets, of the second class, at least.

Our honest North Briton very unwillingly allows the traveller to the Hebrides, and the denouncer of Ossian, any other merit than that of diligence as a lexicographer: but, if (like the antient Kings of Egypt,) Johnson after his decease were to be tried for high crimes and misdemeanors against the *republic of letters*, in empannelling a jury, perhaps Wilkites (of first principles) and Scotsmen should be challenged.

We cannot, in our judicial capacity, dismiss Mr. Alves without observing that he, who so freely censured the style of some modern writers of high rank, without even sparing Cæsar and Cicero among the antients, (see p. 277,) was frequently guilty of Scotticisms, colloquial barbarisms, and other inaccuracies, in the very language in which he censured others. We have 'wide off (for of) the truth.' *Withal*, frequently; a word which has seldom been used by any good English writer during the present century. 'As inferior as the sound of a pipe to the sound of an organ.' Now an organ being entirely composed of pipes, we suppose the author meant, as inferior as the sound of a *single* pipe to that of a *full organ*—which would be violent exaggeration. 'In regard of invention,' for *to*.—'Total silence of Homer,' for *about* or *concerning* Homer.—'Pled for pleaded.' *Prescriptive* for prescriptive. *Besides* for except. 'In such a degree,' for *to* such a degree. 'We have only but (for nothing but) sketches.' *Thereafter*, for after this. 'Along with her husband,' for *jointly* with her husband. 'Neither can we see almost any thing;' 'but wit, if *one* has any, will shine out but *one* way:' here we have the Gallicism *one (on)* as a pronoun, and *one* used numerically, in the same period. 'Pretty much equal,' for pretty equal, &c.

For typographical errors, in a posthumous work, the author is not accountable; and perhaps, if Mr. Alves had not treated men greatly his superiors in genius and judgment, with that 'certain air of arrogance and surly disdain,' 'as if he was infinitely above those of whom he writes,' of which he accuses Dr. Johnson in his Lives of the English poets, we should have made less use of our spectacles in discovering the faults which we have already pointed out.

ART. III. *An Essay on the Manners and Genius of the Literary Character*. By J. D'Israeli. Crown 8vo. pp. 226. 4s. Boards. Cadell jun. and Davies. 1795.

THE ingenious and active writer of this tract, having tried the strength of his wing by compilation, fluttering from tree to tree, and finding with what facility he performed such exploits,

exploits, now adventures at higher flights. He modestly tells us in his preface, that 'he presents the reader with an imperfect attempt on an important topic:' for the materials designed for this essay having been accidentally destroyed, his sketches are not so numerous as he could wish, and as the subject appears to promise; and that therefore they claim all the indulgence of the title. Now, if by delaying this publication he *could* have made it more perfect, we might ask why he hastened to the press? We have heard of no subscription nor engagement for its appearance at any particular time; and the humility of calling his work an *Essay* will, we fear, have little effect on such readers as recollect that Locke and Pope have condescended to call two of the most perfect productions in our language, *essays*; nor would the metaphysics of the one, and the ethics of the other, have obtained pardon, if defective, from the modesty of the title:—but De la Baumelle tells us in his little book entitled *Mes Pensées*, that "if a man has a good thing to say, he should say it soon: or, so numerous are the candidates for literary fame, some one will be beforehand with him."

Mr. D'Israeli takes frequent occasion to remind us of his *youth*: but, when we observe the firmness and decision with which he speaks on most subjects, this circumstance may not render his readers more charitable, and more ready to subscribe to his opinions on very deep and important subjects. Christians and Deists will perhaps equally construe into slipshodness his having resolved impiety and blasphemy into a matter of *taste**, and will condemn the levity with which he treats the profound theologian Clarke, and the pious moralist Johnson, for imagining that the thoughts which Milton has given to Satan "are such as no observation of character can justify, because no good man would willingly permit them to pass, however transiently, through his own mind." It was a want of taste perhaps in Milton himself, that put such impious sentiments into the mouth of Satan, and which made him tire his most determined and persevering admirers with Free-will and Predestination. To draw the most atrocious character in a drama, such as Iago, for instance, throws no disgrace on the poet: but impiety and blasphemy would not be borne on our stage. Milton, however, was a truly pious man, who has breathed in his works the most sublime and reverential sentiments of the Supreme Being, and has described and defended virtue and morality in the strongest reasoning and most glowing colours of any one of our poets: so that the language of Satan seems to have flowed from no licentious intention in the writer.

* See Addenda, p. xxiii.

There are, however, many ingenious and lively thoughts in this essay, and proofs of extensive reading and acute observation. Though we are not always of the same opinion, we shall not often dispute the author's principles. Yet, as critics, it becomes our duty to point out inaccuracies of assertion, as well as of language, which perhaps have escaped the author through precipitancy of publication.

The author has treated his subject under the following heads: Chap. I. *Of literary men.* II. *Of authors.* III. *Men of letters.* IV. *The characteristics of a youth of genius.* V. *Of the domestic life of a man of genius.* VI. *Of literary solitude.* VII. *On the meditations and conversations of men of genius.* VIII. *Men of genius limited in their art.* IX. *Of the infirmities and defects of men of genius.* X. *Of literary friendships and enmities.* XI. *The characters of writers not discoverable in their writings.* XII. *Of some private advantages which induce men of letters to become authors.* XIII. *Of the utility of authors to individuals.* XIV. *Of the political influence of authors.* XV. *On an academy of polite literature, pensions, prizes.*

The first four chapters are written with that kind of spirit which attaches a reader. The 5th contains little perspicacity, and few moral discoveries. In chap. VI. the author describes the love of solitude, its necessity to some studious men, and its irksomeness to others, with such equal force and illustration, that we are unable to discover which he thinks right, or most eligible.

The VIIth and VIIIth chapters seem to call for little more than verbal criticism, which precipitate publication never fails to require. An abridgment of Chap. IX. we shall present to our readers as no unfavourable specimen of the work *.

The modes of life of a man of genius are often tinged with eccentricity and enthusiasm. These are in an eternal conflict with the usages of common life. His occupations, his amusements, and his ardour, are discordant to daily pursuits, and prudential habits. It is the characteristic of genius to display no talent to ordinary men; and

* In a note, p. 107. speaking of a *literary* fund established in attic London, for which the claimants were too many and the subscribers too few, he tells us that 'it has died away; while the *musical* fund is patronized by the Great, which seems to prove that they have finer ears than understandings.' Justice requires that we should exculpate 'the Great' from the charge of munificence and constancy towards the musical fund: for they have left the society, or the society has left them. The late benefits for this charity (which was not originally a royal establishment,) have been unpatronized by all the Great Directors; and we are told that they have been productive of no enviable sum to the fund. Indeed, it seems as if none of the Great had been constant in zeal for this institution, except their Majesties.

it is unjust to censure the latter when they consider him as born for no human purpose. Their pleasures and their sorrows are not his pleasures and his sorrows. He often appears to slumber in dishonourable ease, while his days are passed in labours, more constant and more painful than those of the manufacturer. The world is not always aware that to meditate, to compose, and even to converse with some, are great labours: and as Hawkesworth observes, "that weariness may be contracted in an arm chair."

Such men are also censured for an irritability of disposition. Many reasons might apologize for these unhappy variations of humour. The occupation of making a great name, is, perhaps, more anxious and precarious than that of making a great fortune. We sympathise with the merchant when he communicates melancholy to the social circle in consequence of a bankruptcy, or when he feels the elation of prosperity at the success of a vast speculation. The author is not less immersed in cares, or agitated by success, for literature has its bankruptcies and its speculations.

The anxieties and disappointments of an author, even of the most successful, are incalculable. If he is learned, learning is the torment of unquenchable thirst, and his elaborate work is exposed to the accidental recollection of an inferior mind, as well as the fatal omissions of wearied vigilance. If he excels in the magic of diction, and the graces of fancy, his path is strewn with roses, but his feet bleed on invisible yet piercing thorns. Rousseau has given a glowing description of the ceaseless inquietudes by which he acquired skill in the arts of composition; and has said, that with whatever talent a man may be born, the art of writing is not easily obtained.'—

It is observed by M. La Harpe (an author by profession) that as it has been proved there are some maladies peculiar to artists, there are also sorrows which are peculiar to them; and which the world can neither pity nor soften, because it cannot have their conceptions. We read not without a melancholy emotion, the querulous expressions of men of genius. We have a little catalogue *de calamitate Litteratorum*; we might add a volume by the addition of most of our own authors.'—

The votaries of the arts and sciences are called by Cicero, Heroes of Peace; their labours, their dangers, and their intrepidity, make them heroes; but peace is rarely the ornament of their feverish existence.'—

Some are now only agreeable, who might have been great writers, had their application to study, and the modes of their life been different. In Mr. Greaves' lively recollections of his friend Shenstone, are some judicious observations on this subject. He has drawn a comparison between the elevated abilities of Gray, and the humble talents of Shenstone: and he has essayed to shew, that it was the accidental circumstances of Gray's place of birth, education, his admittance into some of the best circles, and his assiduous application to science, which gave him that superiority over the indolence, the retirement, and the inattention of a want of patronage, which made Shenstone, as Gray familiarly said, "hop round his walks" like a bird in a string.'—

Men of genius are often revered only where they are known by their writings. In the romance of life they are divinities, in it's

history they are men. From errors of the mind, and derelictions of the heart, they may not be exempt; these are perceived by their acquaintance, who can often discern only these qualities. The defects of great men are the consolation of the dunces.*—

‘For their foibles it appears more difficult to account than for their vices; for a violent passion depends on its direction to become either excellence or depravity; but why their exalted mind should not preserve them from the imbecilities of fools, appears a mere caprice of nature. A curious list may be formed of

“Fears of the brave and follies of the wise.”

Johnson.

In the note underneath I have thrown together a few facts which may be passed over by those who have no taste for literary anecdotes.*

‘But it is also necessary to acknowledge, that men of genius are often unjustly reproached with foibles. The sports of a vacant mind, are misunderstood as follies. The simplicity of truth may appear vanity, and the consciousness of superiority, envy. Nothing is more usual than our surprise at some great writer or artist contemning the labours of another, whom the public cherish with equal approbation. We place it to the account of his envy, but perhaps this opinion is erroneous, and claims a concise investigation.

‘Every superior writer has a MANNER of his own, with which he has been long conversant, and too often inclines to judge of the merit of a performance by the degree it attains of his favourite manner. He errs, because impartial men of taste are addicted to no manner, but love whatever is exquisite. We often see readers draw their degree of comparative merit from the manner of their favourite author; an author does the same; that is, he draws it from himself. Such a partial standard of taste is erroneous; but it is more excusable in the author than in the reader.

* * Voiture was the son of a vintner, and like our Prior, was so mortified whenever reminded of his original occupation, that it was said of him, that wine which cheered the heart of all men, sickened that of Voiture. Rousseau, the poet, was the son of a cobbler; and when his honest parent waited at the door of the theatre, to embrace his son on the success of his first piece, the inhuman poet repulsed the venerable father with insult and contempt. Akenfide ever considered his lameness as an unsupportable misfortune, since it continually reminded him of his origin, being occasioned by the fall of a cleaver from one of his father's blocks, a respectable butcher. Milton delighted in contemplating his own person, and the engraver not having reached our sublime bard's “ideal grace,” he has pointed his indignation in four iambics. Among the complaints of Pope, is that of “the pictured shape.” Even the strong-minded Johnson would not be painted “blinking Sam.” Mr. Boswell tells us that Goldsmith attempted to shew his agility to be superior to the dancing of an ape, whose praise had occasioned him a fit of jealousy, but he failed in imitating his rival. The inscription under Boileau's portrait, describing his character with lavish panegyric, and a preference to Juvenal and Horace, is unfortunately known to have been written by himself.*

' This observation will serve to explain several curious phenomena in literature. The witty Cowley despised the natural Chaucer; the classical Boileau, the rough sublimity of Crebillon; the forcible Corneille, the tender Racine; the affected Marivaux; the familiar Moliere; the artificial Gray, the simple Shenstone. Each alike judged by that peculiar manner he had long formed. In a free conversation they might have contemned each other; and a dunce, who had listened without taste or understanding, if he had been a haberdasher in anecdotes, would have hastened to reposit in his warehouse of literary falsities, a long declamation on the vanity and envy of these great men.'—

' It has long been acknowledged that every work of merit, the more it is examined, the greater the merit will appear. The most masterly touches, and the reserved graces, which form the pride of the artist, are not observable till after a familiar and constant meditation. What is most refined is least obvious; and to some must remain unperceived for ever.'—

' But ascending from these elaborate strokes in composition, to the views and designs of an author, the more profound and extensive these are, the more they elude the reader's apprehension. I refine not too much when I say, that the author is conscious of *beauties*, that *are not in his composition*. The happiest writers are compelled to see some of their most magnificent ideas float along the immensity of mind, beyond the feeble grasp of expression. Compare the state of the author with that of the reader; how copious and overflowing is the mind of the one to the other; how more sensibly alive to a variety of exquisite strokes which the other has not yet perceived; the author is familiar with every part, and the reader has but a vague notion of the whole. How many noble conceptions of Rousseau are not yet mastered! How many profound reflections of Montesquieu are not yet understood! How many subtle lessons are yet in Locke, which no preceptor can teach!

' Such, among others, are the reasons which may induce an author to express himself in language which may sound like vanity. To be admired, is the noble simplicity of the ancients, (imitated by a few elevated minds among the moderns) in expressing with ardour the consciousness of genius. We are not more displeased with Dryden than with Cicero, when he acquaints us of the great things he has done, and those he purposes to do. Modern modesty might, perhaps, to some be more engaging, if it were modesty; but our artificial blushes are like the ladies' temporary rouge, ever ready to colour the face on any occasion. Some will not place their names to their books, yet prefix it to their advertisements; others pretend to be the editors of their own works; some compliment themselves in the third person; and many, concealed under the shade of anonymous criticism, form panegyrics, as elaborate and long as Pliny's on Trajan, of their works and themselves; yet, in a conversation, start at a compliment, and quarrel at a quotation. Such modest authors resemble *certain* ladies, who in *public* are equally celebrated for the coldest chastity.

' Consciousness of merit characterises men of genius; but it is to be lamented that the illusions of self-love are not distinguishable from the

the realities of consciousness. Yet if we were to take from some their pride of exultation, we annihilate the germ of their excellence: The persuasion of a just posterity smoothed the sleepless pillow, and spread a sunshine in the solitude of Bacon, Montesquieu, and Newton; of Cervantes, Gray, and Milton. Men of genius anticipate their contemporaries, and know they are such, long before the tardy consent of the public.

• They have also been accused of the meanest adulations; it is certain that many have had the weakness to praise unworthy men, and some the courage to erase what they have written. A young writer unknown, yet languishing for encouragement, when he first finds the notice of a person of some eminence, has expressed himself in language which gratitude, a finer reason than reason itself, inspired. Strongly has Milton expressed the sensations of this passion, "the debt immense of endless gratitude." Who ever pays an "immense debt" in small sums?

Chap. X. is lively. Chap. XI. ingenious and amusing: but the display of the inconsistency, insincerity, and infirmities of authors will but render careless readers sceptics in the morality which they preach, and may even degrade literature itself. We will hope that moral writers are in earnest, however charitable it may be to suppose that the authors of licentious books are not so corrupt as their writings. An antient Greek philosopher used to wish that the hearts of authors were diaphanous, that the world might see their *real* contents.

At the end of our author's humiliating note, which we have just extracted, on the mental infirmities of writers of the first class, we could not help crying out with Gray:—*Ab, tell them, they are men!*—An exclamation equally applicable to authors and critics. Indeed, as a *contrepoison* to this note, which has "drawn the frailties of the most respectable authors from their dread abode," we have a long list of their heroic acts of friendship: *vide* p. 133.

In Chap. XII. where Mr. D'Israeli speaks of the advantages which induce men of letters to become authors, and laments their paucity, he should have recollected the universal diffusion of learning; which has so much augmented the number of claimants for celebrity and respect, that mediocrity of abilities in writing excites no more wonder than the being a bricklayer or a carpenter; and yet whenever a poet or a writer in prose towers above the rest, he is not suffered to lie in obscurity. Pope, Addison, Boileau, Voltaire, and Metastasio, neither lived nor died in obscurity.

Chap. XIII., on the utility of authors of the first class to a whole nation, is ingenious and just, and gives the best side of the medal. The next chapter, *on the political influence of authors*, is the reverse. To enlighten a people, till they will submit to

no government but that of terror, is not contributing to human happiness. 'Authors (says Mr. D'Israeli) stand between the governors and the governed — They awaken, they terrify, they excite, they conduct the people.' If they exercise this power merely to incite discontent and insubordination, and promise such advantages from insurrection and revolution as no nation ever did or can enjoy in any state of civilized society, they will do the people no great kindness. There are authors, however, from whose private characters morality and government have nothing to fear; and others, from whom nothing but mischief is expected. Rational liberty and anarchy are not more hostile to each other, than writers of this description.

Mr. D'Israeli complains that authors are neglected by the great; yet, if patronized, they are bribed and corrupted! Poor Johnson was grudged his pension, and was often abused for it to the time of his death; though, previously to his accepting it, he had been told that "it was not conferred on him for what he *was* to do, but for what he had already done." In the long and laboured eulogium in this chapter on *philosophy*, which has lately been so much disgraced by pretenders to wisdom, it seems as if the author would have precluded all equivocal and danger of confounding true *philosophers* with dreaming *theorists*, by ascribing to *science* what he has given to *philosophy*.

The XVth and last chapter of this spirited tract is on a subject concerning which we cannot but be particularly interested. The author here discusses the expediency of establishing in this country an *academy of polite literature, pensions, and prizes*. We trust it will not be doubted that we are zealous friends to literature and its worthy votaries; and yet we cannot implicitly subscribe to all the arguments here adduced in favour of this plan.

It seems as if the treatment of men of letters of every class, and the conferring of honours on them, could never be reduced to a practicable system. Academies have been founded by princes, often at an enormous expence: but, if we may believe D'Alembert, who became the head of the most illustrious of them all, the English have contributed more to the advancement of science, unpensioned, than the natives of any other country aided by royal munificence*.

* "Avouons même à l'honneur des lettres, que les Savans n'ont pas toujours besoin d'être récompensés pour se multiplier. Témoin l'Angleterre, à qui les Sciences doivent tant, sans que le Gouvernement fasse rien pour elle. Il est vrai que la nation les considère, qu'elle les respecte même; et cette espèce de récompense, supérieure à toutes les autres, est sans doute le moyen le plus sûr de faire fleurir les sciences et les arts."

Discours prelim. au 1 Tom. de l'Encyclopedie.

Our

Our *Royal Society* is an unpensioned *academy*; and the Philosophical Transactions bear voluminous and honourable testimony to its activity and use.

Another excellent French writer has well observed that "when men are assembled in a body, they generate no new ideas. If a hundred persons meet together, each individual has only the 100th part in the idea proposed. The most favourable opinion that we can form of such an association is by comparing its intellectual power with that of a man of a middling capacity, who would still surpass it in the consistence and celerity of its transactions; for this plain reason: a man is the work of nature, and an association is the contrivance of man. All the parliaments of France united would never have produced the *Spirit of Laws*; and all the academies of that kingdom would never have composed the tragedy of *Athalie*. It is doubtless for this reason that a society is called a *body* and not a *soul*; and when we talk of *l'Esprit du corps*, we mean the worst kind of *spirit*.*"

The exclusive royal patronage of painting and music in our country is censured by Mr. D^rI. because general literature has been neglected: but learning has its premiums in our universities and church establishments. France, in the most splendid period of Louis XIV.'s munificence, could not pension *all* her men of genius and talents.

It seems as if affluent readers, and the collectors and possessors of great libraries, should subscribe liberally to a fund for the support of indigent authors; and the lovers of painting, and collectors of pictures, to one for the support of artists: as musical professors and lovers of their art have long done to that for decayed musicians and their families. We perfectly agree with the author that premiums for excellence, in every department of literature, would be admirable *stimuli* to labour and study.

To conclude: though we do not regard this work as a *perfect monster*, we are ready to allow it a considerable share of merit. As to the verbal criticisms, with which we threatened the author, though they amount to upwards of 20, some typographical, and some, we fear, *autographical*, as Mr. D^rI. pleads indisposition while the volume was in the press, we shall recommend them to his own research and correction for a future edition, and terminate this article with only one additional observation:

How often have we heard it said of an absent friend or acquaintance, "what an agreeable man he would be, if any one had the courage to tell him of some defect in his carriage or conduct, of which he himself is ignorant?" We rude Re-

* *Journal Politique du Compte Rivarole.*

viewers are obliged to take on ourselves this perilous and offensive task, of pointing out the faults and imperfections of authors, which their friends dare not do;—and we think it our duty to whisper to Mr. D'I., that he would be a much more agreeable writer, if he did not, at so early a period of his literary life and importance, erect himself into a censor-general, and decide so *peremptorily* on the merits of men whose fame has been long established. It seems as if a young author, who commences with criticism on any writings except his own, began at the wrong end of the alphabet; forgetting the precept of Pope, who says :

“ Let such teach others who themselves excel,
And censure freely who have written well.”

ART. IV. *Official Letters to the Honourable American Congress*, written during the War between the United Colonies and Great Britain, by his Excellency George Washington, Commander in Chief of the Continental Forces, now President of the United States. 8vo. 2 Vols. pp. 748. 12s. Boards. Cadell jun. and Davies. 1795.

It may perhaps be hazarded as a general remark, that great men are commonly distinguished by a peculiar simplicity of style. Cæsar wrote the history of his wars almost without a metaphor: Franklin, whether he wrote as a philosopher, as a moralist, or as a politician, always expressed himself with a luminous and dignified simplicity; and this is eminently the literary character of the official letters of Washington, here presented to the public. In this view, they afford an excellent specimen of the proper style for letters or papers on public transactions. They are chiefly valuable on account of the importance of the affairs on which they were written, and for the abundance of information which they afford respecting their progress and termination; and in this view their value is inestimable. They cast light on the history of the American war, which could not be derived from any other source; they exhibit a most interesting and wonderful example of the firm intrepidity with which a great and honest mind, engaged in a noble cause, can struggle with difficulties and at last overcome them; and at the same time they furnish an instructive lesson to the world, on the folly of attempting to crush the rising spirit of freedom.

It would be as impracticable for us to detail to our readers the subjects of these letters, as it would be unnecessary to mark the progress of the recent events which occasioned them; and to fill up our pages with detached extracts would afford but an imperfect idea of a publication of this kind. We shall therefore content ourselves with copying part of a letter to the President,

sident, written in a moment of suspense, in which the great talents and the honest mind of the writer are well displayed :

‘ Sir, *New-York, Head Quarters, Sept. 8, 1776.*

‘ Since I had the honor of addressing you on the sixth instant, I have called a council of the general officers, in order to take a full and comprehensive view of our situation, and thereupon form such a plan of future defence as may be immediately pursued, and subject to no other alteration than a change of operations on the enemy’s side may occasion.

‘ Before the landing of the enemy on Long-Island, the point of attack could not be known, or any satisfactory judgment formed of their intentions. It might be on Long-Island, on Bergen, or directly on the city. This made it necessary to be prepared for each, and has occasioned an expense of labour which now seems useless, and is regretted by those who form a judgment from after-knowledge. But I trust, men of discernment will think differently, and see that by such works and preparations we have not only delayed the operations of the campaign till it is too late to effect any capital incursion into the country, but have drawn the enemy’s forces to one point, and obliged them to [disclose] their plan, so as to enable us to form our defence on some certainty.

‘ It is now extremely obvious from all intelligence,—from their movements, and every other circumstance,—that having landed their whole army on Long-Island (except about four thousand on Staten-Island), they mean to inclose us on the island of New-York by taking post in our rear while the shipping effectually secure the front; and thus, either by cutting off our communication with the country, oblige us to fight them on their own terms, or surrender at discretion,—or by a brilliant stroke endeavour to cut this army in pieces, and secure the collection of arms and stores, which they well know we shall not be able soon to replace.

‘ Having therefore their system unfolded to us, it became an important consideration how it could be most successfully opposed. On every side there is a choice of difficulties; and every measure on our part (however painful the reflexion is from experience) to be formed with some apprehension that all our troops will not do their duty. In deliberating on this great question, it was impossible to forget, that history, our own experience, the advice of our ablest friends in Europe, the fears of the enemy, and even the declarations of Congress, demonstrate, that on our side the war should be defensive—(it has ever been called a war of posts);—that we should on all occasions avoid a general action, nor put any thing to the risk, unless compelled by a necessity into which we ought never to be drawn.

‘ The arguments on which such a system was founded were deemed unanswerable; and experience has given her sanction. With these views, and being fully persuaded that it would be presumption to draw out our young troops into open ground against their superiors both in number and discipline, I have never spared the spade and pickaxe. I confess I have not found that readiness to defend even strong posts at

all

all hazards, which is necessary to derive the greatest benefit from them. The honor of making a brave defence does not seem to be a sufficient stimulus when success is very doubtful, and the falling into the enemy's hands probable: but I doubt not, this will be gradually attained.— We are now in a strong post, but not an impregnable one, say acknowledged by every man of judgment to be untenable, unless the enemy will make the attack upon lines when they can avoid it, and their movements indicate that they mean to do so.

* To draw the whole army together in order to arrange the defence proportionate to the extent of lines and works, would leave the country open for an approach, and put the fate of this army and its stores on the hazard of making a successful defence in the city, or the issue of an engagement out of it. On the other hand, to abandon a city which has been by some deemed defensible, and on whose works much labour has been bestowed, has a tendency to dispirit the troops and enfeeble our cause. It has also been considered as the key to the northern country. But as to that, I am fully of opinion that the establishing of strong posts at Mount-Washington on the upper part of this island, and on the Jersey side opposite to it, with the assistance of the obstructions already made (and which may be improved) in the water, not only the navigation of Hudson's river, but an easier and better communication may be more effectually secured between the northern and southern states. This, I believe, every one acquainted with the situation of the country will readily agree to; and it will appear evident to those who have an opportunity of recurring to good maps.

* These and many other consequences, which will be involved in the determination of our next measure, have given our minds full employ, and led every one to form a judgment as the various objects presented themselves to his view.

* The post at Kingsbridge is naturally strong, and is pretty well fortified: the heights about it are commanding, and might soon be made more so. These are important objects, and I have attended to them accordingly. I have also removed from the city all the stores and ammunition except what was absolutely necessary for its defence, and made every other disposition that did not essentially interfere with that object,—carefully keeping in view, until it should be absolutely determined on full consideration, how far the city was to be defended at all events.

* In resolving points of such importance, many circumstances peculiar to our own army also occur. Being only provided for a summer's campaign, their clothes, shoes, and blankets, will soon be unfit for the change of weather which we every day feel. At present we have not tents for more than two-thirds, many of them old and worn out: but if we had a plentiful supply, the season will not admit of continuing in them long.—The case of our sick is also worthy of much consideration. Their number, by the returns, forms at least one-fourth of the army. Policy and humanity require they should be made as comfortable as possible.

* With these and many other circumstances before them, the whole council of general officers met yesterday in order to adopt some general line of conduct to be pursued at this important crisis. I intended

to

to have procured their separate opinions on each point; but time would not admit. I was therefore obliged to collect their sense more generally than I could have wished.—All agreed the town would not be tenable if the enemy resolved to bombard and canonnade it: but the difficulty attending a removal operated so strongly, that a course was taken between abandoning it totally and concentrating our whole strength for its defence: nor were some a little influenced in their opinion, to whom the determination of Congress was known, against an evacuation totally, as they were led to suspect Congress wished it to be maintained at every hazard.

• It was concluded to arrange the army under three divisions;—five thousand to remain for the defence of the city;—nine thousand to Kingsbridge and its dependencies, as well to possess and secure those posts, as to be ready to attack the enemy who are moving eastward on Long-Island, if they should attempt to land on this side;—the remainder to occupy the intermediate space, and support either;—that the sick should be immediately removed to Orangetown, and barracks prepared at Kingsbridge with all expedition to cover the troops.

• There were some general officers, in whose judgment and opinion much confidence is to be reposed, that were for a total and immediate removal from the city,—urging the great danger of one part of the army being cut off before the other can support it, the extremities being at least sixteen miles apart;—that our army, when collected, is inferior to the enemy;—that they can move with their whole force to any point of attack, and consequently must succeed by weight of numbers, if they have only a part to oppose them;—that, by removing from hence, we deprive the enemy of the advantage of their ships, which will make at least one half of the force to attack the town:—that we should keep the enemy at bay, put nothing to the hazard, but at all events keep the army together, which may be recruited another year;—that the unspent stores will also be preserved; and, in this case, the heavy artillery can also be secured. But they were over-ruled by a majority, who thought for the present a part of our force might be kept here, and attempt to maintain the city a while longer.

• I am sensible a retreating army is encircled with difficulties; that the declining an engagement subjects a general to reproach; and that the common cause may be affected by the discouragement it may throw over the minds of many. Nor am I insensible of the contrary effects, if a brilliant stroke could be made with any probability of success, especially after our loss upon Long-Island.—But, when the fate of America may be at stake on the issue,—when the wisdom of cooler moments and experienced men have decided that we should protract the war if possible,—I cannot think it safe or wise to adopt a different system when the season for action draws so near a close.

In order to satisfy our readers concerning the authenticity of these letters, it is only necessary to inform them that they have been copied, by permission obtained from the proper authority, from the original papers preserved in the Secretary of State's office in Philadelphia. The editor's advertisement mentions these letters as only a part of the documents with which

he is furnished, relating to the contest between America and Great Britain; and it gives the public reason to expect, in the sequel, other interesting pieces penned by the leaders and principal agents in the American revolution, and tending to throw light on many important transactions which have hitherto been either enveloped in total darkness, or, at best, but obscurely perceived and imperfectly understood.

The editor has been prevented from publishing other papers connected with these by obstacles *at present* insurmountable: but, when they are removed, he promises (in an appendix) such parts of them, at least, as are most curious and interesting.

Besides the title copied at the head of this article, another more general one is prefixed to the work, intimating that these volumes are only a part of a large design; this title is, *American State Papers, being a Collection of Original and Authentic Documents relative to the War between the United States and Great Britain.*

ART. V. *Memoirs of the Medical Society of London.* Vol. IV. 8vo. pp. 450. 7s. Boards. Dilly. 1795.

WE shall proceed to the examination of the various papers in this volume, without detaining the reader by any prefatory remarks, and omitting such cases as suggest no particular observation.

Case of Pemphigus, by W. Gaitskell, surgeon, Rotherhithe. In this case there was no fever, nor any occasion for medicine. The author inoculated himself with the contents of the vesicles without effect. This liquor is like the serum of the blood, but less saline, and gives less coagulum with acids.

Observations on the digitalis purpurea, by W. Currie, M. D. Chester. Dr. C. tells us that his experience with this medicine in dropsy corresponds entirely with that of Dr. Lettsom. *Qu.* Did Dr. C. give doses equally large? He relates no particulars;—in the place of facts, however, we have speculations: but, unfortunately, these are neither very new, nor very edifying. The absorption of the fluids (when it happens) ‘appears to have been owing to the commotion excited in the constitution by the *vires med. nat.* in order to obviate the sedative effects of the digitalis:’—but what are the *vires med.* doing when no commotion is excited, and yet the water is absorbed? No doubt, the Doctor can tell, by virtue of his pliant theory; and after he has told, neither he himself nor his reader shall understand what actions of the body have been excited: yet in the knowledge of these, true medical science solely consists. Dr. C. adds a recommendation of digitalis in mania and in hæmorrhages.

An experienced and successful method of treating the fistula in ano, by J. Mudge, M. D. Plymouth. Dr. M. proposes to facilitate the operation, and the subsequent treatment, by the help of a speculum of which an engraving is affixed. His idea appears feasible and ingenious.

An account of the medicinal effects of the resin of the acaroides resinifera, or yellow resin, from Botany Bay, by C. Kite, surgeon, Graveland. Mr. K. relates many cases and adduces many testimonies in favour of this resin. He annexes a catalogue of its virtues, somewhat indiscriminate indeed, but ample enough for an advertisement :

‘ I will for the present therefore content myself with observing, that independent of the complaints in which it is here related to have succeeded, such as nausea, sickness, vomiting, flatulency, heartburn, pains in the stomach, and all the other symptoms of dyspepsia, Diarrhœa, mild degrees of cholera, dysentery, flatulency, and pain in the bowels, spasms in the stomach, in the muscles of the trunk, and in those of the extremities, the gout in the stomach, and violent pains in the extremities resembling the gout or rheumatism,—Great and general prostration of strength,—Catarrhus affections,—And in certain cases of amenorrhœa and fluor albus.—Exclusive of these complaints I say, in all cases where debility itself is the idiopathic complaint, where it is independent of, and unconnected with any real organic disease—I should expect, whether the affection be local or general, that the yellow gum will be found a very powerful and effectual restorative.’

The yellow resin may have its use: but, from its sensible qualities, and from actual trial, we are inclined to think that it will by no means fulfil the expectations which this paper may raise in the minds of the unwary.

Observations and experiments on the external absorption of emetic tartar and arsenic, by W. Gaitskell, surgeon. Former experiments on this subject are well known. Mr. G. from his personal experience and that of several friends, concludes that neither tartar emetic nor other metallic preparations (mercurials excepted) can ever be employed as useful alteratives. Tartar emetic, rubbed on the skin with water, produced suppurating pimples in more than one instance.

Dr. Bradley also treats of the *infrication* of tartar emetic. The same effect on the skin and the same inefficacy on the system are noticed. His paper, however, holds out the prospect of good effect in rheumatism, &c. if the distressing eruption could be avoided or rendered tolerable. The same method of applying emetic tartar is favourably mentioned in the appendix.

History of three cases of typhus successfully treated, by W. Harrison, M. D. Rippon. The practice of washing febrile patients with cold water is well known, though not generally followed.

Dr. H.

Dr. H. used vinegar and water, equal parts: the cases appear to have been bad: in one patient, he says, the liquor changed the livid colour of the petechiæ to a florid red on its first application.

An account of some anomalous appearances consequent to the inoculation of the small-pox, by C. Kite, surgeon.

History of a second or supposed second small-pox, by E. Withers, surgeon, Newbury.

Cases of several women who had the small-pox during pregnancy, with an account of the manner in which the children appeared to have been affected, by C. Kite.

These three papers contain prolific grounds for speculators. Mr. Kite relates several cases, authenticated with names, in which a febrile disease, sometimes attended with eruptions, was propagated by inoculation with matter from persons in the small-pox, and in which the true small-pox took place some time after the patients had gone through the first disease, which was taken for the small-pox. The author's hypothesis is, that variolous matter, in its progress towards becoming effete, may occasion a disease resembling small-pox, and yet may be incapable of destroying the susceptibility of the constitution for this disorder. His advice is, 'never to employ variolous matter except when it is perfectly fresh, and not to be too confident that the patient has absolutely had the small-pox unless the pustules have gone through a regular maturation.'

The singular narrative of Mr. Withers opens thus:

'Mr. Richard Langford, a farmer of West Shefford, in this county, about fifty years of age, when about a month old had the small-pox, at a time when three others of the family underwent the same disease, one of whom, a servant man, died with it. Mr. Langford's countenance was strongly indicative of the malignity of the distemper, his face being so remarkably pitted and seamed, as to attract the notice of all who saw him, so that no one could entertain a doubt about his having had that disease in the most inveterate manner; moreover, it was usual for him also, whenever the small pox happened among the poor of his parish, to attend and assist in accommodating them with all necessaries.'

Mr. W. goes on to say that Mr. L. was seized with a feverish complaint, in the course of which an eruption appeared with all the characters of the small-pox, and which was judged to be such by two physicians. The opinion was ridiculed: but 'four of the family, as also a sister of the patient (to whom the disease was conveyed by her son's visiting his uncle) falling down with the small-pox, fully satisfied the country with regard to the nature of the disease.' Such is the account. Reader, explain the phenomena.

Mr. Kite also furnishes a considerable number of cases of women who have had the small-pox during pregnancy. To

explain why the fœtus is so seldom infected, he modestly proposes a general remark, deduced from his own experience. Young infants, he thinks, are remarkably unsusceptible of the variolous and *rubeolous* contagions: 'the younger, the weaker, the infant is, the less of life it possesses, the less susceptibility it has also for these complaints.' Mr. Turnbull relates an instance of communication of the small-pox to the fœtus.

An instance of a fatal pulmonary consumption, without any evident hectic fever, by Ant. Fothergill, M. D. The case here reported may easily be explained, according to the opinion of those who teach that the exclusion of air from ulcerating surfaces frequently prevents hectic fever, and *v. v.* The patient had no night sweats, no rigors, no purulent expectoration. On dissection, it appeared that 'the right lobe of the lungs was totally destroyed, and the cavity compleatly full of very fœtid purulent matter.'

History of a case of croup terminating fatally, with a dissection and incidental remarks, by Henry Field, apothecary.

August 23. A girl, three years old, stout and healthy, had 'a considerable degree of fever, wheezing and difficult respiration, sounding at times somewhat stridulous, the fauces red and inflamed, and covered each with a mucous membrane-like appearance; a cough frequent and sounding peculiarly shrill.' Topical bleeding, with six leeches, and infusion of senna and antimonial wine, besides two blisters, were first prescribed; and the symptoms in general were thought to be somewhat mitigated. Cantharides externally, with nauseating emetic and opening medicines, were freely used till the 28th; some slight fluctuations were observed, but the patient expired early on the 29th. Dissection shewed 'slight inflammation through the whole internal surface of the trachea, extending into the bronchia: the epiglottis and glottis were compleatly covered with a thick, white, opaque, membranous crust, adhering firmly to those parts so as to be separated with difficulty by a probe, and extending about an inch downwards in the trachea.'

Such were the progress and the event, and such the appearances after death. On these data, Mr. F. proceeds to comment; we shall touch on a few of the principal points; and, if we speak freely, we trust to the importance of the occasion for our justification. The essential character of this disease is said to 'consist in a morbid state of the larynx and trachea, disposing them to secrete a *mucus* of a peculiar nature, and which in a very short time concretes into a membranous substance.' Mr. Hunter has abundantly demonstrated that a certain degree of inflammation occasions the secretion of coagulating lymph: but neither in croup nor in any form of pneumonia, does such
secretion

secretion always take place; yet, though the action of the vessels does not attain that violence, it may still be in great and dangerous excess. On this, therefore, the eye of the practitioner ought to be fixed; and in this should the *essence* of the disease, if such forms of speech avail any thing, be made to consist. Mr. F. (p. 152-3) has some minute observations on the stridulous sound 'which is usually considered as characteristic of this disease.' There is only one method of contemplating this circumstance, which can lead to any thing useful. This is not to lay stress on exact similitude of tone, but to represent a latitude of sound as necessary; for it will evidently be more or less shrill, as the wind-pipe is more or less braced by inflammation. Those who understand how to allow for the variation of nature in such minutiae will, we are persuaded, feel none of that embarrassment to which Mr. F. alludes, when he says (p. 155) that 'our present experience is certainly inadequate' to an early discrimination of this disease.

The farther we advance in this paper, the more do we feel inclined to oppose opinion to opinion. The following passage, which respects the most important measure in the whole treatment, seems to us scarcely less pregnant with evil than Pandora's box:

'As the inflammation *does not appear of a very active kind*, general evacuation by blood-letting does not seem *admissible* in this disease; topical evacuation by leeches, nevertheless, should be pursued with great vigour, at least in the early stages of it, being that which has the most certain tendency to relieve the symptoms without inducing much general debility, which circumstance it is particularly necessary to guard against.'

In evidence of the activity of the inflammation, we appeal to parts of similar structure, when they are stimulated to the secretion of coagulating lymph. We might also rest something on the analogy of acute diseases in children. We assert that the debility induced by general blood-letting is nothing, in comparison with that induced by the continuance of inflammation; and that the former will never be dangerous within any moderate period after the attack.

'Dr. Home (says Mr. Field) objects to the early application of blisters to the affected parts;' (p. 159,) and we confess that we were not able to avoid shuddering at the boldness and pertinacity with which the stimulus of cantharides was applied in the case described, considering that the inflammatory action of the exhalants was not previously removed by free emission of blood. It would have been better, in our judgment, to have used the simple solution of tartarized antimony than the medicines prescribed. This is readily taken by children; and, besides its

usual primary operation, it often renders cathartics needless. The treatment in the instance before us was directed by the late ingenious Dr. Austin.

In our animadversions on this paper, we have been the more prolix on account of the great frequency and fatality of the croup in London. For ourselves, we are persuaded that parents will continue to mourn over the tombs of their offspring, unless the lancet be freely employed in this dangerous disease.

Dr. Senter's *singular case of ischuria* has already, as it well deserved, been particularly noticed by us in our account of the American Medical Transactions. (See Rev. Appendix to vol. xvi. N. S.)

Some account of Angustura bark, by J. C. Lettsom, M. D. We have here a favourable report of the virtues of the Ang. bark in certain states of low fever, particularly where the bowels are affected. Some other applications of this medicine are annexed. Dr. L. thinks that 'the medicinal properties of the Ang. bark depend not so much upon its bitter quality as upon its tonic antiseptic febrifuge powers.'

Abridgment of Mr. Robert White's paper on schirro-contracted rectum. The author advises early attention to this disease; he mentions some symptoms which may serve to characterize it in its incipient state, and recommends the use of mercury, when the disorder is ascertained.

A case of petechia, unaccompanied with fever, with observations on the same, by T. Garrett, M. D. Harrogate. This patient had also hæmorrhages from the nose, and spongy bleeding gums, with great weakness. He recovered under the use of tonics, bitters, and acids. We should much wish to know what the best remedies in sea-scurvy, as juice of lemons, would effect in such a case.

Case of angina pectoris, with remarks, by Samuel Black, M. D. Newry, Ireland. This is a very valuable paper. It seems to ascertain the proximate cause of one division of those extraordinary seizures, which go under the name of *angina pectoris*. In the patient whose case gave occasion to this communication, the heart was found 'unusually tender and lacerable. In none of the valves could any visible degeneracy be detected, but the two coronary arteries exhibited the most complete ossification I ever saw. From their origin through two inches of their length they had become a complete bone.' There was no accumulation of fat, no effusion; and, doubtless, the incapability of the arteries, of so important a viscus as the heart, to perform their office, may be considered as an adequate cause of disease and death.

Cursor remarks on the appearance of angina scarlatina in the spring of 1793, by J. C. Lettsom, M. D. How far this paper tends to throw new light on a most formidable disease, we shall leave to the purchasers of the volume to determine.

Hints respecting the prison of Newgate, by J. C. Lettsom, M. D. To readers acquainted with the measures proposed of late years for insuring the salubrity of gaols and ships, these benevolent hints towards 'meliorating misery' will afford little instruction. The paper is illustrated by a more compleat ground-plan of Newgate than has ever been published.—'When I visited the female convicts,' says the writer, 'I was shocked on viewing their wretched condition; some of them had scarcely raiment sufficient to render them decent, although the keeper, Mr. Kirby, had expended nearly 20l. out of his own pocket to assist them.'

History of the treatment of hæmorrhages, by Jon. Binns, M. D. Liverpool. Dr. Binns has used cold glysters with success in discharges of blood by stool. He relates at length a case of diarrhœa at the close of typhus, in which this practice answered. The glysters consisted of decoction of tormentil with gum-arabic and a little vitriolic acid.—Under this article is a case of amaurosis of six months' standing, successfully treated by a cold infusion of one grain of Cayenne pepper in an ounce of water. This application deserves trial. With the writer of this article it has failed in one very fair case.

Some account of the dysopia, by M. Guthrie, M. D. Peterburgh. This is a singular complaint, known in Russia by a name signifying the *hen blindness*. The patient loses his sight at sunset, and does not recover it till sun-rise. He is blind during the lightest nights of summer. The disease is common among the peasants during the hay-harvest, when they generally work all night, to avoid the sultry heat of day, and when they sleep less than usual. There is no pain nor any external appearance. This temporary amaurosis goes off spontaneously, but they use what Dr. G. believes to be a decoction of the blue-bottle (*centaurea cyanus*). The cause is evidently exhaustion of the irritability of the retina, by excess of light.

On the internal use of silver in the epilepsy, by James Sims, M. D. Dr. S. says that he has successfully given from the 8th to the 20th part of a grain of the nitrat of silver in epilepsy. Two favourable cases are related.

The *Appendix* contains a number of observations, among which a case of *spasm* from Mr. J. Malden, surgeon, has principally drawn our attention: it was, however, as much a case of convulsion as of spasm. E. G. a delicate young woman, would sometimes cough an hour or more incessantly, then hiccough,

then complain of violent pain of the abdomen, then the sphincter of the bladder would be contracted, and afterward the jaw. At the time of the incessant cough, a few drops of blood drawn from the arm—five or only three drops, and on all occasions half an ounce—would produce immediate relief:—but bleeding would only relieve the convulsion (which the author miscalls *spasm*) of the muscles of respiration. A complete cure is said to have been effected by severe salivation.

ART. VI. *A New General History of Scotland*, from the earliest Times to the *Æra* of the Abolition of the Hereditary Jurisdictions of Subjects in Scotland in the Year 1748. By Robert Heron. Vol. I. 2 Parts. 8vo. pp. 449. 7s. sewed. Vernor. 1794.

IN the year 1793, Mr. H. published proposals for a general history of Scotland in twelve books, to be comprized in 3 vols. 8vo. price one guinea. The first volume is now submitted to the public, divided into two books with notes, the former comprehending the history of the Romans, Caledonians, Britons, Picts, Scots, Anglosaxons, and Danes, in Scotland, until the accession of Malcolm Canmore, *Anno Domini* 1057; and the latter comprehending the period of Scottish history from the accession of Malcolm to the death of Alexander III. A.D. 1281.

In treating this obscure and unpromising subject, Mr. H. ingenuously confesses that ‘we have no distinctions of language, no opposition of customs, manners, or character, no classic diversities in the productions of the arts, to enable us to distinguish accurately from one another, the several races of people by which North Britain might be (read *was*) anciently inhabited.’ He observes, therefore, modestly and truly,

‘In the discussion of doubtful facts, in the Notes, I believe, I may have expressed less violence of passion, than has been displayed by several of those who have lately examined these same subjects. Some writers know not to dispute, without scolding and calumniating their adversaries, in all the bitterness of rage: and there are readers, I doubt not, *wise* enough to find these the best, nay the only proper means for establishing the justness of any opinion. But, I, for my part, have never found, that I could distinguish truth with clearer vision, or seize it with a surer grasp, when I may have had the misfortune to be out of humour. And, I am perfectly satisfied, that a man may not be of the same mind as I, about many matters; yet, have neither cloven feet, nor asses’ ears.’

Though this writer displays less ill nature, he does not shew less industry, than his competitors, in this obscure walk of literature: but it is to be regretted that, like them, he does not seem very perfectly acquainted with all the elegancies and proprieties

proprieties of the English language. As a specimen of his style, we give the following account of the clergy of Scotland in the 11th and 12th centuries.

• The Clergy of Scotland were not at this time eminently learned: Yet, with them, was almost all the little learning which the nation possessed. They were commonly able to read and write. They were skilled in that legendary lore which recited the deeds of Saints, and the innumerable machinations employed by dæmons against *their* piety and peace. For the greater part, they understood the Latin, as well as their vernacular language. They were patrons and professors of the Fine Arts. In the monasteries, copies of books were multiplied by transcription. The most skilful masons and architects were monks or secular clergymen. In the spiritual courts, justice was administered with greater wisdom and impartiality, than in the Lay courts, in all cases, in which the interests of the church were not immediately concerned.

• The circumstances of their clerical state had a natural tendency to render the clergy selfish, luxurious, proud, and hypocritical. But, the same peculiar circumstances also made them peaceable, pious, wise, and beneficent above the laity. It is the felicity of the clerical character, that although it have a tendency to cultivate and cherish certain evil habits; it is at the same time calculated, in a much more eminent degree, to produce and maintain those habits of virtue which are the most beneficial to society. Gross luxury reigned in some of the more opulent monasteries, and among the superior clergy. A bishop of St. Andrew's took away a patronage from the abbacy of Dunfermline; because the monks had neglected, upon a visit which he paid to the abbey, to leave in his bed-chamber, enough of wine for his nocturnal potations. Many of the little legends by which the monkish writers have recommended virtue and reproved wickedness, relate punishments inflicted miraculously upon the butlers, stewards, and cooks, in the convents, for their gross and abominable gluttony or drunkenness. Many of those legendary tales are also directed against simoniacal practices, and against the engrossing of a plurality of benefices, in the hands of one incumbent.* The morality of the writings of the monks, is often pure and sublime, as that taught by the theologians and philosophers of the most enlightened ages. The gradual emancipation of the Bondmen, was owing, in a very considerable degree, to the solicitations and advice of the Clergy; although more, it must be confessed, to their solicitations and advice, than to their example. The firm, independent spirit with which the Scottish Clergy resisted the usurped authority of the Archbishop of York and the English church, was singularly honourable to them. In the whole it must be allowed, that the ignorance of the Clergy and the corruption of religion in this age were produced in a great measure, by the unavoidable effects of that flood of barbarism which had deluged Europe, and remained for a time, in stagnation, over it; but that no other system of religion could, in a period equally barbarous, have accomplished effects so beneficial, upon the condition of civil life; or could have formed and maintained a hierarchy of priests, so virtuous, al-

though

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though opulent, so useful in society, although connected with it by fewer ties than others.—It was in the course of the eleventh and twelfth centuries, that the secular clergy of Scotland gradually rebounced matrimony, and were persuaded to content themselves with celibacy and concubinage.'

Although this work exhibits neither extraordinary novelty of research, nor felicity of arrangement, nor uncommon depth of reflection; yet, as a faithful compilement from authentic monuments of the early transactions in Scotland, it will be found, we have no doubt, when completed according to the intelligent author's plan, convenient, entertaining, and useful.

ART. VII. *A Review of the Governments of Sparta and Athens.*
By William Drummond. 8vo. pp. 282. 6s. boards. Large Paper. Nicol.

THE ingenious author of this treatise thinks, rightly, with Sigonius, that there are so many monuments of virtue and wisdom amid the ruins of Greece, that we can scarcely apply ourselves too much to the study of the antients, and to the contemplation of their example.

In examining the constitutions of Sparta and Athens, Mr. D. justly claims the merit of always preferring 'that little which the Greeks have left to us, to the long and laborious treatises of modern compilers.' Among these, however, he says, 'I do not reckon Montagu, or [nor] a more learned author, who has published an account of the civil institutions of Sparta and of Athens in his *History of Ancient Greece*.' Mr. Drummond's opinions indeed, as to the merits and defects of those governments, nearly agree with those of Dr. Gillies; and it cannot be surprizing that writers who draw from the same sources of information, and prefer the fair appreciation of historical facts to the vanity of forming new theories, should arrive at the same or nearly similar conclusions.

The chapter on the internal arrangement of the Spartan government gave us particular satisfaction: but it is too long for an extract. Agreeably to the maxims which are contained in it, the author thus briefly explains the true principles of the Athenian government:

'The first and most remarkable effect produced at Athens, by the promulgation of Solon's laws, was the equal liberty rendered to all its citizens. Now if the practice of the government had corresponded with its theory, the causes which should have preserved this system, would have been the virtue and moderation of the rich, and the spirit and magnanimity of the poor. But these moral causes may be all properly referred to one principle, namely, *patriotism*. It is therefore obvious, that patriotism was a principle of the Athenian government, or at least of its theory.

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' The security of person and property, which was so well established at Athens, is deservedly considered as the best gift of liberty. The efficient causes of this security, were the attention paid to the characters of those who were appointed judges, and the impartiality and wisdom of the laws themselves. Now it is evident that *justice* is the principle, to which these causes may be referred; and which may be reckoned another principle in the Athenian government.

' The constitution required, that a law, after it had been formed by the senate, and approved by the people, should be finally referred to an assembly, composed of the wisest of the citizens of Athens; for although their approbation gave it no new force, yet their disapprobation was sufficient to annul it. Now the object being evidently to obtain the advantages of time, of deliberation, of reflection, and even of experience, we may justly conclude, that the principle here assumed, was *prudence*.

' The illustrious Montesquieu makes honour and moderation to be the principles of a limited monarchy, and of aristocracy. But when we consider the high reputation of the Athenian magistrates for justice and probity, and when we recollect how much was left in the power of the judge, we must surely acknowledge, that these were also principles in the constitution of Athens. For honour is the principle, which disposes rightly that part of our conduct with regard to others, which law cannot reach; and moderation is a principle which founded upon reason, co-operates with honour in restraining the influence of the passions.

' Now Solon provided by several laws against the admission of any persons to the dignified station of Archon and Areopagite, whose characters, and even whose families bore not the reputation of virtue. No attempt even, was permitted to be made to influence the passions in the assembly of the Areopagites, and their decrees have undergone the scrutiny of historical research, unblemished by a stain.

' It appears then from the foregoing investigation, that the leading principles of the Athenian constitution, were *patriotism, justice, prudence, honour, and moderation.*'

Mr. D. is a judicious and modest author, whose aim is not to dazzle, but to inform. In this age of literary enterprise and political innovation, he disdains to court temporary applause by specious singularity and boldness: but, on the contrary, he shews no small skill in impressing maxims which are not the less respectable because they are more antient, nor the less useful because, by all wise lawgivers, universally approved.

In a few instances, Mr. D. seems to have mistaken, and mis-translated, the Greek passages which he cites. Thus, p. 209 he makes Pausanias say "This report is believed by those who are ignorant of history; and who trust to what they hear from the tragedians, and the boys belonging to the choruses." We think that the words "*εὐθὺς ἐκ παιδῶν*" should be translated "from their childhood;"—and then the passage would run thus: "other falsehoods are reported by the multitude, ignorant of history, and who believe what they have
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been accustomed to hear from their childhood in choruses and tragedies."

In p. 223, Mr. D. says 'Aristotle speaks of Solon with a kind of contemptuous approbation.' The Stagyrite's words do not justify this remark: Σολωνα ετιοι μεν οιοιται νομοθετην γινεσθαι σπουδαιον: "some indeed think that Solon was an excellent legislator;" for that Aristotle himself was of this opinion is clear from what follows in the same chapter, Polit. ii. c. x. when he says that the disorders which happened in the Athenian government proceeded not from any error in its original structure, but from the naval victories of the Athenians, which filled them with pride and insolence, and made them listen to flattering demagogues who deceived and betrayed them. In other parts of the same work, Aristotle speaks of Solon's institutions and character in terms of the highest respect.—Vide Polit. i. 5. iii. 7. and iv. 11.

ART. VIII. *Letters and Papers on Agriculture, Planting, &c. selected from the Correspondence of the Bath and West of England Society for the Encouragement of Agriculture, Arts, Manufactures, and Commerce. Vol. VII. 8vo. pp. 390. 6s. Boards. Dilly. 1795.*

THE present volume is partly composed of original communications to this valuable institution, whose labours we ever examine with pleasure and instruction, and is partly formed of extracts from the provincial reports,—from the counties of Wilts, Dorset, and Gloucester,—made to the Board of Agriculture by surveyors employed by the Board to collect the rural information of the different districts of these kingdoms, on a plan similar to that in which Mr. Marshall has for many years been employed.

The original papers are as follow:

On the management of woods, by Mr. *Davis*. On the state and cultivation of timber, by Mr. *Wimpey*. On the state of naval timber, by Mr. *South*. On the American Buffalo; by G. *Turner*, Esq. of Philadelphia, Judge of the Western Territory. On the method of making Parmesan cheese, by Mr. *Pryce*, (written from Italy in 1793). Six papers, on mangel wurzel, potatoes, poor rates, and poor laws, &c. by Sir *Mordaunt Martin*, Bart. On the abuse of spirituous liquors, by Dr. *Fothergill* of Bath. Six (uninteresting) letters on smut in wheat, by anonymous writers. On reservoirs in farm-yards, &c. by Mr. *Pew*. On the construction of cottages (with plans) by Mr. *Davis*. On fattening with potatoes, by the Rev. J. H. *Clofe*. On the value of land, with the rise and fall of the public funds, by Sir *Thomas Beever*, Bart. On planting chestnuts,

nuts, &c. by Mr. *Pugh*. On reclaiming a bog, by Mr. *South*. An improved pedometer, by Mr. *Tugwell*. On turnip cabbage, by the Rev. *T. Broughton*. On preventing curl in potatoes, by Mr. *Chapple*. An experiment on sheep-feeding, by Mr. *Billingsley*. Lastly, a general index to the seven volumes, by Mr. *Croker*.

Most of these papers are valuable, and would require particular notice, had we room for such a detail. Confined as we are in this respect, we shall select those only which struck us most forcibly in the perusal.

Mr. *Davis's* paper, on the state and management of woods in the western counties, was composed in consequence of a premium offered by the Bath Society for a treatise on this subject. It contains many valuable observations, and is evidently written with those advantages which long practice will ever give: but it is not equal to some others of Mr. *D.'s* papers, which we have read with pleasure in these transactions; and it falls very short of his report to the Board of Agriculture on the state of husbandry in Wiltshire, (included in this volume,) which is a masterly performance.

On the 'time of cutting woods,' Mr. *Davis* throws out a good idea, which deserves general attention:

'There are many opinions respecting the most proper time of the year for cutting underwood, but there is one rule which, on the *seller's* part, is without exception, viz. that the older the wood is, the later in the spring it should be cut. When *old wood* is cut early in the winter, and a hard winter follows, the damage done to the stocks is very great;—young flourishing wood will bear cutting at any time.'

His concluding remarks on the prospect of a future supply of wood,—a subject on which men differ so very widely,—are sensible, and, we apprehend, pretty just:

'Upon a *general enquiry* into the state of the woods in the western counties, and from an *actual knowledge* of a great part of them, the writer hereof is of opinion, that the *quantity of wood-land* in those counties is not reduced in any great degree; that in many large tracts of wood land, great advantages have of late years been derived from exonerating them, by inclosure acts, or other agreements, from the feed of cattle, to which they were before subject, and by which they were very much injured; that upon the whole, as much attention, or perhaps more, is paid to the preservation of woods, than has been in any former period; that from the quantity of woods *newly planted* within the last few years, and particularly from that spirit of enquiry into *their value* now so generally diffused throughout this kingdom, which will point out the necessity of protecting them when planted, and the mode of management most proper and natural for them, according to their several soils and situations; there is at present no great reason to apprehend that any such scarcity of underwood or timber can happen, as will make the want thereof alarming; and as to
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the advance in the price of underwood and timber, *so much talked of by all persons, and so much dreaded by many*;—a moment's consideration will convince them, that no laws that could be made for the preservation of woods would so effectually contribute thereto, as the idea *that the land so applied will pay as well or better than in any other state of cultivation*. And as the value of both arable and pasture land in this kingdom has been regularly on the increase for many years past, and is still increasing, *it is necessary that the price of underwood and timber should increase in the same proportion*; and so far from being alarmed at the advance in the price of the productions of woods, we should consider *that this very advance is the best security we can have for their preservation*.

Mr. *Wimpey*, however, gives a striking instance of the present scarcity of ship timber :

‘ A few years since, a large quantity of timber was cut near Torrington, in Devonshire, and sent to Plymouth; and at this time there is a quantity at or near the same place for the same market; now it should seem, nothing short of necessity can account for the heavy expence that must attend the carriage from Torrington to Morwellham quay, near Tavistock, which is full thirty miles of the most hilly and very worst road in the kingdom. There it is shipped and carried to Plymouth, which is the nearest way it can go. Does not this clearly prove that timber must indeed be scarce, when it is found necessary to be at such an exceedingly heavy expence to procure it?’

Mr. *South* is likewise an alarmist on the subject of a want of large timber, fit for ships of war.

Mr. *Turner's* account of the buffalo of America is so interesting, that we cannot refrain from copying it :

‘ The American buffalo is, if I mistake not, the bison of Buffon. Immense herds of this animal roam at large, in Interior America. From Green River to the Mississippi, the shores of the Ohio are lined with them. The hunters are too apt to destroy them wantonly : a circumstance much to be regretted, and not to be prevented. Frequently have I seen this fine animal killed; and, excepting the tongue and the tallow, left on the ground, a prey to the tygers, wolves, and eagles. The bos on the shoulders of the buffalo is, as well as the tongue, extremely rich and delicious,—superior to the best English beef. It is usual to cure the tongues, and transport them to New-Orleans; where they are sure to meet with a good market.

‘ There is a singular, an affecting trait in the character of the buffalo, when a calf; and my feelings have severely felt it. Whenever a cow buffalo falls before the murdering lead of the hunters, and happens to have a calf, the helpless young one, far from attempting an escape, stays by its fallen dam, with signs expressive of strong and active natural affection. The dam thus secured, the hunter makes no attempt on the calf, (knowing it to be unnecessary) but proceeds to cut up the carcase: then laying it on his horse, he returns towards home, followed by the poor calf, thus instinctively attending the remains of its dam. I have seen a single hunter ride into the town of Cincinnati, between the Miamas, followed in this manner, and, at

the same time, by three calves, who had lost their dams by this cruel hunter.

‘ Since I have expressed a wish to see the buffalo domesticated on the English farms, I will now mention a fact concerning it, within my own knowledge. A farmer, on the great Kenhawa, broke a young buffalo to the plough; having yoked it with a steer taken from his tame cattle. The buffalo performed to admiration. Enquiring of the man, whether he had any fault to find with the buffalo’s performance, he answered, there was but one objection to it: the step of the buffalo was too quick for that of the tame steer. “ My friend,” said I, “ the fault lies not in the buffalo, but in the steer: what you term a fault in the former is really an advantage on its side.” Till this moment, the man had laboured under one of those clouds of prejudice but too common among farmers. He had taken the ox of his father’s farm, as the unit whence all his calculations were to be made, and his conclusions drawn:—it was his unchangeable standard of excellence, whether applied to the plough or to the draught. No sooner was my observation uttered, than conviction flashed on his mind. He acknowledged the superiority of the buffalo.

‘ But there is another property in which the buffalo far surpasses the ox:—his strength. Judging from the extraordinary size of his bones, and the depth and formation of his chest, I should not think it unreasonable to assign nearly a double portion of strength to this powerful inhabitant of the forest. Reclaim him, and you gain a capital quadruped for the draught and for the plough: his activity peculiarly fits him for the latter, in preference to the ox.’

Mr. Pryce’s account of the mode of making Parmesan cheese is entitled to attention:

‘ At ten o’clock in the morning, five brents and a half of milk, each brent being about forty-eight quarts, was put into a large copper, which turned on a crane, over a slow wood-fire, made about two feet below the surface of the ground. The milk was stirred from time to time; and, about eleven o’clock, when just luke-warm or considerably under a blood-heat, a ball of rennet, as big as a large walnut, was squeezed through a cloth into the milk, which was kept stirring. This rennet was said to have been purchased of a man at Lodie, famous for the composition; but that it was principally made of the same part of the calf as we use in England for that purpose, mixed up with salt and vinegar: it appeared to me to be also mixed with old cheese. I much doubt whether there was any great secret in the composition: but it seems to me that the just proportion of rennet is a matter of consequence, which is not in general sufficiently attended to. By the help of the crane, the copper was turned from over the fire, and let stand till a few minutes past twelve; at which time the rennet had sufficiently operated. It was now stirred up, and left to stand a short time, for the whey to separate a little from the curd. Part of the whey was then taken out, and the copper again turned over a fire sufficiently brisk to give a strongish heat, but below that of boiling. A quarter of an ounce of saffron was put in, to give it a little colour; but not so unnaturally high as some cheeses in England are coloured; and it was well stirred from time to time. The dairy-man (this is

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not women's work in Italy) frequently felt the curd. When the small, and, as it were, granulated parts, felt rather firm, which was in about an hour and half, the copper was taken from the fire, and the curd left to fall to the bottom. Part of the whey was taken out, and the curd brought up in a coarse cloth, hanging together in a tough state. It was put into a hoop, and about a half-hundred weight laid upon it, for about an hour; after which the cloth was taken off, and the cheese placed on a shelf in the same hoop. At the end of two, or from that to three days, it is sprinkled all over with salt: the same is repeated every second day, for about forty to forty-five days; after which no further attention is required. Whilst salting, they generally place two cheeses one upon another; in which state they are said to take the salt better than singly.

'The whey is again turned into the copper, and a second sort of cheese is made; and afterwards even a third sort, as I was informed;—a piece of economy which I have not known practised in England.'

Dr. *Fothergill's* paper on the abuse of spirituous liquors is worthy of much praise, as it is evidently written with the best intentions; but it is perhaps overcharged. Spirits, like other poisons, are medicinal when judiciously administered.

Mr. *Pew's* loose letter on farm-yards, orchards, &c. contains nothing new nor excellent; and is unworthy of the author of the "Plan for the Prevention of Poverty.*."

Mr. *Davis's* plans and elevations of cottages are ingenious, but are objectionable as being too expensive for ordinary cottages of farm workmen. In the neighbourhood of a great man's house, such buildings are in character.

The Rev. Mr. *Broughton's* letters on the turnip-cabbage are valuable on account of an interesting experiment made on this plant, as an article for sea-store for long voyages. After having ascertained that it may be kept on the ground until the first week in May, and having conjectured that it may be preserved to a later time of the summer, he continues—

'In addition to the account of this experiment, it may not perhaps be unacceptable, if I should state the particulars of another experiment I have made on this plant. Concluding that it might be a valuable addition to the list of vegetable sea-stores, I sent two hamper-baskets of them on board a vessel bound for Jamaica. The plants, cut in a dry day, were divested of their leaves and roots, and packed with dry straw in hampers with the stalks downward. The following particulars were communicated to me by the Captain on his return.

'December 4th, 1792, two were dressed in the following manner: The tops and stalks being cut off, and the rind stripped off, they were cut into slices, and boiled in *fresh* water, until they were soft, which usually took half an hour; they were then pressed and brought to table as mashed turnips, for which they were an excellent substitute,

* Included in this volume: see our Review for April 1793, p. 423; also for January 1795, p. 101.

but much sweeter. We continued to use them in this manner, till towards the end of the month, when the weather becoming much warmer, we observed them not to be so good, and found that those which were hung up near the cabin-windows, in the pantry, and in the stair case, began to wither and shrivel, and appear yellow. Those which remained in the basket, with their roots downward, were in a much better state. On the first of January 1793, some of those in the latter state were dressed as follows:—The roots and tops being taken off, but the rind left on, they were boiled in *salt* water with the salt beef; the salt of which did not appear to have affected the inside much, after boiling three hours; they were then taken up, and the inside scooped out of the top, and were found to be much sweeter and better, and the colour yellower, than any of the former ones boiled in fresh water.

‘ In addition to these minutes of the Captain, I have to remark, that three or four plants, which remained when they arrived at Kingston, were delivered to my brother Dr. Broughton; who hung them up in his pantry. Three weeks after they were placed there, he observed one of them to throw out some green shoots; which, though divested of its roots in England, he planted in his garden, where it took root, and was growing very luxuriantly at the time the vessel left the island, nearly three months from the time they were cut in England.

‘ I conclude from these circumstances, that they might be used to great advantage as a vegetable sea-store; and that they would afford a most wholesome and agreeable food for sailors through long voyages, at a time when every other fresh vegetable was entirely spoiled.’

The volume closes with a very valuable paper by Mr. *Billingley*, giving a candid and well digested account, and, apparently, a very accurate detail, of an experiment made in 1792 on six different breeds of sheep; namely Leicestershire, Cotswold, Southdowns, Wiltshire, Dorsetshire, and Mendip; with a view of ascertaining their comparative values, as fatting stock.

The result of this experiment, however, valuable as it certainly is, is not such as to decide this material point without farther trial. It appears that there was some remarkable inattention, as well as want of *management*, in the men of Leicester; a circumstance the more extraordinary, as they are not given to negligence in concerns of this nature.

Mr. *Billingley*’s account of the result of this experiment is as follows:

‘ The result of this experiment was not so favourable to the Leicester breed as at its commencement I thought it would be.

‘ They were sent in high condition, and had from their appearance been exceedingly well kept. The change of food and climate appeared to affect them more than the other sorts, and though they were fed with hay of prime quality, and turnips perfectly sound and sweet, they invariably lost weight the first four months; nor did they in the

Rav. Dec. 1795.

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subsequent summer months exhibit any great progressive improvement, as the statement plainly shews: one of them, indeed, appeared by his coat to be unhealthy, and this was confirmed at his death by an apparent defect in the lungs; and consequently some allowance must be made for this circumstance.

We were also told by the great breeders of the North, who attended at the society's annual meeting, when they were slaughtered, that Mr. Moore had not done justice to his county, for that the sheep he sent were the worst of the kind they ever saw. If this be the case, Mr. Moore is surely to be blamed; for as he is one of the *Tup Society*, he could not be at a loss for a good sort, even on a supposition that he had none of his own.

The Gloucester or Cotswold sort (the sheep immediately in competition with the Leicester) were the property of Mr. Peacy of North-leach. They appeared to me to be the offspring of a cross with the Dishley or new Leicester breed, and consequently approaching very nearly to the same species, only in a larger frame; they consumed more food, grew more, and seemed to be a hardy, useful sheep.

The Wiltshire were a tall, bony, thin-carcased sheep, fit to walk two or three miles to a fold, and to be kept till three or four years old for the purpose of manuring a down farm; they ate ravenously, increased greatly in size and weight, but did not fatten.

The Dorset, the South-Down, and the Mendip, approach nearly to an equality in point of profit, and may be considered as valuable sorts both to the breeder and the grazier; but were I to take my choice of a flock, calculated to endure severity of climate and scantiness of pasture, I should prefer either the South-Down, or the best sort of the native Mendip. And in this idea I am justified by observations made in the course of this experiment.

In the winter season, when the Leicester, the Cotswold, the Wilts, and the Dorset sorts, were unceasingly devouring hay and turnips, the South-Down and the Mendip were traversing the field in search of the scanty pittance of grass then to be found, and I verily think that their wintering was not worth as much as the others by three or four shillings per head.

These sorts (particularly the Mendip) are susceptible of great improvement, both in the carcase and wool, by a more judicious selection of rams, and by a more ample provision of food for the ewes and lambs during the months of March and April, at which time, according to the present plan, they are in a state of starvation.

We have a charge to bring (a second time) against the editor of these papers. He frequently neglects to put the author's names at the heads of their respective communications: thus giving the reader the trouble of turning to the conclusion before he begins to read, or to the table of contents at the beginning.

The *General Index* is an accommodation to the purchasers of this work, which well merits their thanks.

ART. IX. *A Literal Translation from the Original Greek, of all the Apostolic Epistles*; with a Commentary and Notes, Philological, Critical, Explanatory, and Practical. To which is added a History of the Life of the Apostle Paul. By James Macknight, D. D. Author of a Harmony of the Gospels, &c. 4to. 4 Vols. pp. 2366. 5l. Boards. Elmsley, &c. 1795.

WE are happy in finding ourselves again required, after an interval of many years, to pay our *devoirs* to that respectable veteran in biblical literature, Dr. Macknight. Of his former learned and useful labours, in illustration and defence of the gospels, we saw reason, at their first appearance, to express our hearty approbation. To the account which we gave of these works, published under the titles of "A Harmony of the Four Gospels," and "The Truth of the Gospel History shewed," we refer our readers for particular information concerning their design and merit: see M. R. vol. xiv. p. 37. and vol. xxx. p. 190.

A specimen of the present work was, several years ago, published under the title of "A New and Literal Translation of St. Paul's *first* and *second* Epistles to the Thessalonians, with a Commentary and Notes," and it was noticed with approbation, in M. R. vol. lxxvi. p. 471, &c. We have now to congratulate both the author, and the public, on the completion of this laborious and useful undertaking. The perseverance with which this worthy divine has continued, through a long life, to employ his learning and ingenuity on this important subject, is entitled to high commendation. Four large volumes of translation, commentary, and dissertation, cannot have been produced without diligent research, and patient study; and it ought to be mentioned as a circumstance which considerably enhances the merit of this labour, that it has been continued and completed during a period in which biblical learning had been growing unfashionable, and in a part of the kingdom which, as we formerly remarked, notwithstanding its high character in other branches of knowledge, has produced very few writers in this department of literature. The public, we have no doubt, will be unanimous in bestowing on the author of these volumes the praise of laudable intention and meritorious exertion; and we apprehend that few persons, who shall peruse this work with competent judgment and with a due respect for the sacred writings, will hesitate to acknowledge that Dr. Macknight is also entitled to approbation and applause as a faithful translator, a learned and able commentator, an ingenious essayist, and a pious divine. The proofs of the propriety of this judgment we shall leave our readers to collect, from the details which we shall lay before them in this and a subsequent article; beyond which the present very urgent calls on our atten-

tion will not permit us to enlarge our account of this extensive publication.

The work opens with an ample general preface; the chief objects of which are, to state the reasons which induced the author to undertake a performance of this sort, after the many versions of the scripture already published, and to explain the principles on which this translation is formed. An account is here given of several antient translations of the New Testament, particularly the Syriac in the east, and the Latin, or Italic, in the west. This latter version, which is conjectured to have been made in the second century, after having passed through correction by Jerome and others, was called the Vulgate, and was in high estimation in the European churches. Dr. M., in order to shew the necessity of a new translation, remarks that most of the subsequent translators, copying the Vulgate, adopted many of its errors. That this must have been the case with our English translators, in particular, is proved by observing that all of them, from Tindall downwards, implicitly copied Wickliffe's version, which was professedly derived from the Vulgate; making scarcely any other alteration than that of changing some of the obsolete phrases into modern English. Dr. M. admits that the Vulgate was a literal translation, faithfully made according to the skill of the translators; and he contends that every translation of writings acknowledged to be inspired ought to be literal, because a free translation can only be considered as a paraphrase, in which the translator gives his own sense of them. For this reason, he professes to have made his new version of the apostolic epistles as literal as the nature of the two languages would permit, without considering what opinions, or systems, it might favour. To enable his readers to judge of the fidelity of his translation, and to perceive, at once, in what respects it differs from the translation in common use, he has in the larger edition (for two editions of the work are published *,) followed Origen's plan by printing the common version in a column opposite to the new translation, and by placing the Greek original in a separate column between the two translations; that the learned may the more easily compare them with the original, and judge to which of the versions the preference is due.

The new translation of the apostolic epistles being the most important part of this work, we shall assist the reader's judgment by distinctly stating the causes assigned by the author for the errors which he discovers in the Vulgate, in Wickliffe's version, and in others which have too servilely copied him;

* Dr. M. has given an impression in 3 vols. 4to. in which the Greek text is omitted: price 3l. 15s. boards.

annexing, under each head, a specimen or two of the old translation and the new.

1. The Vulgate, following too closely the order of the words of the original, has misrepresented the meaning of some passages, and has rendered others obscure; as in the following examples:

Old Translation.

Rom. i. 17. For therein is the righteousness of God revealed from faith to faith.

Rom. xvi. 26. But now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith.

1 Tim. iv. 1, 2. Giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy, having their consciences seared with an hot iron.

New Translation.

Rom. i. 17. For the righteousness of God by faith is revealed in it in order to faith.

Rom. xvi. 26. But is now made manifest, and by the commandment of the eternal God, in the prophetic writings, is made known to all the Gentiles in order to the obedience of faith.

1 Tim. iv. 1, 2. Giving heed to deceiving spirits, and to doctrines concerning demons, through the hypocrisy of liars, who are seared in their own conscience.

2. Our translators, following the Vulgate, have sometimes misrepresented the meaning of the sacred writers, by altering the order of the words of the original.

Old Translation.

Rom. v. 18. Therefore as by the offence of one, judgment came upon all men to condemnation, even so, by the righteousness of one the free gift came upon all men to justification of life.

New Translation.

Rom. v. 18. Well then, as through one offence sentence (from ver. 16.) came upon all men to condemnation, even so, through one righteousness sentence came upon all men to justification of life.

3. The Vulgate, and the versions which have followed it, have sometimes rendered the sense obscure, and even faulty, by translating the words of the original in their most common signification, when the context required the words to be taken in a sense equally liberal, but more uncommon.

Old Translation.

Rom. viii. 8. So then, they (*οι σαρκος οντες*) that are in the flesh, cannot please God.

Rom. xi. 2. Wot ye not what the scripture saith of Elias, how he maketh intercession to God against Israel, &c.

Rom. xi. 17. And if some of the branches be broken off, and thou

New Translation.

Rom. viii. 8. Wherefore they, who live* in the flesh cannot please God.

Rom. xi. 2. Know ye not what the scripture saith to Elijah, when (*επιτιθυχανει κατ'αυτον*) he complaineth to God against Israel.

Rom. xi. 17. Now if some of the branches were broken off, and thou,

* One of the senses of *ζωειν*.

thou being a wild olive wert grafted in amongst them, and with them partake of the root, &c.

thou, who art a wild olive, art engrafted (u) instead of them, and with them, &c.

Qu. *How could a wild olive be engrafted among broken off branches and partake, &c.*

4. The Vulgate, and the versions which have followed it, have erred in translating the scriptures so literally as to neglect supplying the elliptical expressions, of which there are many in the apostolic epistles.

Old Translation.

1 Cor. iv. 3, 4. With me it is a very small thing that I should be judged of you, or man's judgment: yea, I judge not mine own self; for I know nothing by myself.

Rom. ii. 29. Circumcision is that of the heart, in the spirit and not in the letter, whose praise is not of men, but of God.

5. The Vulgate, and most of the modern versions, have misrepresented the meaning of some passages, by supplying the ellipses improperly.—In St. Paul's writings, the words wanted to complete the ellipses are commonly contained in the clause preceding, or following, the elliptical expression, and are to be supplied from the context; thus:

New Translation.

1 Cor. iv. 3, 4. To me it is a very small matter, that I be condemned by you, or by human judgment, (αλλὰ) because I do not condemn myself; for I am conscious to myself of no fault.

Rom. ii. 29. Circumcision is of the heart, in the spirit not in the letter of the law: of this man the praise, &c.

New Translation.

Rom. ii. 12. As many as have sinned without law shall perish without *being judged by law*: [from the subsequent clause,] and as many as have sinned under law, shall be judged by law.

Rom. vii. 24, 25. Who will deliver me from the body of this death? I thank God *who delivers me* [from the preceding clause] through Jesus Christ.

6. The Vulgate, and in general all the modern translators, by rendering the Greek particles uniformly by the same word, have in many instances entirely changed the scheme of the Apostle's discourse, and thereby have introduced great obscurity and confusion into their translation. For example;

Old Translation.

Rom. x. 3, 4. They have not submitted themselves to the righteousness of God; for (γὰρ) Christ is the end of the law for righteousness, &c.—This translation of γὰρ falsely represents Christ's being the end of the law for righteousness to every one that believeth, as the *reason why* the Jews did not submit to the righteousness of God; but if γὰρ be translated in its ad-

versative

versative sense, the reasoning will appear beautiful : they have not submitted to the righteousness of God, although Christ, &c.

7. The editors and translators of the Greek Testament have frequently perverted or obscured the sense by wrong pointing. These errors Dr. Macknight has attempted to correct ; as in the following examples :

Rom. v. 11. separated from ver. 12. by a comma only, will give the following meaning : We (namely the Gentiles as well as the Jews) have received the reconciliation, for this reason, as by one man, &c.

Heb. viii. 8. If a comma be put after *ναρ*, the translation will be ; “ But finding fault with it” (namely the old covenant) “ he saith to them, Behold the days come, &c.”

Opposite to the new translation, Dr. M. has placed an interpretation or commentary, of which his own account is this : Although in his translation of the apostle’s words, the translator has leaned to none of the schemes of doctrine adopted by the different denominations of Christians, yet, in the commentary, he has submitted to his readers, though not always with the same assurance, what he judges to be the meaning of the inspired writings. This interpretation he has called a commentary rather than a paraphrase ; because, for the most part, he has adopted the words of the translated text as more expressive of the apostle’s meaning than any paraphrases which he could give, and has made the interpretation by explaining the scope and connection of the apostle’s reasoning, and by adding to the text such particulars as the apostles have omitted, because the persons to whom they wrote were well acquainted with them, but which, to render the meaning of the text plain, must be suggested to the unlearned reader. These additions, being short notes, are printed in Roman characters, to distinguish them from the words of the text, which are printed in Italics.—The following are joint specimens of the new translation and commentary.

New Translation.

1 Cor. vii. 36, 37. But if any thinketh he acteth improperly towards his virgin, if he be above age unmarried, and so needs to be married, (ὁ θελεῖ ποιεῖν) let him do what she inclineth ; he does not sin : but he who standeth firm in his heart, not having necessity, and hath power concerning his own will, and hath determined this

Commentary.

1 Cor. vii. 36, 37. As to your question concerning fathers who have virgin daughters : if any father is of opinion that he acteth improperly towards his virgin daughter, if she be above age, unmarried, and so needs to be married, whether the necessity ariseth from her conscience, or inclination, or her being sought in marriage, let the father

this in his own heart, to keep his virgin, doth well.

1 Cor. x. 19—21. What then do I affirm? that an idol is any thing? or that an idol-sacrifice is any thing? No; but that what the heathen sacrifice, they sacrifice to demons, and not to God. Now I would not have you to become joint partakers with demons. Ye cannot drink the cup of the Lord and the cup of demons: ye cannot partake of the table of the Lord and the table of demons.

1 John, v. 6. This is he who came by water and blood, even Jesus the Christ: not by the water only: but by the water and the blood: and it is the spirit who witnessed, because the spirit is truth.

father do what she inclineth: he doth not sin in complying with her inclination; let such virgin daughter marry. But *he who continueth firmly persuaded in his own mind*, that it is no sin in his daughter to remain unmarried, *and is under no necessity*, from her opinion, or inclination, or circumstances, to give her in marriage, and hath the direction of his own will in that affair, being a freeman and not a slave, *and hath determined this in his own mind to keep his daughter unmarried*, agreeably to her own inclination, doth what is preferable.

1 Cor. x. 19—21. *What then do I affirm? that an idol is a real god*, contrary to what I have always taught you? or *that an idol-sacrifice is a sacrifice to a real divinity*. I affirm neither of these; but that *what sacrifices the heathens offer, they offer to demons, not to Gods*. Now, I would not have you, by eating their sacrifices, to become joint partakers with the votaries of demons, either in their worship, their principles, their practices, or their hopes. Besides, as the worship of God consists of holy affections and virtuous actions, but the worship of demons in debauchery, *ye cannot consistently drink the cup of the Lord and the cup of demons: ye cannot partake of the table of the Lord and the table of demons*.

1 John, v. 6. We have reason to believe that Jesus is the Son of God. *For this is he who was proved to be the Son of God by his baptism and death, even Jesus the Christ; not by his baptism only*, when he was declared God's Son by a voice from heaven, *but also by his death*, when the same thing was demonstrated by his resurrection. And it is the spirit who bear witness by miracles, because the spirit is a true witness: he can neither be deceived, nor deceive.

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The verse which immediately follows the last quotation, the authenticity of which is, so much controverted, Dr. Macknight has chosen to retain in the text; not, however, without confessing that many modern critics of great note consider it as spurious, and stating in the notes some of the leading arguments on this point.

From the preceding specimens of Dr. M.'s new translation, the reader will perceive that his great object has been to give a strictly literal and concise version of the apostolic epistles. Perhaps his notion of inspiration may have induced him to adhere too scrupulously to the letter of the text: this circumstance, however, has rendered the translation a very exact representation of the original. If there be any exception to this, it is where the author is drawn aside from his general plan, by attempting to supply the ellipses of the original from the preceding or subsequent context.

This translation differs in several material points from the old one, but in nothing more essentially than in the various significations which the translator has given, in different places, to the same Greek particles. He has here allowed himself a degree of latitude which may not perhaps be altogether allowable: but he has not done it without an elaborate attempt to justify himself in one of the preliminary essays, which we shall hereafter notice; and it appears to us that the liberties which he has taken in this way have, on the whole, contributed to the improvement of his version. Of the translation in general, we entertain a confident expectation that it will be found worth the labour which the learned author has bestowed on it, and will prove a valuable help to the student in biblical literature. We do not, however, conceive that this version of the scriptures can ever be brought into general use; for this reason, among others, that the translator, in making his version literal, has rendered it harsh and inharmonious. Closeness of interpretation is unquestionably the principal thing: but our old English version, both of the Old and New Testament, affords a proof that the two objects of exactness and harmony are not incompatible. The same has also more lately appeared in Mr. Wakefield's translation of the New Testament, which is sufficiently literal, and at the same time very harmonious. By the way, though this translation is a very late production, and though the author's system is too heretical to be approved by Dr. Macknight, we cannot but be surprized to find so accurate a version, by a writer confessedly of deep biblical erudition, wholly overlooked in the present work. Mr. Wakefield's translation did not probably appear till after Dr. M.'s was written: but the Doctor, in revising his work, might have met with some things

things in Mr. W.'s version and notes not unworthy of his notice.

In the commentary, Dr. Macknight, like all other commentators, follows the bias of his theological system. Where controverted points are concerned, he approaches nearer to the tenets commonly deemed orthodox, than many other modern expositors. On the subjects of the person of Christ and the atonement, his commentary supports the opinions which were maintained in his former works, and on which we saw occasion to make some remarks in our Review of his "Truth of the Gospel History." As a theological commentator, Dr. M. ranks rather with Whitby and Doddridge, than with Locke, Taylor, Benfon, Pierce, and Hallet. His commentary will, however, we have no doubt, be allowed, even by those who most widely differ from the Doctor in opinion, to bear strong marks of learning and ingenuity, and, in the main, to furnish an useful auxiliary to the biblical student.

The Notes and Essays will be the subject of a future article.

ART. X. *The Mæviad.* By the Author of the Baviad*. 4to. pp. 62. 3s. Nicol. 1795.

THE author of the Mæviad, following the example of Pope, continues to lash a race of poets who, in a former work entitled the Baviad, experienced his correction. He thinks that the tribe of Bell, as he terms the Della Cruscan phalanx, are not sufficiently bastinadoed; and he therefore makes them again pass in review and run the gauntlet, that his sentence of their demerits may be confirmed, and that he may have the satisfaction of again applying his cat o' nine tails to their backs. We cannot think that this was necessary. If the writers, whom he so satirically criticises, were so contemptible, the Baviad was satire enough, and the repetition of the stroke must be of the nature of Falstaff's valour in stabbing the dead Hotspur. This looks like ill-nature, particularly when it is united with harsh and ungentlemanlike expressions; and remarkably so when speaking of ladies, as is sometimes the case in the notes to this New Dunciad. The author unquestionably possesses poetical taste and powers; and, when he passes, towards the conclusion of the poem, from his strictures on or rather ridicule of Della Crusca, Arno, Edwin, Lorenzo, Laura, Anna Matilda, &c. to the effusions of the heart,—when he throws aside the rod of correction, and strikes the lyre to the theme of friendship,—we forget his severity, and enjoy an unmingled plea-

* See Rev. N. S. vol. viii. p. 93.

sure. This critic in verse would have us believe that he uses the rod with reluctance, and that he wishes to retire from the office of beadle to the Muses, to the enjoyment of *otium cum dignitate* on the banks of the Thames, when he may engage in nobler poetic occupations: but, when "his hand was in," he may have thought perhaps that it was as well to lash on till he was tired. Thus he speaks of himself and of his object in the poem before us:

' An hour may come, so I delight to dream,
When slowly wandering by thy sacred stream,
Majestic Thames! I leave the world behind,
And give to fancy all th' enraptured mind.
An hour may come, when I shall strike the lyre
To nobler themes: then, then, the chords inspire
With thy own harmony, most sweet, most strong,
And guide my hand thro' all the maze of song!
Till then, enough for me, in such rude strains
As mother Wit can give, and those small pains
A vacant hour allows; to range the town,
And hunt the clamorous brood of Folly down;
Force every head, in Bell's despite, to wear
The cap and bells, by nature planted there,
Muffle the rattle, seize the flavering sholes,
And drive them, scourged and wimpering, to their holes.'

Praise from the satirist is peculiarly gratifying; the compliments, therefore, paid at the end of this poem to the Rev. Mr. Ireland, and to Mr. Hoppner the painter, must be deemed highly flattering to these gentlemen. Here the author writes from the heart; and his recollection of Mr. Ireland, the friend of his early youth, and the companion of his studies, must interest the reader, because it was felt by the writer:

————— ' Yet may the few I love,
For who would sing in vain! my verse approve;
Chief thou, my friend! who, from my earliest years,
Hast shared my joys, and more than shared my cares.
' Sure, if our fates hang on some hidden Power,
And take their colour from the natal hour,
Then, IRELAND! the same planet on us rose,
Such the strong sympathies our lives disclose!
' Thou knowest how soon we felt this influence bland,
And sought the brook and coppice hand in hand,
And shaped rude bows, and uncouth whistles blew,
And paper kites (a last, great effort,) flew;
And when the day was done, retired to rest,
Sleep on our eyes, and sunshine in our breast.
' In riper years, again together thrown,
Our studies, as our sports before, were one.
Together we explored the stoic page
Of the Ligurian, stern tho' beardless sage!

Or traced the Aquinian thro' the Latine road,
 And trembled at the lashes he bestowed.
 Together too, when Greece unlocked her stores,
 We roved in thought o'er Troy's devoted shores;
 Or followed, while he fought his native soil,
 That old man eloquent from toil to toil;
 Lingered with good Alcinoüs o'er the tale,
 'Till the east reddened, and the stars grew pale.

' So past our life; till fate, severely kind,
 Tore us apart, and land and sea disjoined,
 For many a year: now met, to part no more,
 The ascendant Power, confessed so strong of yore,
 Stronger by absence, every thought controuls,
 And knits in perfect unity our souls.

' O Ireland! if the verse that thus essays
 To trace our lives "even from our boyish days,"
 Meet thy applause; the world beside may rail—
 I care not—at the uninteresting tale:

I only seek, in language void of art,
 To ope my breast, and pour out all my heart;
 And, boastful of thy various worth, to tell,
 How long we loved, and thou canst add, *HOW WELL!*

A considerable portion of learning and sprightliness is displayed in the notes to this poem.

ART. XI. *The Cabinet.* By a Society of Gentlemen. 3 Vols. 12mo. 13s. 6d. Boards. Printed at Norwich by March, and sold by Jordan in London. 1795.

WE have breathed the air of liberty, and been in the habit of pleading in her behalf, too long not to feel an instantaneous prepossession in favour of any undertaking on which her hallowed signature is impressed;—and though long experience has taught us caution in crediting the professions even of patriots, and has convinced us of the value of discretion in supporting even the best cause, yet, when we observe evident marks of an honest love of freedom, and of a generous spirit of philanthropy, we cannot but approve the ardour which springs from such a source.

The editors of the *Cabinet* have given a signal proof both of their sincerity and of their courage, by undertaking a periodical work in support of liberty, at the moment in which the freedom of discussion laboured under restraints and discouragements. Their declared object is, 'by encouraging a spirit of free and dispassionate enquiry, and by providing a liberal investigation of the principles and objects of civil government, to remind their fellow citizens at once of their duties and their rights.' With this view, various political and important subjects are promiscuously discussed with the requisite decorum, but with

manly and honest freedom. Among the more important topics treated in this volume, are, the forms of government; innovation; equality; public spirit; party spirit; emigration; cultivation of waste lands; tyrannicide; public funds; rights of juries; annual parliaments; population; education; necessity of reform; and the connection of the arts and sciences with liberty.

The system of policy, universally maintained in these papers, is that which makes the will of the people the supreme law: their theoretic idea of a perfect government is that which is founded on the principle of perfect toleration, equal rights, and popular consent. Nevertheless, the authors disclaim (as must every man of sense in the kingdom,) all idea of the equalization of property; and they decidedly pronounce that the general sum of happiness would not be increased by a parity of condition. With respect to the British Constitution, one of these writers expressly protests against any attempt to overturn it, in the following paragraph; which is not, as we perceive, contradicted in any part of that volume: (I. p. 100.)

‘ Here we cannot refrain from saying a few words to the admirers of a republican form of government. It appears to us, that it would ill become the friends of peace, and of mankind, to attempt, at the present moment, any change in the constitution of this country. Practical republicans, if such there be (we however think their existence in any formidable number very questionable) must be aware that they form a very small minority. Now if the point was perfectly clear and ascertained, that a republican form of government is preferable to the mixed constitution of this country, its advocates ought to know, that being the smaller number, they have no right to force their opinion on the majority. Let them reflect on the civil war which must be produced by such an attempt; on the uncertain event of such a contest; on the possibility of its terminating in the most absolute despotism, or in the most uncontrolled licentiousness*; on the certainty of its progress being marked by insecurity of property, of life, and of every thing which men hold most dear; let them consider the very great personal risk which they themselves incur; — and they will surely pause, before they endeavour to bring their speculations into practice. But when, in addition to this, it is recollected that the point in question is quite undecided; that the English constitution has in its favour Montesquieu, and some others of the best writers on political science; besides the strong fact of having, for a series of years, produced more happiness than most governments in the world; it must appear improper, and even criminal, in theoretical republicans, to endeavour to force by violence their theory into practice at this juncture.’

* Permanent and absolute despotism was the result of the efforts of the republican party at Rome. Uncontrolled licentiousness (God knows how permanent it may be) has been the result of their efforts in France.’

In a very sensible and temperate paper on tyrannicide, the writer forcibly contends that it is in all cases unlawful, useless, and pernicious. Justice, it is said, only requires that a tyrant should be prevented from again attempting to injure the people, and that his successors should be deterred from imitating his example; which, it is maintained, may be effectually done without inflicting on him capital punishment. In a subsequent paper, however, on the dangers to which despotic princes are exposed, the writer speaks of the avenging sword of justice as suspended over a tyrant's head. This is the only material inconsistency which we have remarked in the publication.

A series of papers commences in the 1st volume, containing a brief extract of the history of the war, drawn up with great accuracy and candour; and, if continued with the same attention and judgment with which it is begun, it will form one of the most valuable parts of the work. It is introduced by a very ingenious discussion of the question, whether the present revolution has a tendency to carry the French nation back to a state of barbarism. There is one particular in which we have seen reason to differ materially from the author of this sketch. In our Review for August 1794, p. 453, we have given our reasons for questioning the authenticity of the *Pavia* treaty: this writer, on the contrary, is of opinion that it is genuine. For his arguments on this head we refer to the book p. 167, *et seq.* vol. I.

Among the pieces possessed of superior merit, we must mention, besides the sketch of the war, the paper on innovation, which proves that the excellencies and advantages of the British Constitution are to be traced to this source; that on population, in which it is ingeniously maintained that population may become excessive, and require palliative expedients; a very temperate and well-written essay on party-spirit; a paper on the cultivation of waste lands, in which it is ably argued that inclosures, even on the present system, are beneficial to the poor; an elegant essay to prove, both from theory and history, that Liberty is friendly to the arts and to the sciences; and a very striking paper on the influence of some human institutions on human happiness.

Several papers on subjects of polite literature, and a few pieces of poetry, are introduced.—They are not destitute of merit, but they make too inconsiderable a figure in the publication to require particular notice; and, indeed, they are so foreign from its leading design, that, we think, it would have been more judicious to have omitted them altogether.

In a new edition, we would advise the Editors to be more severe in their selection. If it be their object to provide politics for the closet, there should be more depth of inquiry; if for the parlour, they should cultivate more the arts of embellishment.

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It has been reported that this collection is not the work of authors by profession, but consists of the volunteer contributions of young men belonging to the polished classes of a provincial town.—In this case, it merits much attention, as symptomatic of the opinions which are gaining ground in the country.

ART. XII. *A Letter to the Earl of Lauderdale, containing Strictures on his Lordship's Letters to the Peers of Scotland.* By John Gifford, Esq. 8vo. pp. 179. 3s. 6d. Longman. 1795.

MUCH as we differ in political sentiments from this author, we cannot but praise his manliness in fairly setting his name to a letter, which it must be impossible for the noble Lord, who is the object of it, to peruse with indifference; nor will we hesitate to give our opinion that the reader of this tract will discover, even *in limine*, that it comes from the pen of an elegant writer, and an able reasoner. Harsh things he certainly says, though not in a coarse way; and it must be acknowledged that his philosophy is rather inflammable in its nature, and occasionally blazes out.

We cannot state in a more summary way what Mr. Gifford *undertook to prove* when he sat down to write, than by giving an extract in which the author himself sets forth, towards the end of his work, what he *has proved* in it:

‘I have proved from the confessions of every party which has successively swayed the councils of France, that the war is on the part of our enemies, a war of aggression, a war of conquest, a war of annihilation:—that, on our part, it is, in the strictest application of the term, a war of self defence, a war which has for its object, the preservation, not only of our political independence, but of our laws, our religion, our constitution, our national rights, as Britons, our social comforts, as men. As it originated in necessity, so does necessity imperiously prescribe its continuance, until the grand object for which we contend shall be obtained, by the solid establishment of a peace, concluded on honourable terms, and calculated to be permanent.—That no *such* peace can be concluded with the present mock-government of France, must, I think, appear evident, to all who have marked the progress of the revolution with an attentive eye.—In vain do they uphold a system of *comparative* moderation:—I have shewn that with them originated those projects of aggrandizement, which threaten with destruction the balance of power in Europe; and those schemes of *emancipation*, which tend to disorganize the social system, and to annihilate all existing governments.—I have shewn that their object is the same as that of the Jacobins, and differs only in the mode of attainment. I have shewn also, that the present rulers cherish the same inveterate animosity against this country, as was displayed by the partisans of Brissot, and the followers of Robespierre.—I have proved that they have, themselves, by the annexation of the territories of our allies to
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the dominions of the republic; thrown obstacles in the way of a peace, which they not only evince no disposition to remove, but betray a settled determination to preserve.—And I have farther proved, by the frequent violations of their faith, solemnly plighted and deliberately broken, that no confidence can be reposed in them.—With men so unprincipled, with a government so unstable,—no permanent peace can, I contend, be concluded. *Brissot* has justly observed,—“There is no making an alliance,—there is no *treating* with Anarchy!” That desirable object, probably *most* desired by those who say the least about it, can only be attained by a vigorous prosecution of the war.*

Mr. G. at his outset tells Lord Lauderdale that it is not his intention to examine his lordship's work with a critic's eye, in respect to its 'style, diction, and phraseology,' but to take to himself the task of pointing out the inconsistencies, errors, and misrepresentations which (he tells us) he finds in it? 'Were I, (says he) to include *ignorance* in the list of defects, I should not exceed the truth. This is free language, my lord; but you have set me the example'—"it suits the nature of the times." Lord L. had laid it down, as a maxim, that the destruction of the old government of France was essential to the security of England. This proposition Mr. G. controverts and most directly denies; and on this occasion he undertakes an office by no means popular, that of defending the old French government. It must not be understood that he defends its abuses, nor that he is on this head an advocate for despotism: on the contrary, he inveighs against abuses, but desires it to be conceded to him that it is unjust to argue *ab abusu ad usum*. He combats despotism, and maintains that, in the eye of the French constitution, it was as odious as in that of the constitution of England; that by the French constitution despotism was repressed; in a word, that it could not exist while that constitution was maintained. He complains that the words *despotism* and *monarchy* are unjustly confounded by those who speak of the old government. He calls in the aid of history, and the authority of Montesquieu, to prove that arbitrary power was no part of the French system; and that the good of the people was the object of those who formerly legislated for France.

Having defended the monarchy from the charge of despotism, Mr. G. proceeds to repel that of profligacy and tyranny brought by Lord L. against the nobility and clergy of France. On this topic, he says, he can speak from his own knowledge; and his character of these two classes of men is, *on the whole*, greatly to their credit and advantage.

* For our account of Lord Lauderdale's *Address to the Peers of Scotland*, see Rev. N. S. vol. xvi. p. 157.

He next proceeds to controvert the description given by Lord L. of the situation of the lower orders of people in France. We cannot follow him in his observations on this head, though they are certainly well worth reading. As Lord L. had grounded all that he said respecting the situation of the lower orders of the people of France, on the authority of Mr. Arthur Young's Travels through that country, Mr. G. takes an opportunity of glancing at that gentleman by the way; and he contends that the French labouring people lived as comfortably as any, and much more comfortably than many, of the same description in other parts of Europe.

Mr. G. labours to prove that the inequality of taxation, of which so many complaints have been made, was by no means so favourable to the privileged orders, and so unfavourable to the commons of France, as it is represented; and he winds up the subject of the unequal distribution of taxes, with the following observation:

Without entering into further particulars, it will suffice to observe, that by a formal declaration of M. Neckar to the constituent assembly, it appeared that all the pecuniary exemptions, enjoyed by the privileged classes, did not exceed annually in value, seven millions of livres (something less than two hundred and ninety-two thousand pounds); that the exemptions appertaining to the privileged members of the Tiers Etat, amounted to one half of that sum; and that the *Drôits de Contrôle**, and the high capitation tax, (proportioned to their rank,) paid by the nobility and clergy, made ample amends to the revenue for the partial exemptions they enjoyed from other taxes. Thus, my Lord, the rash assertion, that the privileged classes under the old government, did not contribute their portion to the support of the state, stands contradicted by one, whose competency to decide on the subject, no man will presume to deny!

To Lord L.'s declaration, p. 47, that the government of France died a natural death, without exciting the lamentations of any, our author opposes a great number of counter-declarations, many of which are certainly supported by fact: but, not to go into a long detail, the drift of which is to prove that those who wished for the downfall of that government were by no means what could be called the people, and that the general voice of the nation, expressed in the instructions of the constituents to their representatives in the first assembly, was for an hereditary monarchy, &c. we will briefly quote a part of the

* The *Contrôle* was a duty imposed on public deeds; it was regulated by the sums specified in the deed, and the rank of the parties who subscribed it. So that noblemen, of course, paid a very high duty, when the inferior orders paid a very low one. Thus what the privileged classes gained by one regulation, they lost by another.

written instructions from the commons, who thus directed their members :

" Let our deputies, before they attend to any other object, assist in giving to France, a truly monarchical constitution, which must invariably fix the rights of the king and of the nation.—Let it be declared that the monarchical is the only form of government, admissible in France ;—that, in the king alone, as chief of the nation, is vested the power of governing according to the laws ; that the succession to the throne of France, from male to male, being acknowledged and confirmed by an express declaration, the solemn oath to maintain Louis the sixteenth, in the possession of all his rights, shall be renewed, &c. &c. *"

After this our author thus ably interrogates Lord L.

' Do the crowds of emigrants which throng the towns of England, Italy, Russia, and the empire,—do the numerous battalions of French, gallantly fighting beneath the banners of the different powers at war with France,—do the martial bands whose heroic achievements have immortalized their names, and who have gallantly maintained the cause of royalty, on the banks of the Loire,—do the slaughtered thousands in the fields of Flanders, and Alsace,—do the torrents of blood which have overflowed the plains of La Vendée,—do the countless numbers which have fallen beneath the axe of the guillotine, and by other republican engines of destruction,—do these bespeak the quiet transition of a *natural* death ?—Do these indicate a *patient acquiescence* in the destruction of the monarchy ?—Do these betray the feelings of resignation on an *unlamented* dissolution ?—Or do they not rather resemble the violent struggles produced by those dreadful convulsions of nature, which strike the inhabitants of the earth with terror, and seem to threaten universal destruction ? Indeed, my Lord, you trifle too much with the understandings of your readers ; you insult too grossly the common sense of your constituents ; you set the dictates of reason at defiance, and rise superior to the emotions of shame !'

Mr. G. next directs his attention to the new system established in France, to the measures of administration in England, and to the conduct of their opponents ; and he observes that he cannot conceive how men, sincerely attached to the spirit and forms of the British constitution, could bring themselves to admire a species of government adopted by the constituent assembly of France, 'in which all those gradations of rank and power which constitute the beauty of *our* constitution, all those mutual checks which tend to prevent an undue preponderance in any of its component parts, and to render discordant interests and contending passions of individuals subservient to the welfare and happiness of the community, were rejected with disdain ;

* • De l'État de la France, présent et à venir. pp. 123, 124, 125, 126, *bis*."

and in which, in short, little more of monarchy than the name was suffered to remain.'

The war is the next subject of our author's consideration; and here he combats Lord Lauderdale's assertion 'that the French were universally anxious to avoid hostilities; and that the motives alleged by the friends to the war in England are insufficient to afford a justification of it.' He admits that the French would have rejoiced to find us determined, come what would, to adhere unshakenly to a system of neutrality: but then he insists that it was solely 'that they might be enabled to accomplish, with less interruption, the dangerous schemes they had in view;' and he maintains that they were not disposed to purchase the continuance of the peace with us at the expence of those projects of ambition, which threatened the existence of every state in Europe. Mr. G. takes his proofs of the truth of this assertion from the speeches of *Brissot* and others of the party which then ruled France.

That France was the aggressor, our author remarks, appears from the charge brought against *Brissot*, who was accused of having involved the nation in a war with England; a charge which he, in his defence, retorted on the Robespierrian faction; while both, by their crimination and recrimination, acquitted this country. There are two points on which the British ministers have been arraigned in our own parliament; one that they had haughtily refused to treat with *Monf. Chauvelin*, and thus sacrificed the substantial interests of the people to mere punctilio and etiquette: the other, that they shewed their folly as well as their wickedness in going to war, because they might, by adhering to a pacific system, have *monopolized* the trade of Europe. Our author alertly meets both of these two heads of accusation, and with good ability sets himself to refute them. We should have been glad to quote the passages, but we have not room to enlarge.

Mr. G. proceeds to prove that France provoked the war, and to state the famous decrees of the 19th of November 1792, and 15th of December of the same year; on which he makes many judicious remarks: but the subject is so trite that we will not pursue it.

The author now informs his readers that he intends to give the delineation of *Brissot's* character in another work, which he is preparing for the press, and in which he says it will appear to greater advantage: we presume he means that kind of advantage which the head of a malefactor derives from being placed on a spike in a lofty place; for in the work before us he gives a few traits of that character, by no means likely to make it appear amiable in the eyes of the public. He labours

428 *Le Chevalier's Transl. of Heyne on the Tomb of Homer.*

to prove that Brissot was a very wicked man and a *perjured traitor*, who aimed at the destruction of the political and commercial greatness of England, and was at war, on principle, with every government not formed on the basis of the rights of man and the sovereignty and equality of the people.

Losing sight of Lord L. for a moment, the author launches out into a bitter invective against the Dukes of Bedford and Grafton, which in our opinion might as well have been omitted. Invective is a bad substitute for argument; it never convinces even when it is well founded; and, when unmerited, it injures the cause which it is employed to support.—The necessity of prosecuting the war with redoubled vigour, instead of throwing down our arms, the author here says, is proved even by our losses and the successes of our enemy.

Mr. G. vindicates the Duke of Portland from the aspersions thrown on him on account of his junction with Mr. Pitt; gives a favourable explanation of the expression ascribed to and disavowed by Mr. Windham, “perish our commerce, let our constitution survive;” and endeavours, with great warmth, eloquence, and ingenuity, to take out the sting from Mr. Burke’s unfortunate allusion, “the swinish multitude.”

In answer to the repeated declaration “that it is madness to contend with a nation of 25 millions of people,” the author says that the population of France is thus exaggerated merely to frighten the confederates into peace. He tells us that he is in possession of detailed accounts, “which he has every reason to believe authentic,” shewing that in 1789 the whole population of that country did not exceed 22,014,300 inhabitants; from which must be deducted the number of persons, undoubtedly immense, lost to France since the revolution, by emigration, war, and the guillotine.

We have now sketched out the contents of a work, of which it is but justice to say that it is one of the most able and best written defences of the war that has yet issued from the press; and the one that, in point of composition, comes nearest in merit to Mr. Burke’s famous “Reflections.”

ART. XIII. *The pretended Tomb of Homer*: drawn by Dominic Fivriello, from a Sketch of M. Le Chevalier. With Illustrations and Notes. By C. G. Heyne. 4to. pp. 20. With Plates. 4s. 6d. sewed. Cadell jun. and Davies. 1795.

M. LE Chevalier, who appears from the preface to be the translator of this learned work, made a drawing at Petersburg of the monument called *the tomb of Homer*, which Count Pash of Krinen was said to have found in the island of

Ios, now called Nios. On his return from the north, he communicated this drawing to M. Heyne of Gottingen, who had recently given his sanction to M. Chevalier's researches on the Troad *, and who, being much interested respecting this pretended tomb of Homer, promised to lay before the public his notions on the subject. In the work before us he performs that promise, and shews, in a very satisfactory manner, that this monument represents the life of Achilles. On one of its four sides, that hero appears receiving the instructions of the Centaur Chiron in archery; on another, he is teaching the daughters of Lycomedes to play on the lyre; on the third, he is discovered by the art of Ulysses; and the fourth side, exhibiting the fight of two Centaurs with a lion and a lioness, may be considered as a happy emblem of the battles described in the Iliad. M. Heyne relates, copiously, from poets and mythologists, the various events in the life of Achilles represented on this monument; which he compares with the very few remains of antiquity that relate to the same subjects.

If this sarcophagus were really found on the bank of the sea, in the island of Ios, M. Le Chevalier thinks that it may very possibly be the same monument which was mentioned by Silentiarius, as existing in the time of Justinian. It is not improbable that the inhabitants of Ios erected it, in order to maintain their pretensions to the possession of the ashes of Homer; and the life of Achilles was a subject very proper to be represented on the tomb of his encomiast.

This ingenious dissertation is illustrated by good engravings, and learned notes; and it must, on the whole, be regarded by the classical antiquary as a very curious publication.

ART. XIV. *Translations chiefly from the Italian of Petrarch and Metastasio.* By * * * * *, M. A. Fellow of New College, Oxford. 8vo. pp. 127. 3s. sewed. Robinsons. 1795.

THE Sonnets of Petrarca, the Father of Italian Lyric Poetry, are so beautiful, and afford such delight to readers of sensibility, that they have not only been the models of innumerable productions in their own country, but have created admirers and imitators in every part of Europe; and perhaps in none have his disciples been more numerous than in England. The construction of the sonnet, however, is so unnatural to our language, that it has not only baffled genius, but labour and genius united. The failure of Milton in this species of poetry has often been mentioned and allowed. The late Mr. T.

* See an account of M. Chevalier's publication on this subject, M. R. New Series, vol. xi. p. 96.

Warton, and Mrs. Charlotte Smith, indeed, have acquired fame by the degree of success with which their sonnetteering labours have been crowned; yet perhaps they have been less happy in their sonnets than in other poetical compositions.

The translation of poetry is difficult at all times, but particularly if closeness to the original be attempted, not only in the thoughts but measures. Dryden and Pope, our best translators, (that is to say, whose versions of the Classics are most poetical, and most read,) are the least close. The *stanza*, in translating the Italian epic poets, seems to have been judiciously abandoned by late translators. Indeed the peculiar versification of no Italian poet has been so happily preserved and *naturalized* in our language, as in the three cantos of Dante which Mr. Hayley has translated in *Terza Rima*.

The ingenious translator before us, who possesses original poetical powers, seems to have felt the difficulty of building an original sonnet in our language, as much as in constructing one from the materials of his archetype. Yet in spite of all the trammels to which he has submitted, the pieces in this little volume must not only gratify the curiosity of such as wish to become acquainted with the peculiar merit of Italian poets, but will astonish those who are already familiar with the originals, by the constant fidelity and frequent happiness with which he has accomplished his purpose.

The second sonnet of Petrarch in this work is as happily Englished as the structure of the Italian sonnet will admit. Indeed there is hardly a feeble line in this version. Yet the radical evil of distant rhymes keeps the ear in an unpleasant suspense, which it seldom feels from our native measures. The third sonnet, in the original somewhat dark and metaphysical, is not rendered more clear and natural in the translation. The fourth is close, and admirably elaborated; as are the fifth and sixth, except in the last line of the latter, p. 15, which it is difficult to consider as an heroic verse:

Only my face speaks my heart's warm desires.

P. 17. We cannot confess ourselves satisfied with the line,

'I, whose whole breast with love's soft food was *grown*.'

Sowing the breast with food is a bold metaphor, and scarcely English:—nor is it the exact meaning of

P' che l' esca amorosa al petto avea,

literally; I, who had the amorous bait in my breast.

The sonnet which occupies p. 18. seems as well rendered as the measure will possibly allow; and this we shall give, as a specimen of Petrarca, in Italian and English:

“ Quel

“ Quel vago impallidir, che 'l dolce riso
 D' un' amorosa nebbia ricoperse,
 Con tanta maestade al cor s' offerse,
 Che li si fece incontr' a mezzo 'l viso.
 Conobbi allor, siccome in paradiso
 Vede l' un l' altro; in tal guisa s' aperse
 Quel pietoso pensier, ch' altri non scerse:
 Ma vidi l' io, ch' altrove non m' affiso.
 Ogni angelica vista, ogn' atto umile
 Che giammai in donna ov' amor fosse, apparve,
 Fora uno sdegno a lato a quel ch' i' dico.
 Chinava a terra il bel guardo gentile;
 E tacendo dicea (come a me parve)
 Chi m' allontana il mio fedele amico ?”

“ That charming paleness, that o'erclouding threw
 O'er her bewitching smiles a love-sick shade,
 Came with such winning majesty arrayed,
 That forth my ravish'd heart to meet it flew.
 How saints greet saints in paradise I knew
 From that blest hour, so lively was displayed
 That tender sentiment none other read;
 But I, who still from her my being drew.
 Each angel look, each condescending grace
 That can on ladies' cheeks, when kindest, play,
 Compar'd to this, would cold disdain appear.
 She bent to earth her gentle beauteous face,
 And in expressive silence seem'd to say,
 “ Who from my side my faithful friend would tear ?”

The exxix sonnet, p. 20, is admirably translated; except the last line, in which we think the word *hot* not only unpoe-
 tical, but less delicate than the original :

D' arder con la mià fiamma non impari.

‘ To share my flames, and burn with my *hot* love.’

A very small change would perhaps obviate the objection. Suppose the last line, speaking of a *rock*, were to run thus : “ To share my flames, and *feel* my ardent love ?” To make a *rock feel* is less hyperbolic, and not unusual in a lover's language.

P. 42. The beautiful sonnet, *Zefiro torna e' l' bel tempo rimena*, seems to have been the germ of Metastasio's charming description of the spring :

*Già riede Primavera
 Col suo fiorito aspetto.*

Sonetto XLIII. of Petrarca's second book, p. 44, is all beauty, in both the original and the translation.

In the elegy of Ariosto, our elegant translator has judiciously abandoned the *terza rima* or *Terzetti* of the original, and has given it in *Quaternarii* stanzas of alternate rhymes; the Italian is extremely spirited and pleasing; but by adding

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a 4th line to each *terzetto*, he has given new beauties to each stanza.

In the second of Zappa's admirable sonnets, the 7th and 12th lines are objectionable from being translated too literally. Suppose, instead of "He sings so, but because," &c. it were said: "For thus he sings, because, &c.?" and in the 12th, instead of—"I sing not, no"—nor do I sing, &c.?

The next sonnet by Zappa, on his reconciliation with a cruel mistress, breathes such a spirit of true poetry and feeling, that we cannot withhold it from our readers:

Sonetto del ZAPPA.

"Presso è il dì, che cangiato il destin rio,
Rivedrò il viso, che fà invidia a i fiori,
Rivedrò que' be' occhi, e in que' splendori
L' alma mia, che di là mai non partio;
Giugner già parmi, e dirle; amata Clori;
Odo il risponder dolce, o Tirsi mio.
Rileggendoci in fronte i nostri amori,
Che bel pianto faremo, e Clori, ed io!
Ella dirà; dov' è quel gruppo adorno
De' miei crin, ch' al partir io ti donai?
Ed io: miralo, o bella, al braccio intorno.
Diremo, io le mie pene, ella i suoi guai.
Vieni ad udirci, amor, vieni; in quel giorno
Qualche nuovo sospiro imparerai."

Sonnet by Zappa.

"Soon, by glad change of fate, the day shall wake,
When I shall see that face, whose blushes shame
The flow'rs, and those bright eyes, and in their flame
My soul, which ne'er would that blest seat forsake:
Methinks e'en now I'm there, and speak her name;
And hear more soft from her "my Thyrsis" break.
As in our looks we read our loves the same,
What glorious moan shall I and Cloris make!
"Where is that knot, which with my hair I bound,
"And gave you when we parted last?" she'll cry:
And I, "Lo! here, my fair, this arm around."
She all her cares will tell, my sufferings I.
Thou at our side, O Love! that day be found:
Ev'n thou may'st learn some new delicious sigh."

There seems to be no defect in the original introductory poem to Metastasio's Canzoneti, except the mixture of *thou* and *you*, or the 2d and 3d person, in speaking of the same lady.

In Metastasio's celebrated *Libertà*, the translator has preserved all the original thoughts: but, in this instance, the use of a different measure from that in which it was first written, has not added to the grace and melody of the verse. It would be difficult to imitate the double rhymes of this beautiful Can-

zonet:

zonet : but the same metre (in alternate single rhymes) would perhaps be more natural to English ears, than that which the translator has chosen ; as the junction of two different stanzas in one has not a good effect : it is playing the first strain of the same tune in common time, and the second in triple. In the 6th stanza, the 5th and 7th lines do not terminate in consonance. In the 7th stanza, the 3d and 4th lines are not very poetical nor elegant. Here, also, *you* and *thou* are promiscuously used. Many of the stanzas, however, are beautiful, and the thoughts of the original are generally preserved.

In the very beautiful Canzonet, *Ecco quel fiore istante*, the translator has judiciously arranged the rhymes in the same manner as Metastasio, and has dextrously avoided the double rhymes. The last line of each stanza, which is the *refrein*, is, unluckily, a little harsh : ‘Thou’lt waste a thought on me,’ is much less liquid and lyrical than *Ti soverrai di me*.

The Cantata entitled *La Tempesta*, by Metastasio, is admirably translated ; and, on the whole, we confess that the perusal of these elegant versions of such well-chosen original poems has afforded us great pleasure.

ART. XV. *One Cause of the present Scarcity of Corn*, pointed out, and earnestly recommended to the serious Consideration of the People ; as being, at the same Time, a constant Source of Wretchedness to many Individuals. By a Physician. 8vo. 1s. Miller.

WE wish to think well of every man’s motive for sitting down to write for publication : but we cannot refrain from apprehending that the author of this little tract has mixed up a few grains of personal resentment with his humanity ;—which, nevertheless, we are ready to hope, and really believe, forms the basis of his intentions.

We perfectly agree with this warm and eloquent advocate for the lower order of farmers, that they are frequently oppressed and injured through the ignorance and tyranny of the stewards employed by great men : but we differ from him in opinion, when he ascribes the present scarcity of corn to the restrictions imposed on tenants, ‘prohibiting them from cultivating their farms in their own way ;’ restrictions which, we know, have been the cause of plenty in various parts of the kingdom. *Injudicious* restrictions, we allow, may be mischievous ; and, in the instance which this writer drags forth with so much indignation, the tenants may be hardly used, and the public in a degree injured :—but let not this be brought as an argument against restriction in general, and of course against *proper restrictions*, for such there certainly are. When the au-
thor

thor says 'It cannot be the tenant's interest to exhaust his land'—he shews an unpardonable want either of information or of ingenuoufness.

The remarks of this writer respecting the monopoly of farms do credit to his intentions, but, like the former topic, reflect little honour on his judgment. His arguments are those of an epicure, rather than of a friend to the poor. We readily grant that the small farmer sends to market more 'pigs, calves, poultry, eggs, cheese, and butter'—to pamper the rich—the parson, the lawyer, and the *physician*—but it is the larger farmer who supplies the markets with corn and butcher's meat for the lower orders of the people: a fact that is not sufficiently known, and indeed does not seem to have received any attention in arguments on this subject. We have therefore the greater satisfaction in bringing it forwards at this time, when there is a general outcry against large farms.

Let it not be understood that we are advocates for very large farms, nor for farms of any particular magnitude; we think that there ought to be farms of various sizes, to give employment to men of various capitals: but we beg leave to repeat that it is the middling and the larger farmers, men of capital, spirit, and judgment, who feed the poor—who send to market the largest supplies of beef, mutton, bread, and beer, in proportion to the number of acres which they respectively hold in possession.

ART. XVI. *A Review of Dr. Price's Writings on the Finances of Great Britain.* By William Morgan, F.R.S. Second Edition. 8vo. 2s. 6d. Cadell jun. and Davies. 1795.

WE notice a new edition of this valuable performance on account of the annexed supplement, containing a statement of the public debt as it stands at the present year. To those who have not adopted the opinion that the national debt is a mere harmless bugbear, but who think it possible that a nation as well as an individual may incur all the evils of bankruptcy, this statement cannot but be interesting, and, we scarcely need to add, alarming. In particular, those who have lavished so much praise on the present all-powerful head of the financial department, for his vigorous and successful efforts towards the extinction of the public debt, must admit the importance of a faithful representation of the progress that has been made in this weighty concern. We shall therefore offer to our readers a summary view of what the present very intelligent and accurate writer has collected on this subject.

He first gives the particulars of the *funded debt* in January 1795, which had been incurred previously to the year 1784.

Its

Its amount is, *principal*, £.256,964,078; *annual interest and management* £.9,172,363. The additions to the *funded debt* since 1788 are next stated at *principal* £.51,897,251; *interest*, &c. £.1,830,975. The whole then of the *funded debt* in 1795 is, *principal*, £.308,861,329; *interest*, &c. £.11,003,338.

The amount of the *unfunded debt* is stated at £.13,483,000; its interest at 5 *per cent.* £.674,150. If to these sums be added the Imperial loan and its interest, which the writer supposes will be ultimately paid by this country, our national debt and its interest will amount to the enormous sums of £.331,679,329—and £.2,127,488. Mr. M. however allows that some deduction should be made from the foregoing sums, on account of the stock which has been purchased by the commissioners for discharging the national debt: but, in order to shew what is the real proportion of the debt discharged to that remaining, he converts the whole funded and unfunded debt into three *per cents.* and states it at £.383,823,294. His conclusions we shall give in his own words:

‘ In nine years about 14 millions of the Three per Cents. have been paid off, which, according to the foregoing computations, do not amount to $\frac{1}{17}$ th part of the whole national debt, or to *nine-pence in the pound*. In less than three years a debt has been incurred which, if converted into Three per Cents. would, as appears above, exceed 70 millions:—in other words, the funded debt in the three last years is five times greater than the debt discharged in nine years. To congratulate the nation, therefore, under such circumstances on the progress that has been made in reducing its debts, is to suppose it destitute of common understanding; and the ignorant credulity which can suffer itself to be deceived by those congratulations, is to be equalled only by the effrontery that can propose them. It is of little consequence, while millions are added to millions every year, that new funds are established for redeeming those debts. The provision which is made for this purpose of £.1 *per cent. per ann.* will indeed, if invariably applied, discharge the principal in 37 years. But in the circumstances of this country, what consolation or security can such remedies afford? for neither our resources nor our credit are endless; and, therefore, if we go on to increase our debts at the rate we have hitherto done, it is manifest, that long before the termination of 37 years, they must be discharged in a much more summary way than by the operations of compound interest.

‘ If the ways and means in each year be compared with the public exigencies, they will uniformly be found to have fallen short of them, though, at the beginning of the year, the contrary had always been predicted. This, I think, is sufficiently proved to have been the case so far as the year 1790, in the 3d chapter of the foregoing treatise. In the year 1791 the supplies (including £.500,000 taken from the unclaimed stock at the bank) were stated to be £.14,881,634, and the expenditure £.14,064,656. Between these two sums a difference of £.816,978 was supposed to remain in favour of the ways and means;

but at the beginning of the next year, instead of this promised surplus in the income, we find a deficiency in it of £.436,990.—In like manner, in the year 1792, the supplies were estimated at £.11,503,996, and the expenditure at £.11,138,884, which supposed a balance, in favour of the former, of £.365,112; but, at the conclusion of this year, the balance proved, as it did in the preceding year, to be on the other side, and the grants were found to be deficient £.575,325. In the year 1793, though $4\frac{1}{2}$ millions were borrowed, the expenditure exceeded the grants £.824,000; and in the year 1794, after borrowing 11 millions, the deficiency of the grants amounted to £.1,095,000. In the present year, including the Imperial loan, our own loan, the vote of credit for the army and navy, &c. &c. the enormous sum of £.30,583,000 has been already added to the public debts; and if we may reason from the experience of the three foregoing years, in which the deficiency of the supplies increased in proportion to the magnitude of the expenditure, it is probable that the grants in this year will prove more deficient than ever. But does not this circumstance portend our near approach to the termination of our resources? for, if this course be persisted in, of adding millions annually to the public debts, the deficiency of the grants in the preceding year will exceed the interest of the new loan in the following year, and it will become necessary, even in times of peace, to borrow money every year in order to render the revenue equal to the ordinary expenditure. In such circumstances no credit can long be sustained; and though the industry and enterprize of this nation are undoubtedly very great, yet all industry and enterprize must sink at last under the continual accumulation of fresh burdens; and should our credit be destroyed, it will require more ability than has hitherto been displayed by the present conductors of our public affairs, to preserve a nation like ours, overwhelmed as it is with debts and taxes, from bankruptcy and ruin.

From the year 1784 to the year 1789, new taxes have been laid to the amount of £.1,075,300. In the year 1791 further taxes have been imposed to the amount of £.820,000. In the year 1793 still further taxes have been laid to the amount of £.480,000; and this year has been distinguished, above all others in the annals of the country, by additional taxes to the stupendous amount of £.1,500,000: so that since the commencement of the present administration, the public burdens have been increased about 4 millions per annum, or, at least, £.3,800,000, even after deducting those taxes which have been repealed in consequence of the opposition raised against them from their being considered as vexatious and oppressive. But it should be remembered, that with all this mass of taxes we are still involved in the most expensive war that has ever distressed this country, without a prospect of its conclusion; and to what magnitude the debts may be further increased by the contest exceeds all the powers of computation to determine. Were peace to be immediately made, the ordinary expenditure would at least be 20 millions *per annum*.—A sum which is supposed to be two millions greater than the yearly rents of all the lands in the kingdom. If, therefore, the annual income arising from all the landed property be insufficient to pay the ordinary expences, and if our commerce, as one of our legislators magnanimously, though perhaps

perhaps not very wisely declared, must perish rather than the object of this *just and necessary war* should not be attained, there is reason to apprehend, from the present appearance of things, that we are hastening towards a state of difficulty and danger unknown in the history of this country; and that we shall exhibit to the world an awful example of the folly of a commercial nation's preferring war and its ruinous consequences, to the cultivation of trade, and the peaceful enjoyment of all its advantages.

‘It was my intention to have made some observations on the terms of the late loan, and also on the course which the commissioners have invariably chosen to pursue, in opposition to the plan originally proposed by Dr. Price, of purchasing stock in the *Three per Cents.* rather than in the *Four per Cents.* But while our debts are yearly increasing twenty times faster than they are paid off, it is of very little consequence how they are contracted, or at what rate of interest the funds are improved by which they are redeemed. I shall therefore take my leave of a subject, which is every day rendered more hopeless; convinced, however, that it will soon want no arguments to enforce it on the most serious attention of this infatuated country.

‘April 16, 1795.’

ART. XVII. *Vindication of the Character and Conduct of Sir William Waller, Knt.* Commander in Chief of the Parliamentary Forces in the West: explanatory of his Conduct in taking up Arms against King Charles the First. Written by himself. Now first published from the original Manuscript. With an Introduction by the Editor. 8vo. pp. 140. 6s. Boards. Debrett.

WHY a publication of this nature has been so long delayed, the descendants of Sir William Waller, who possess the manuscript, should have explained; for to have kept this vindication from the public eye during so many years, if they deemed it rational and satisfactory, must be considered as a sin of omission against the reputation of their celebrated ancestor. It is intimated that the circumstances of the present times have contributed to draw it from its obscurity: and, from the tendency of the introduction, it may be presumed that the vindication of Sir William was less an object with the editor in sending this MS. to the press, than the inculcation of the principles which it contains, and of the general inference deducible from its historical details. This motive for publication we do not in the least intend to censure. To lead men to the recollection of past scenes, to invite them to the calm consideration of the lessons of history, is in general to furnish them with the best rules of conduct. The work before us may not be unprofitable in this respect: it is curious; and, though it may fail to interest merely as a vindication of a man who has long ago been removed from the busy theatre of sublunary beings, it will excite some attention as illustrative of the politics of the distracted times to which it refers, and in which the author bore so conspicuous a part.

The

The anonymous editor remarks that the struggle between the Presbyterian and Independant parties, after the king had fallen into their power, is described more particularly in this work than in any other memorial of that time; and that on this account alone it forms a valuable addition to the collection of pieces relative to the history of England at that interesting period. We are farther informed, as to its date, that it was written previously to the restoration of the monarchy;—it might perhaps have been added, *not long* before it, and with a view to that event,—at least a part of it.

Sir William begins with stating the grounds on which he was induced to engage in the service of the parliament. This he does in a general way: but, considering the exalted notions which he appears to entertain of monarchy, he does not say enough to justify him for taking up arms against his king. He says that he had no other ends to serve than the reformation and maintenance of religion, the preservation of the person, dignity, and honour of the king, and the settling of the safety and peace of the kingdom: it may be so: but an advocate for the divine right makes a very awkward figure when he draws his sword against his king, and that too with the plea of preserving his person, dignity, and honour. He adds that he abhorred the war; if so, why was he a commander in chief in it? Disgusted he no doubt was with it; and he may have written feelingly when he thus speaks of the effect or result of their success against the king, yet surely not strictly within the line of truth:

‘After the expence of so much blood and treasure, all the difference that can be discerned between our former and present estate is but this; that before this time, under the complaint of slavery, we lived like freemen; and now, under the notion of a freedom, we live like slaves, enforced by continual taxes and oppressions, to maintain and feed our own misery.’

If the former assertion be true, how could he justify his resistance to the king? If the complaint of slavery were imaginary, and, previously to the breaking out of the civil war, they lived like freemen, the part which he took was insusceptible of any vindication. We apprehend that the immediate descendants of Sir William thought that this work would do him little credit, and that therefore they kindly withheld it from the public.

To the historical part of this vindication is added a kind of essay on monarchical authority, in which Sir William advances many weak positions, which the editor would have done well to have suppressed.

The whole work is composed in the quaint style of the period to which it belongs, interlarded with scriptural phrases. Sir

William

William professes to write with impartiality ; or, as he phrases it, ' without blanching a particularity.'

The editor, with a view to the present times, deduces in his introduction a general reflection from the historical part of this work ; viz. ' that those who scatter the seeds of sedition are unequal to the gathering in of the harvest, and that the multitude is an engine easily to be set in motion, but when checked, it recoils with increasing force upon its mover.' To this obvious reflection we wonder that he did not subjoin another equally obvious, and as fairly deducible from this narrative,—on the misery which must arise to a state when the military power gains an ascendancy over, and dictates to, the legislative.

ART. XVIII. *An Account of the Colony of Sierra Leone*, from its first Establishment in 1793 ; being the Substance of a Report delivered to the Proprietors. Published by Order of the Directors. 8vo. pp. 244. 4s. Boards. Philips. 1795.

THIS account of an infant colony, established with a view of accelerating the abolition of the slave trade, will be perused by the friends of humanity with eagerness and pleasure. It is impossible not to admire the persevering zeal of those who are engaged in this laudable undertaking, and not to lament the unavoidable difficulties and misfortunes which have hitherto opposed their views and retarded their designs.

The Directors, in the introduction to this report, state, as correctly as they are able, the whole expenditure that has taken place, and the present situation of the funds of the company. On the whole, when reviewing what is passed, they are ready to own that they see some things which, if possessed of more experience, they might have conducted in a more frugal or advantageous manner ; and they perceive that many of the circumstances, which have arisen, have been such as no human foresight could have anticipated, and no human wisdom have controlled. They look back on many escapes and deliverances which the colony has experienced, not through any care or management of those whom the proprietors have appointed to superintend it, but through the help of divine Providence. They look forwards to farther difficulties and dangers ; aware that the beginning of colonization has been in general arduous, hazardous, and expensive. They by no means allow themselves to indulge any expectations of rapid or uninterrupted success ; yet they are led, by the gradual advances towards maturity which the colony has already made amid so many difficulties, to entertain an increasing hope of its establishment and prosperity.

We are sorry that our limits will not allow us to enter more fully into this Report, nor to notice the several heads under which it

it is arranged. Under the division which treats of the civilization of the natives of Africa, the Directors have brought forwards much additional evidence in proof of the cruelty, injustice, and turpitude of the slave trade.

‘ Let the whole aggregate of misery caused by this iniquitous trade, (say they) be contemplated; let it be remembered that EIGHTY THOUSAND men are annually carried from Africa, torn from their families and their native country by the *civilized* nations of the world,—let the blood spilt in wars, the cutting off of slave-ships, the acts of suicide resorted to by the wretched captives, and the wild and bloody vengeance of the incensed natives on the shore, be borne in mind. Let the moral evil chargeable on this trade be considered, the drunkenness, the treachery, and the violation of all the natural feelings which it occasions, and above all the stop which it puts to the progress of civilization, to the improvement and happiness of one fourth part of the habitable globe; and its enormity must indeed be abundantly evident.’

The Report concludes with an Appendix, giving an account of the natural productions of Sierra Leone, by Mr. Atzelius, *botanist* to the Society:—to the whole of which is added a report relating to the calamity sustained by the colony, through the depredations of a French Squadron. The pecuniary loss to the Company on this occasion is computed to be about £.40,000, exclusive of the buildings destroyed, of which the cost was about £.15,000. It is however with great satisfaction that we find that no events, which have yet happened at Sierra Leone, have in any degree shaken the resolution of the Directors with respect to the prosecution of the great cause in which they are engaged.

MONTHLY CATALOGUE,

For DECEMBER, 1795.

HISTORY, ANTIQUITIES, &c.

Art. 19. *History of the City and County of Lichfield, &c.* 8vo. pp. 117. 2s. 6d. sewed. Robinsons.

THIS small work, to the dedication of which is affixed the name of John Jackson, jun. has nothing either in its contents or manner of writing, that will entitle it to much attention out of the place on which it treats.

Art. 20. *An Historical and Topographical Account of Leominster and its Vicinity*; with an Appendix. By John Price. 8vo. pp. 272. 6s. Boards. Longman. 1795.

In order to render a topographical work interesting beyond the limits of its own circle, it is necessary either that the objects on which it treats should be of some intrinsic importance, or that the writer should have talents for instructing or entertaining the public from his own

own resources. Without one or other of these advantages, they are generally the dullest and most insignificant of publications; for what can less deserve a reader's attention than the usual appendages to borough or conventual history—deeds, grants, and charters of the commonest kinds, lists of municipal and ecclesiastical officers, minute details of local customs, epitaphs, tables of benefactions to the poor, and a long &c. of similar trifles?

The work before us cannot be said to have much claim to distinction above the ordinary productions of its kind. The town of Leominster has not made itself remarkable either in antient or modern history; and the rural plenty for which it is most celebrated affords little matter for description. Mr. P. has, however, taken pains to annex to its history as many as possible of the public events which have occurred in its neighbourhood; among which, the wars with the Welsh, particularly under Owen Glendour, and the attempts in favour of Lady Jane Grey, make the most conspicuous figure, and seem to be related with sufficient exactness. In speaking of the title of nobility which this town confers, we think that the writer has fallen into a mistake respecting Thomas Stuckley, an adventurer in the reign of Elizabeth. This person, having engaged in the service of Spain, on an intended expedition against Ireland, styled himself Baron of Rosa, Viscount Murrough, Earl of Wexford, and Marquiss of *Lemster*, which last Mr. P. supposes to refer to this town: but as the rest are all Irish titles, we cannot doubt that *Leinster* was the place intended by Stuckley.

The modern account of the town is less satisfactory in some respects than those given by Leland and Stukeley, for not a word is said of its trade; and the statement of its houses and population, making the former 400 and the latter 3 or 4000, is evidently erroneous. How was it possible to write an 8vo. volume on such a place, and yet omit what was most important to be generally known about it? The accounts, however, of the state of navigation at Leominster, and of the general productions of the country, contain some valuable information; the latter taken chiefly from Mr. Marshall and the Rev. Mr. Lodge.

POLITICAL.

Art. 21. *A Plan for the Periodical Abolition of all Taxes raised by Means of Collectors*: for the full Accomplishment of it seven Parts of the Nation out of eight contribute nothing; and the other Part its very moderate and proportionate Contribution, for one Time only, would, in the End, give to the Successors of the Contributors from 60 to 100 per Cent. for ever, by the Extinction of all the Taxes. Second Edition. 8vo. 1s. Crosby. 1795.

The author of this plan, Signor Graglia, being a native of Piedmont, the inaccuracies of expression with which this tract abounds are very pardonable. The ground of his plan is a supposition that the property of the nation amounts to 5000 millions sterling: that by will, inheritance, or otherwise, the whole of it passes into the hands of new owners at least once in 50 years; and that on an average 100 millions, the 50th part of 5000 millions, thus change hands every year. Building on these *data*, he proposes that an act of parliament

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should pass, obliging every heir to contribute, according to the amount of his property so transmitted to him, to the formation of a capital or sinking fund for periodically suppressing all the taxes now raised by means of collectors. The grand feature of the plan is that the heir or possessor should never be required to contribute to this fund more than once in his life; and that the money arising from it should be paid into the treasury without the intervention of tax-gatherers. Our author exempts from this contribution the proprietors of warehouses, manufactories, or shops, not possessing stock in trade to the amount of £.1000: but those who are proprietors of more than the value of that sum are to contribute according to a rate, always bearing a proportion to their property, up to a particular extent. The whole amount of this rate he estimates at *one million sterling per annum*, which, by a tax on lodgers, playhouses, and other places of public resort for amusement, and on bankers' checks, he increases to £.1,500,000, clear of all expenses. This annual income of £.1,500,000 he proposes to put out to interest at 5 per cent. and the whole to accumulate for five years; so that, by the end of 1801, it would form a capital of £.10,202,394, the annual produce of which would be £.511,000. At the end of the five years, he would have some of the existing taxes to that amount repealed, and the deficiency occasioned by the repeal made good out of the above sum of £.511,000. a similar process to take place at the expiration of every 5th year. The first tax which he would have repealed is that levied under the name of poor's rates; and he thinks that the fund would be sufficient, at the end of the first five years, to release from the payment of poor's rates all housekeepers hitherto rated at less than 40 shillings a year to that tax. He would also, as soon as possible, free the people from the tax which they now pay for a supply of water; the proprietors of the water-works to be paid no longer by the housekeepers, but by the managers of this sinking fund.

Signor Graglia observes that, according to this plan, the produce of the capital to be formed on it would, in the course of 70 years, amount to *seven millions* a year. The great difference between the fund proposed by him, and the sinking fund already established by law, is that the latter arises out of taxes paid every year by the same individuals, the former out of a tax never to be paid more than once in his whole life by the same person. This, however, is true only with respect to the tax on property. The advantages of the plan are thus stated:

• If Titus leave to his son a property of 1000*l.* his contribution at $\frac{3}{4}$ per cent. would be 9*l.* 7*s.* 6*d.* for once in all his life-time; and if he should enjoy fifty years his property, he would have paid 9*s.* 9*d.* a year contribution, including the interest of the same; on the contrary, supposing he should only have 10*l.* a year taxes to pay, at the end of fifty years he would be out of pocket of 500*l.* paid for taxes. This is not all: add to the taxes an interest only of 6 per cent. in trade, you will see, if you take the pen and ink as I have done, and multiply the annual tax with the interest, at the end of 50 years he would be out of pocket more than 2000*l.* therefore it is evident that Titus, with his contribution of 9*l.* 7*s.* 6*d.* purchases an annuity of 10*l.*

to *l.* a year for his successor, which gives him more than 80 per cent. by the extinction of the taxes, exclusive of the interest; this consideration alone would be sufficient to remove every opposition on the part of the contributors.'

He illustrates his subject by another calculation on a larger scale. After some previous statements of the property of a supposed individual still called Titus, he thus goes on:

'By this example it appears, that Titus inherits 180,000*l.* property, besides an annuity of 4000*l.* and his contribution amounts to no more than 1406*l.* to be paid one time only in all the course of his life. It is to be observed, that this property of 180,000*l.* as I have said, must be clear of all pensions, legacies, annuities, expences, and claims upon it.

'Now I shall make a short observation to the reader. This contribution of Titus, of 1406*l.* at the interest of 5 per cent. would produce 70*l.* a year; but if, by this little sacrifice, Titus delivers his successors or posterity of an annual tax of 300*l.* a year and perhaps more, upon his landed property only, they would reap a benefit of 230*l.* a year for ever, beside the chance of the periodical benefit attended by the reduction of taxes in his life-time.'

Having given the outline of the author's plan, we now leave it to speak for itself. For our part, we are much afraid that he has considerably over-rated the property of the country, which forms the basis of his whole scheme; and that he is no less out of measure in his estimate of the produce of the proposed tax on lodgers. Should he be wrong on these two points, particularly the former, his building would inevitably fall to the ground. There is one objection to the plan which our author himself foresees and labours to remove, but, we think, not successfully. Lodgers certainly do not pay *directly* the taxes with which housekeepers are charged, but they pay their share of them *indirectly*; for the owners of the lodgings let them according to the amount of their own rent and taxes. Signor Graglia falls into an unpardonable error when he says that lodgers do not feel the weight of *any* tax.

We have extended our account of this small tract to an unusual length, but the importance of the subject will plead our excuse.

Art. 22. *Thoughts on the English Government.* Addressed to the quiet Good Sense of the People of England. In a Series of Letters. Letter I. 8vo. 2s. Owen. 1795.

The proceedings of the House of Commons relative to this pamphlet, of which the well-known Mr. Reeves is the reputed author, and which they have pronounced to be a libel on our constitution, have sufficiently acquainted the public with its nature and tendency. While, however, we record this decision of parliament, we think it proper to lay before our readers those passages which were particularized in the House, with some others that strongly mark the principles which the author wishes to inculcate.

The following extract includes the sentences quoted by Mr. Sturt in the House, when he made the first motion on the subject:

'With the exception of the advice and consent of the two Houses of Parliament, and the interposition of Juries; the Government, and

the administration of it in all its parts, may be said to rest wholly and solely on the King, and those appointed by him. Those two adjuncts of *Parliament* and *Juries* are subsidiary and OCCASIONAL; but the King's Power is a substantive one, always visible and active. By his Officers, and in his name, every thing is transacted that relates to the peace of the Realm and the protection of the Subject. The Subject feels this, and acknowledges with thankfulness a superintending sovereignty, which alone is congenial with the sentiments and temper of Englishmen. In fine the Government of England is a *Monarchy*; the Monarch is the antient stock from which have sprung those goodly branches of the Legislature, the Lords and Commons, that at the same time give ornament to the Tree, and afford shelter to those who seek protection under it. But these are still only branches; and derive their origin and their nutriment from their common parent; they may be lopped off, and the Tree is a Tree still; shorn indeed of its honours, but not, like them, cast into the fire. The Kingly Government may go on, in all its functions, without Lords or Commons: it has heretofore done so for years together, and in our times it does so during every recess of Parliament; but without the King *his* Parliament is no more. The King, therefore, alone it is who necessarily subsists without change or diminution; and from *him* alone we unceasingly derive the protection of Law and Government.'

Having characterized, or *caricaturized*, those who raise questions on the merits of our government, the author adds, 'Such are those men, who, contrary to the genius of Englishmen, hate *peace* and *quiet*, and instead of reposing themselves confidently on the GOVERNMENT OF THE KING, earnestly seek to have a share in it themselves.'

Adverting to the affairs of France, the writer makes the following unqualified assertion:

'What a counterfeit of Liberty has been played off upon the poor people of that country! and what a degenerate down-trodden race must they be, who have not discovered the imposition: or, discovering it, have not resisted it; and done themselves justice! This could not be, *if there was any honesty, any fortitude, or any manly sentiment in the country; but these are not qualities to be found in France, and Liberty seems destined never to make her abode there.*'

Speaking of those great events in our annals, known by the names of *the Reformation* and *the Revolution*, the author thus strangely asserts that no *alteration* of the antient government took place at those periods:

'Those memorable transactions were conducted in a way that was truly English; the actors in them proceeded with their remedy as far as the disease reached, and no further; and they never suffered themselves to lose sight of this main rule, that what they did was to preserve the antient government, and not to destroy OR ALTER it.'

Every man who truly deserves the noble appellation of a PATRIOT, a word so sacred in its meaning, though now generally scoffed at by unprincipled wits, is thus included in a general sneer:

'Suppose, for a moment, that some Patriot should, *among the estates that he has not yet been obliged to sell*, possess one that came to his ancestor from the favour of the Crown (which is no obstacle to the descendants

descendants being Patriots,) and that this estate had come to the Crown, *as perhaps it may again, by forfeiture for high treason.*—&c.

Having, at the onset, asserted that the *government* of this country resides in the *King*, and that *the laws are made and executed* by him, the author afterwards says :

‘ In short—the *Government* we know—and the *Laws* we know—but the *Constitution* we know not.—It is an unknown region, that has never been visited but by dreamers, and men who see visions ; and the reports they make are so contradictory, that no one relies upon them. Yet we can manage to spell out of them, that there is resident there a great deal of faction and sedition ; envy and ambition ; and something that looks like eternal warfare of party. But the English Government is real and substantial ; we see and feel it ; we can take its height and its depth ; and we know its movements, because they are regulated by established and known laws. This is the only Constitution ever supposed or named by men of sober minds and sound understanding ; that is, *the Constitution of our Government, or the Constitution established by Law.*’

How are we to understand this passage ? The writer first says, that ‘ we know not *the Constitution*,’ and then proceeds to tell us what the Constitution is. What difference are we to suppose he sees between *the Constitution*, as mentioned in the abstract by the generality of persons, and his ‘ *Constitution of our Government, or the Constitution established by Law* ?’ What, but that the Constitution consists in the government and the laws, and that these reside wholly in the King ? According to this reasoning, our government is—and the writer no doubt wishes it to be—an *absolute monarchy*.

It was truly observed, however, in the House of Commons, by Mr. Pitt, that there were inconsistencies in this pamphlet. Thus, as we have already stated, the author asserts that the King is our sole governor, the sole maker and executor of our laws, and yet he acknowledges that his Majesty can *enact* no law without the advice and consent of the Lords Spiritual and Temporal, and of the Commons in Parliament assembled ; and that he can *execute* no law without the intervention of the judges, and of grand or petty juries. All these adjuncts, however, be it observed, are said to be ‘ *subsidiary and occasional*,’ and may be ‘ *lopped off*’ without detriment to the State.

After having made some just observations on the degree of credit to be given to any party in a nation, in general, merely as a party, the writer speaks of the present state of parties in this country with a judgment which will not, we think, be deemed equally well-founded :

‘ There are now no divisions in the nation, but that of the Friends to the Constitution as established by Law, and that of the Republicans, who are laying [lying] by for an opportunity to level every thing to the equality of a French Democracy ; and there are no political opinions by which men are distinguished, but those that are in favour of the Constitution as established by Law, and those who are against it.’

The author’s reverence for one of his ‘ *occasional and subsidiary*’ parts of the *Government*, as he chooses to style the *Constitution*, will be seen from the following paragraph ; in which he presumes to reverse,

on his bare assertion, the judgments of juries which were complimented by the presiding judge as having displayed the most unwearied attention, and the most diligent investigation, and who delivered their verdict after much private deliberation.

'The designs of the Democrats have been fully exposed to the public view on the trials of some of them last year for High Treason; they were then indeed acquitted by a Jury, but they have since been *found guilty by their Country*, on the evidence of the proceedings at the trial, which are in the hands of every body.'

We must, however, restrain our pen. It would be a task of too much length, were we to select every position in this pamphlet which challenges the most complete refutation, and which is obnoxious to the most decided censure; and indeed, as we have before observed, Parliament has rendered this duty the less necessary, by having itself amply reviewed, and thoroughly condemned, the doctrines thus presumptuously broached, and thus dangerously disseminated.

Shall we see the intimated *continuation* of these Letters?

Art. 23. *Sketch of the Causes of the Advance and Decline of Nations*; with Strictures on Systems of Finance, particularly applied to those of France and Great Britain. 8vo. pp. 209. 3s. 6d. Johnson. 1795.

The subjects treated by this writer are among the most important belonging to the science of political economics; being, indeed, most of those which were so ably discussed by the celebrated Dr. Adam Smith in his *Wealth of Nations*. The present writer commences with "Stock," which he divides into three portions, the manufacturing, farming, and mercantile: He next considers the extent of market, and its effects on the employment of stock: then, the division of stock, the nominal value of commodities, the accumulation of stock, and the nature of production. Demand, money, circulation, and credit are the succeeding topics; followed by revenue, and its various branches, taxes, national expences, and national wealth. On these subjects, several of which, singly, would afford matter for a volume, — it cannot be supposed that a *sketch* comprized in a pamphlet, though a large one, can give a satisfactory elucidation. Indeed, it is the author's intention only to lay down *principles*; but even to do *that* requires a clearness of method, and a comprehensive accuracy of thought and expression, which we confess we have not been able to discover in our perusal of his work. Nevertheless, many of the ideas are just, and the tendency of the whole is liberal; and when the writer chuses farther to open his system, and to give to his notions all the advantage of correct language and perspicuous arrangement, he may very usefully instruct the public.

Art. 24. *A Letter addressed to the People of Piedmont, on the Advantages of the French Revolution, and the Necessity of adopting its Principles in Italy*. By Joel Barlow. Translated from the French by the Author. 8vo. pp. 48. 1s. 6d. Eaton. 1795.

The advertisement, prefixed to this work, gives a kind of historical account of the Letter, and states the purposes for which it was sent into the world:

'This

* This Letter was written at Chambery in Savoy, in December 1792, at the request of those members of the National Convention who were then in that country, for the purpose of organising the department of Mont Blanc. It was printed in French at Grenoble, and in Italian at Nice, and sent from those places into Piedmont, and other parts of Italy, during that winter.

* It will occur to the reader of the English copy, which now appears for the first time in print, that the defection of Dumourier, in April 1793, the violent factions which distracted the Convention, and the subsequent civil commotions in many parts of France, occupied the attention of the Republicans the remainder of that year. Their operations against the league of foreign enemies (which was now augmented by the addition of England, Holland, Spain and Naples) were confined for that campaign to the defence of the frontiers; and they were thus prevented from pushing the extensive advantages which they had gained the year before.

* This circumstance relieved the King of Sardinia from the despair in which he had been plunged. It gave him time to augment his forces and repair his fortifications. It gave him arguments against the French and the principles of the revolution, and thus enabled him in some degree to unite his people in favour of the system of despotism to which they had been accustomed; for it must be confessed, that the manner in which the French affairs were conducted that year, had a strong tendency to excite a disrelish to their cause in the minds of distant or ignorant observers. In addition to all these advantages, he received a subsidy from England, to enable him to defend his own dominions; by the aid of which he has since obtained a large body of auxiliary troops from Tirol, Milan, and Tuscany.

* These unexpected events produced a remarkable change in the relative situation of the French and Piedmontese, from the close of the first campaign to the close of the second. But the third is now opened with as much advantage to the French as the most ardent republican could expect. July 15, 1794.

The admirers of Joel Barlow see in him the champion of liberty; while many will view him in no other light than that of the friend of France. He may appear to some to be animated by a desire to impart to the surrounding nations the blessings of a free government: but to others it will seem as if his real object were to facilitate the progress of the French arms, and to extend the empire not of liberty but of France. If what he really designed were to rouse men to shake off the galling yoke of servitude, why did he single out the Piedmontese? Could he in truth say that the government under which they live is the most despotic, the most tyrannical in Europe? Most certainly he could not. The kings of Sardinia, though vested with a degree of power too great to be trusted to one man, have generally so tempered it, that, comparatively speaking, their yoke was light; and never was a race of princes more beloved by the people, than the sovereigns of Savoy and Piedmont. This fact must be admitted by any one who has ever travelled through those countries. Why then did Mr. Barlow pass by those regions in which men groan under the most abject slavery? Why did he overlook the Turkish dominions?

Why the wide domains of Russia? The reason appears indeed to be very obvious. The principality of Piedmont, from its natural strength of situation, presented the greatest obstacles to the progress of the French armies into Italy, the country of all Europe at present the least capable of resistance, when once an invader has descended from the mountains into its plains, and at the same time the best able to furnish an immediate and immense supply of wealth from the spoils of the church. The plunder of Italy would give France the means of continuing the war against the rest of the world, and of keeping up the value of her assignats; while the possession of the sea-ports of that vast and valuable peninsula would secure to the French the dominion of the Mediterranean and the Adriatic, and give them the complete monopoly of the Turkey or Levant trade. If he could have had any excuse for not addressing the Turks, and exciting them to assert the rights of men, why did not the author address his letter to the Venetians, in comparison with whom the Piedmontese are the freest people on earth? The reason is obvious; Venice and France were on a footing of friendship; and that friendship, so useful to the latter, was not to be hazarded.

So much for the principle of this Letter: we will now say something of its expediency.

The physician who hears a patient's complaints, and removes them, is an useful and valuable member of society: but that physician ought to be considered as a nuisance, who should endeavour to persuade people that they were ill, though they had not consulted him, nor told him that they felt any pain. Such is precisely the case of Joel Barlow and the Piedmontese. They have not, we believe, complained to him, nor asked his advice: but he goes to them unasked, and tells them that they are very ill indeed! that their situation is truly deplorable! and that, if they do not follow his prescription, they are lost for ever! Is this, however, the conduct of a regular practitioner, or is it that of a mere empiric? Our readers may think that this author had more than ordinary grounds for his proceeding, and that proofs had been communicated to him of the wretched condition of this people:—but the truth is that he knew nothing of the matter, and that he assumes the whole case. His words are—‘I presume in the first place, and I think I am not deceived, that you are discontented with your present situation. I believe you are convinced that you cannot be happy, as a people, while the powers of your government remain as they now are, as relative to the church, the state, and the army. If this be true, you must wish for a change.—’ Suppose it should not be true, then it does not follow that they must wish for a change. How does Mr. B. *know* that they are not happy? but he finds it convenient to *suppose* that they are not; for it is only on that supposition that he could pretend to speak to them in the style of his present letter. He states no remonstrance from magistrates, judges, or corporations, enumerating public grievances, and calling for redress; he presumes, however, that those grievances exist: why? Is it because they profess a religion which he thinks erroneous, and they deem orthodox? Is it because they have a king, when he thinks monarchy a nuisance? Is it because they have a class of men distinguished

guished by hereditary titles, which they respect, and which he thinks they ought to abolish? If in all these points it should happen that they follow their own inclination, that very circumstance constitutes their happiness; and to attempt to force them to be happy, in a way not suited to their inclination, would be to render them completely miserable. *Invitum qui servat idem facit occidenti.* Happiness exists in the imagination, which will not bear to be forced: like confidence, it must spring up spontaneously. We could not be happy under the government of a prince whose power was bounded only by his will; and yet we find vast nations submitting without reluctance to such a sovereign; nay, we see the most powerful of his subjects kiss the bowstring with which they are about to be strangled. We could not find happiness in the roving life of those hordes of uncultivated men, who are usually called savages, and who acknowledge no restraint on their natural liberty: we are for civil and social life: but there are whole nations which would consider it as supreme misery to be obliged to partake of what we call the enjoyments of society, the felicity of domestic intercourse, and the comforts of a fixed habitation and a regular course of life. In our opinion, therefore, Mr. B. proceeds on weak grounds, when he presumes that the Piedmontese must wish for a change, merely because they live, however quietly, under a form of government which never could be *his* choice. Having, however, laid it down as a certainty that they do wish for a change, he discusses two important questions—1st, Whether they are able to effect a revolution in their government; 2d, Whether such a measure would benefit them. It is needless to add here the result of *his* discussion.

Even Joel Barlow, who affects to write with precision, can make use of ambiguous terms, and can build on them arguments which, according to the different meanings of these terms, may be said to be both true and false. An instance of this occurs in what he says about *sovereigns*;

‘France has taught you a great practical truth, which is too consoling to be rejected, and too clear to be called in question, *that you are the sovereigns in your own country*; that you have not, that you cannot have a master, unless you choose to give up your reason, and renounce the character of men; that for any man to call himself your sovereign is a blasphemy against God the sovereign of nature, and against men the proprietors of the earth.’

The king of England is styled sovereign; nay the two houses of parliament call him *their* sovereign; yet it is certain that in acts of legislation they are co-estates with him, and perfectly equal in authority; and that legislatively he can do nothing without them: but, as the supreme head of the executive power through all its departments, and as the hereditary representative of the nation, he is the superior of every man *individually* who sits in parliament, and can by law lay claim to allegiance from all, and to the obedience of every individual to all lawful command. The absolute sovereignty, however, is not in him; for there the sovereign power resides where the power of making laws is acknowledged and exercised.

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Our author finds it so easy a task on the part of the Piedmontese to effect a revolution in their government, and perceives so many calls and incentives to it, that he changes his first question, and says that the more natural question is, 'are they able to resist it?' This latter question certainly has so much more the advantage of the former, that it speaks out; and the clear meaning of it evidently is, 'can they resist the change which France wants to impose on them?' To impose on a free people, a sovereign people, who have an undoubted right to choose for themselves?

Considering the question whether a change of government would be a benefit to them, he tells them that their condition is so bad, that it can scarcely be rendered worse. Now, should this happen to be news to them; should they compare their situation with that of France, and deem their own truly enviable on a comparison; what would they say of his opinion and his advice? Lest they should think too unfavourably of the French revolution, he says that they have been misinformed with respect to its nature and the events that have attended it; and that their religious teachers and political masters have an interest in deceiving them. This presumes that the French newspapers have never reached Turin; and that the people of that city could procure no other than garbled accounts of the transactions in France.

We may be thought by some to have treated Mr. Barlow with severity: but we appeal to the good sense of mankind, whether we should not have run the risk of being thought insincere in our declarations of inviolable attachment to the British constitution, nay downright prevaricators, were we to countenance the author of such a doctrine as the following, relative to one of the integral parts of the constitution of our country. Mr. B. thus dogmatically decides on the nature of kingly government:

'This is the true state of the case. The whole of this war on the part of your monarch is maintained by deceiving you. Indeed the whole business of monarchy is deception; kings must govern by deception, as long as they govern at all; for it is impossible for one man to tyrannise over a whole people, but by deceiving them. I have no particular dislike to your king, any more than to all others; he is probably no worse than kings in general. They hold an office that is perfectly useless in society, and exceedingly destructive to the peace and happiness of mankind. In this view they ought to be detested by every man, and rejected by every nation.'

Such is his opinion of kings and of their office! This was certainly taking a bold flight: but he soon after soars still higher, and, opposing his own wisdom to that of all the people of Europe, of every religion and of every government, he most authoritatively condemns the law of nations; which, without mincing matters, he styles 'a system of robbery and murder.' After this, who will venture to say that our author has not raised himself *à la hauteur de la révolution*? It would seem, however, that he is but ill qualified to write on this subject; for it does not appear that he knows any thing more of the *Jus Publicum*, than merely what relates to some positive compacts made for securing and guaranteeing conquests.

The

The style of this pamphlet is not inferior to that of the author's other works : but most unquestionably his arguments are weaker, and his suppositions still more groundless than those which we condemned in the second part of his *Advice to the privileged orders*. See Rev. Nov.

CONVENTION and SEDITION BILLS.

Art. 25. *A Dialogue upon the two Bills now depending in Parliament, relative to the Rights of the People*, transcribed by William Wilson, Jasper's Brother. 8vo. 1s. 6d. Owen. 1795.

These bills having, after uncommon opposition, gone through the ordeal of parliamentary discussion, and received the constitutional *fat*, all debate on the subject seems to have died a natural death.--- We shall, however, for the satisfaction of such of our readers as may incline to take the principles and probable consequences of those extraordinary measures into farther consideration, slightly record the appearance of those publications on the subject which have been laid before us, either prior to, or after the passing of the bills in question.

The first production of this kind is the *Dialogue* above mentioned. Its general design is to explode the bills, as being of a despotic unconstitutional nature, inconsistent with the rights of free-born Britons, and of evil tendency even towards the very government which they profess to support; and which they will, in the opinion of Jasper Wilson's pretended brother, considerably weaken, by increasing the number of its *discontented* subjects. What reason there may be for this apprehension, we cannot determine, till we have seen more of their operation on the public mind.

We say *pretended* brother of Jasper Wilson, for we doubt the affinity here claimed with a writer of the first reputation. We always understood that Jasper is an Englishman : but this gentleman (the ' transcriber' of a coffee-house conversation,) is evidently a North Briton, as appears from the Scotticisms in his language,—as ' will' for *shall*, and ' shall' for *will*; with a frequent recurrence of ' *hatred* AT' one thing, and ' *hatred* AT' another, till the ear of the English reader is quite disgusted. Yet, whatever defects of this kind are found in his performance, he appears to be a man of observation and good sense, and a zealous well-wisher to the constitutional liberties of his country. He has shewn, however, a want of judgment in one instance, which we cannot avoid pointing out : p. 25, he remarks that ' the age of belief in divine inspiration is past among all men of common sense.'—However restricted, or applied, may be his meaning in this remark, some readers will perhaps misunderstand or misapply it; and not a few may be greatly offended on a religious account, who might not have had any great objection to his politics.

Art. 26. *Considerations on Lord Grenville's and Mr. Pitt's Bills, concerning treasonable and seditious Practices, &c.* By a Lover of Order. 8vo. 1s. 6d. Johnson.

This animated writer sets out with several preliminary remarks, which are moderate, candid, and judicious; he then discusses the irregularities professedly intended to be corrected by the bills, and expatiates on the importance and formidable appearance of the London Corresponding Society: comparing its principles and conduct with those

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those of the Jacobins in France. He passes a degree of censure on the political Lectures lately given in Beaufort Buildings; makes warm encomiums on the genuine principles of parliamentary reform; justly explodes all intemperate endeavours to carry those principles into practice; and concludes these copious introductory observations with denouncing the *Corresponding Society* as a formidable machine, and the system of political lecturing as a hot-bed perhaps too well adapted to purposes more or less similar to those of the Jacobin Society of Paris. He admits that the proceedings of such a society, and of such lecturers, deserve the attention of government; and he then proceeds to consider *the sort of attention* which wise statesmen in such cases ought to employ.

Thus far all seems to promise much in *favour* of the bills; which, however, are here, after a strict and ample scrutiny, totally condemned, as in the highest degree unjust, arbitrary, and dangerous.—Farther than this conclusion we need not proceed in opening the design* and tendency of these ‘Considerations.’ We therefore only add that the pamphlet is written with uncommon energy and animation;—and that, *en passant*, Bishop Horsley comes in, (as a favourer of despotism) for some smart and cutting strokes of this writer’s keen, acute, and formidable pen.

We understand that this production is attributed to Mr. Godwin, author of the well-known work on political justice.

Art. 27. *The Proceedings* at the Meeting, 17th Nov. 1795, at St. Andrew’s Hall, Norwich, to petition Parliament against Lord Grenville’s and Mr. Pitt’s Treason and Sedition Bills. 8vo. pp. 24. Norwich.

This pamphlet contains the account of a provincial meeting, called to oppose the new measures, as above mentioned, and has no doubt great local circulation. It is admitted by the different speakers, that *sedition* is a proper object of prohibitory regulation. The word (derived à *seorsum eundo*) properly means a separation of the people into two parts, for the purpose of reckoning their relative numbers. The seditious, the separators of the people, may be troublesome, particularly if the motive be slight; but, abstractedly speaking, can they be criminal, if sedition, as has been asserted, bears to politics the precise relation of *heresy* to religion?

Art. 28. *A Remonstrance in Favour of British Liberty*, addressed to the Right Hon. W. Pitt, First Lord of the Treasury, &c. By a Country Gentleman. 8vo. 1s. Symonds.

This ‘country gentleman’ employs warm declamation and serious argument in support of the people’s right of *petitioning* government for the redress of grievances, and of *assembling* for that purpose; to which right, he apprehends, the minister whom he here addresses is decidedly hostile. He seems persuaded that what he deems the late infringement of these sacred rights is but the first link of a chain, now actually forging, if not already forged, for the shackling of British liberty; and he fears that the trial by jury, and the freedom of parliamentary

* In censuring both the bills, Lord Grenville’s is stigmatized as the worst of the two.

debate, are destined to be the next victims. He enumerates the fatal effects that, in his opinion, will naturally follow the enthrallment of our national palladium; and he examines 'the pretext for these extraordinary measures,'—which he thinks inadequate and fallacious. He concludes his letter to the premier with an expostulation on the (alleged) evil tendency of those measures which have given rise to this Remonstrance.

In the course of his address to Mr. Pitt, the author steps a little out of his way to charge Mr. Wilberforce with inconsistency, in endeavouring to make the Africans *free*, while his parliamentary conduct is said to tend to make his countrymen *slaves*.

The pamphlet concludes with a pathetic address *to the people*, conjuring them to be above all things careful to transmit to their posterity 'the inestimable jewel they inherit from the virtue and heroism of their ancestors.'

In a postscript, the author takes particular notice of Lord Grenville's expression in the House of Lords "GOOD TIMES," the reigns of Elizabeth and Charles II. and displays the political character of those *good times*; which, he insists, were remarkably unfavourable to the cause of liberty, and consequently of truth and justice.

Art. 29. *A Letter to the High Sheriff of the County of Lincoln, respecting the Bills of Lord Grenville and Mr. Pitt, for altering the Criminal Law of England, respecting Treason and Sedition.* By John Cartwright, Esq. 8vo. 1s. Johnson.

As a politician, Mr. Cartwright is so well known to our readers in general, that to employ a moment of time, or a line of writing, in enlarging on his zeal for the British constitution, would merely be a work of supererogation.

This worthy watchman of the state has been exceedingly alarmed, in common with, we believe, at least one half of the nation, on account of the bills mentioned in the title; and he has taken the occasion afforded by a summons to attend a county meeting*, which an indisposition prevented him from obeying, to offer his sentiments, in writing, to the gentlemen who should be present at that assembly, on some of the interesting subjects which might then naturally come under discussion.

This publication contains a variety of political matter, more or less connected with the immediate and professed object of the meeting: but the principal topics are, the great business of parliamentary representation, (an object, of which this unchanged, and we believe unchangeable, patriotic writer never loses sight,) and the dreadful tendency of the two 'horrible' bills depending in parliament; the spirit and natural operation of which he execrates in the strongest terms that the English language, noble and nervous as it is, can *decently* afford.—In the petition from *himself*, individually, which he had the singular manliness to present, by the hand of Mr. Fox, to the House of Commons, he is perfectly cool and collected, but firm and energetic.

* "To consider of an address to our most gracious Sovereign, relative to the late atrocious attack on his royal and sacred person."

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Let it should be imagined, by any reader, that Major Cartwright is to be numbered among those who may have contracted a *personal* prejudice against the minister, he takes occasion to make, in its proper place, the following declaration: 'To the friends of the minister I can say that I was once his friend; and that he then was the object of my greatest reverence, of my highest hope. Nor did he ever give me the smallest cause of personal offence. I am now his enemy; for he is become, in my estimation, the enemy of his country, and of human kind!'

With respect to the subject of parliamentary reformation, and the uniform tenor and conduct of its advocates, we must acknowledge that we have no where seen the question placed in a more comprehensive or more striking light, considering the narrowness of the limits to which it is confined, than in this small but highly interesting publication.

Art. 30. *Where would be the Harm of a speedy Peace?* 8vo. 3d. Bristol printed by Biggs, and sold also by other Booksellers.

We here meet with some good and not common-place arguments in favour of a speedy peace. The writer is by no means a shallow thinker on political subjects; and it is a credit to him that his general sentiments so nearly agree with those of the venerable and sagacious Dean Tucker. He is in no respect partial to the present ministerial measures; and he particularly censures the impost on farmers' horses, which he styles an 'odious tax on the produce of the plough, and on all who consume that produce.' This tract is signed with the initials T. B. by which we understand the author of the next article.

Art. 31. *A Word in Defence of the Bill of Rights*, against the **Gagging Bills**. By Thomas Beddoes, M. D. 8vo. 3d. *with the Postscript*. Bristol printed by Biggs, &c. London, Johnson.

An animated and well-written comment on two lines here extracted from the Bill of Rights, viz. "It is the right of the subject to petition the King, and all commitments and prosecutions for such petitioning are illegal."

The patriotic writer endeavours, with zeal and ability, to defend and guard the Bill of Rights from the attack which he conceives to have been made on it by what he sarcastically terms the **Gagging Bills**; and he advises the good people of Bristol to assemble, in order to exercise and assert their rights; not by riotous behaviour, or intemperate language, but, *peaceably*, to pronounce their sentiments 'with calm and dignified firmness.' 'Mr. Dundas,' he adds, 'himself almost called upon you for your sentiments, when he said that the impending bills ought not to pass, if the people expressed disapprobation. By your peaceable demeanour you will convict of calumny those who assert, you are not to be trusted to assemble. Let not even an indiscretion escape you, which can lend a plausible argument to tyranny.'

With respect to the late conduct of administration, however, our author does not, himself, (in every part of his popular address,) set an example of the most moderate and guarded language. The premier is often and pointedly attacked. 'Citizens,' says the addresser, 'if an examination of the minister's conduct be permitted, I engage

to demonstrate that this man's whole public life has been employed in winding and doubling along the maze of intrigue, under the guidance of selfish craft; and that the bitterest charges in his harangues against Lord North are applicable with more force to himself.*

Yet it does not appear that this warm addresser of the people has an idea of inflaming them, in order to irritate them against government. 'For myself,' says he, 'I deprecate all violence. I shudder at the idea of confusion. In this spirit, desecrating anarchy at the end of an avenue of oppression, I protest against that revolution of law which threatens our liberty. A man accustomed, all his secluded life, to seek truth by the instrumentality of reason, cannot well fail to abhor the disorders committed by mobs.'—

Agreeably to this salutary caution, it appears, from the *postscript*, that the Bristol meeting was conducted with the utmost regard to peace and good order; on which occasion, Dr. B. thus concludes his *postscript*: 'Citizens of Bristol! Your cause has greatly gained by your excellent demeanour in supporting it. Patriotic zeal, I am told, never collected so many signatures * in so short a time. And not only were no arts used to enlist petitioners, but precautions were taken to prevent improper persons from signing.

*Nov. 21, eleven o'clock at night.**

SCHOOL BOOKS.

Art. 32. *An easy Guide, or an Introduction to the Hebrew Language*, adapted for the Use of Schools, and to render Persons capable of teaching themselves in an expeditious Manner. By Mrs. E. Bulman. 8vo. 1s. No Bookfeller's name.

This lady appears enamoured of the *conciseness, elegance, and grandeur* of the Hebrew language. She wishes to recommend it to general attention; and, since books of instruction for this purpose bear, she says, a price too high for the lower orders of the people, she offers this introduction, which she deems sufficient for attaining the first rudiments of the language. The letters, the points or vowels, and the dagesh, alone are here considered. Plates are given of the Hebrew letters united with the different vowels or points, and their *supposed* pronunciation. A few other plates are added of passages of scripture in the original, with an English translation underneath. Reading and pronunciation (which are indeed various and uncertain) are alone regarded in this little treatise, which may possibly prove beneficial for the purpose to those who will peruse it with care. A future work, viz. a short and explicit grammar, we are told, may be expected.—The English, in the *present*, is rather imperfect and incorrect: but the lady is probably a foreigner. Her portrait is prefixed to the pamphlet.

Art. 33. *The first Principles of Arithmetic, Vulgar and Decimal; with the Extraction of Roots of different Powers.* By John George English, late Teacher of the Mathematics in the Royal Navy. To which is added a concise Compendium of Book-keeping by single Entry. 12mo. pp. 190. 2s. bound. Vernor and Hood. 1795. This school-book may, *perhaps*—for it is impossible that we should

* To the petition for peace.

find time to examine it throughout—be (as it professes,) free from those errors which are too common in books of arithmetic : but there is one material point in which it will, we suppose, be commonly thought inferior in utility to many others ; namely, that it does not illustrate each rule by an example, performed at length according to the rule. The unwrought examples are very numerous ; and to many of the rules are annexed, in the notes, mathematical demonstrations. We find nothing on the subjects of permutations and combinations.

PHILOSOPHY, &c.

Art. 34. *The Key of Natural Philosophy* : or an Introduction into the Knowledge of Nature. A plain Philosophical Treatise : wherein a concise and clear Account is given, in the most simple and natural Manner, hitherto unknown to the World, of the following among other Operations of Nature, viz. of the Flux and Reflux of the Sea ; of the Deluge ; of Earthquakes, and Volcanos ; of Vegetation, and the Transformation of Matter ; of the Cause of Gravity, which Sir Isaac Newton hath not discovered. Concluding which brief Observations on the Being of God, the Works of Creation, and the Hebrew Words Jehovah Elohim. Third Edition, improved. By the Rev. Thomas Clement, Curate of Brendon, in the County of Devon. 8vo. pp. 108. 2s. 6d. Exeter, Trewman.

For our idea of this work, in its original state, we refer our readers to Rev. N. S. vol. v. p. 102. Though the present republication is given as an improved edition of the work, its essential characters still continue so perfectly the same, that we have nothing to add to our former account. If, in this age of observation and experiment, the author should not be able to obtain credit for his system, we know of no consolation which remains for him, but to make his appeal to some future age ; in which, perchance, the world, in its unaccountable vagaries, may return to its antient love of hypothesis and conjecture.

POETRY, &c.

Art. 35. *The Loufsad*. Canto V. and last. By Peter Pindar, Esq. 4to. 2s. 6d. Walker. 1795.

At length this whimsical structure of the brain—this comical something, built upon nothing,—which has been so long unfinished, seems to be completed. Whether the little animal, whose reported appearance at court served for the foundation of the work, ever made his unceremonious *entrée*, is, with many persons, a matter of more doubt than importance. If we are to consider him as only the imaginary hero of a well-fancied tale, the greater must be the merit of the inventor. The poet, however, abides by the fact, and still prosecutes his droll detail and conclusion of the incidents by which it has been embellished in the several cantos of this most *delectable* EPIC. In his ‘unravelment of the plot,’ if we may be allowed to talk of the *plot* of an *Epic poem*, we were unexpectedly diverted on finding that, after all the stir that had been about the royal mandate for shaving the cooks and scullions of the palace, in consequence of the suspicion that the creeping intruder had his origin in the locks of some one of them, it

is at last discovered that the tiny adventurer was, in reality, of MUCH HIGHER extraction than had been suspected; consequently, that the principal characters in the *Dramatis Personæ* were "all in the wrong;"—and thus the mystery is developed:

First, in the argument to the poem.—A great personage exulteth in his victory * over the cooks,—endeavoureth to prove the *property* of the *louse*,—also the certainty of its being a *real louse*; and *sheweth* the little animal by way of conviction. The poet exhibiteth *biblical* and *classical* knowledge in an account of animals that have *spoken*, in order to reconcile the reader's revolting mind to the *SPEECH* of the LOUSE. The louse giveth a wonderful history of himself, his family, &c. and proveth the superior antiquity of his race to that of kings—the Great Personage, in wrath, giveth louse the *lie*, and endeavoureth his destruction;—but ZEPHYR suddenly beareth him off to the celestial region, and converteth him into a star; which was discovered soon after by DOCTOR HERSCHELL.—Name of the star,—&c.

Secondly, in the conclusion of the poem itself:

A pill-box then he ope'd with eager look,
And shew'd the Crawler, to convince each cook.
The long-ear'd beast of BALAAM, lo, we find,
Sharp to the beast that rode him spoke his mind;
The mournful Xanthus † (says the Bard of old)
Of Peleus' warlike son the fortune told:
Thus to the captive louse was language giv'n,
Which proves what interest JUSTICE holds in heav'n.
The vermin, rising on his little rump,
Like ladies' lap-dogs, that for muffin mump,
Thus, solemn as our bishops, when they preach,
Made to the best of — his maiden speech:
" Know, mighty —, I was born and bred
" Deep in the burrows of a Page's head;
" There took I sweet LOUSILLA unto wife,
" My soul's delight, the comfort of my life:
" But, on a day, your Page, Sir, dar'd invade
" COWSLIP's sweet lips, your faithful dairy-maid
" Great was the struggle for the short-liv'd blifs;
" At length he won the long contested kifs!—
" When, 'mid the struggle, thus it came to pass,
" Down drop'd my wife and I upon the las;
" From whence we crawl'd (and who's without ambition?
" Who does not wish to better his condition?)
" To you, dread Sir, where lo, we lov'd and fed,
" Charm'd with the fortune of a greater head;
" Where safe from nail and comb, and blust'ring wind,
" We nestled in your little lock behind;

* The fruitless opposition made by the gentlemen of the kitchen, to the order for depouling them of their *capital* honours, constitutes a principal part of the incidental business of this *Pindaric Extraordinary*.

† The horse of Achilles.

" Where many a time, at Court, I've join'd your Grace,
 " And with you gallop'd in the glorious chase;
 " LOUSILLA too, my children, and my nits,
 " Just frighten'd sometimes out of all their wits,
 " It happen'd, Sir, ah! luckless, luckless day!
 " I foolish took it in my head to stray—
 " How many a father, mother, daughter, son,
 " Are oft by curiosity undone!
 " Dire wish! for midst my travels, urg'd by FATE,
 " From you, O ———, I fell upon your plate!
 " Sad was the precipice! and now I'm here,
 " Far from LOUSILLA, and my children dear!
 " Who now, poor souls! in deepest mourning all,
 " Groan for my presence, and lament my fall,
 " NITTILLA, now, my eldest girl, with sighs
 " Bemoans her father lost, with streaming eyes;
 " And GRUBBINETTA, with the loveliest mien,
 " In state, in temper, and in form, a queen;
 " And sturdy SNAP, my son, a child of grace,
 " His father's image both in form and face;
 " And DIGGORY, poor lad, and hopeful SCRATCH,
 " Boys that LOUSILLA's soul was proud to hatch:
 " And little NIBBLE, too, my youngest son,
 " Will ask his mother where his father's gone;
 " Who, (poor Loufilla!) only will reply,
 " With turtle moan, and tears in either eye.

* * * * *
 * * * * *

" Such is the hist'ry of your loyal LOUSE,

" Whose presence breeds such tumult in the house—"

The poet then notes the ill reception which this speech experienced; inasmuch that the life of the little orator was endangered; when, lo!

" ZEPHYR, so anxious for his life, drew near,

And sudden bore him to a distant sphere,

In triumph rais'd the animal on high,

Where BERENICE's locks adorn the sky;

But now he wish'd him nobler fame to share,

And crawl for ever on BELINDA's hair.

Yet to the LOUSE was greater glory giv'n;

To roll a *planet* on the splendid heav'n,

And draw of deep astronomers the ken;

THE GEORGIIUM SIDUS of the sons of men!!!"

Such is the conclusion of this *heroic* poem: but there is a great deal of comic matter in the preceding part of this fifth canto, which we have not room to particularize; and for which we must refer to the pamphlet.

Art. 36. *The Convention Bill*, an Ode. By Peter Pindar, Esq. 4to. 1s. Walker. 1795.

It was natural for us to expect that such a virago, as the Muse of our British Pindar, would take high offence at a measure which she might

might deem pregnant with much obstruction to her frisky motions: but we have been rather mistaken.—She, ever careless, chuses only to toss a little handful of *ridicule*, with a pugil or two of *execration*, on the obnoxious bill, and on its supposed author, Mr. Pitt.

Art. 37. *Bagatelles*; or Miscellaneous Productions; consisting of original Poetry and Translations; principally by the Editor, Weeden Butler, B. A. of Sidney Suffex College, Cambridge. 8vo. pp. 112. 3s. sewed. Cadell and Davies. 1795.

We may apply to this little volume of poems the humorous judgment which was pronounced on Cardinal Richelieu, viz. that he was not good enough to be *saved*, and yet was too good to be *damned*. Mediocrity constitutes the leading feature of this collection: a tameness and a want of variety in the versification, as well as a deficiency of originality of thought, are fatal bars to a poet's progress towards the temple of immortality.

Rigid observers as we profess ourselves to be of poetical justice, we shall select a specimen or two from such parts of these *Bagatelles* as have saved the volume from our critical anathema.

The address to the Genius of Academical Impudence is a lively parody: but we trust that the sentiments are not really those of the author:

TO THE GENIUS OF ACADEMICAL IMPUDENCE.

Ανισοχρησία-----

-- -- σι δε τιμῆς θύοι.

Impudence, with brazen face,
Give me, give me all thy grace!
Never let the blush of shame
Kindle on my cheek it's flame:
But, instead, Assurance bold,
Lies, beyond what'er were told,
Wit, that never spared a friend,
Lewdness, child of Castle-End,
Eyes, which bore, and looks, which speak
Insults to the virgin's cheek,
Lounge, that loves till ten to three,
Or to *vous* at Study's door,
Ease, that never came too late,
Blasphemy from Billingsgate;
These rare virtues if thou'lt give,
Impudence, with thee I'll live.'

The *Rusticated Cantab*. possesses point and animation.

THE RUSTICATED CANTAB.

-----πρία φρίσιν ηνν ακοσμα τι πολλα τι ηδη,

Μαψ, αταρ η κατα κοσμοι, εριζμιναι βασιλευσιν.

'Dread worthies, I bow at your shrines,
And, kneeling submissive, petition
You'll pardon this false step of mine,
And pity my dismal condition.

- When ye met all together of late,
 In the *room* that we term *combination*.
 To fix your Petitioner's fate,
 Alas! why did ye chuse *Rustication*?
- That my conduct was wrong, I must own,
 And your justice am forc'd to acknowledge;
 But can I, in no wise, atone
 For my fault, without leaving the college?
 Consider how strange 'twill appear,
 'To the mind of each fine jolly fellow,
 That a *Cantab* was banish'd a year
 Just for *rouing* a little when mellow.
- Ye have precedents, no one denies,
 To prove it but just that I went hence:
 But, surely, no harm could arise
 If ye were to relax in your sentence.
 No! trust me, much good should proceed
 From granting this very great favor,
 For, impress'd with a sense of the deed,
 I'd carefully mend my behavior.
- Ye will, then, have on me a fast hold,
 For Gratitude's stronger than any tie:
 Then pray do not think me too bold
 In thus begging hard for humanity! —
 But, why should I humbly implore,
 Since to you all my sorrow's a farce?
 I'll supplicate *fellows* no more!
 So, ye Reverend Dons, — — —!
- The lad who good drinking enjoys,
 I'll chearfully pledge in a full can;
Rustication's quite common, my boys,
 Remember *Apello* and *Vulcan*:
 These two heroes were hurl'd from the skies,
 Neither forges nor music could save them,
 For, heartily d—ning their eyes,
Jove a travelling *fellowship* gave them.
- Then, no longer let mortals repine
 If to grafs sent from *Oxon* or *Granta*,
 But stick to the blessings divine
 Which flow from a well-fill'd decanter.
 When our goblets with nectar are crown'd,
 And our spirits rise faster and faster,
 Whilst good-humour smiles gaily around,
 A fig for the *Fellows* and *Master*!

As a writer's genius should be estimated from its successful instead of its unsuccessful efforts, we thought it rather incumbent on our justice to make our extracts from the more brilliant parts of the collection. A word or two more, and we have done. When a poet takes

whole

suble lines from a brother, without acknowledgement, he should proceed a little farther, and carry off his *spirit* too. Why "do things by halves?" The charming swan of Chichester seems to be no stranger to our author: *fat verbum*.

Art. 38. *The Farmer's Son*; a moral Tale. By the Rev. P. P. M.A. 4to. 1s. Dilly. 1795.

The good intentions of the author, and the moral tendency of this little poem, ought to exempt it from the severity of criticism; particularly as Mr. P. seems to be more desirous of obtaining the character of a good man, than that of an excellent poet. It is professedly and evidently an imitation of Mr. Ansley's *Farmer's Daughter*, (see Review for September,) but of far inferior merit.

Art. 39. *The Summer's Day*; with Night and Death: Poems. By a Gentleman of Covent Garden Theatre. 12mo. pp. 63. The Price not mentioned. Lubbock, Rathbone Place. 1795.

To these poems an invocation is prefixed, the singularity of which may possibly amuse the reader;

' Come rosy Virtue, in bright Truth's defence;
Come softly smiling white rob'd Innocence;
Come sweet Persuasion with thy silver Gift;
Come Genius bright my agile thoughts uplift;
Come mild Contentment, and approach me near;
Come thou Benevolence, and drop a tear!
Come powerful Music, aid unpolish'd lays;
Come sacred Reason teach me every phrase;
Come feeling Nature, to the heart impress;
Come sweet Simplicity i' the simplest dress;
Come angel Softness, with the Muse's bow;
Come blest Humanity with guileless soul;
Come Charity with orphan's shack'ring wing;
Come lenient judgment, mark the notes I sing;
Come Youth and let me pause thy vernal face;
Come silver Age, with thy well-schooling Grace;
Come meek-eyed Patience join the rural dance;
Come Modesty with trembling steps advance;
Come Gratitude, whose memory never lags;
Come thistleless Honesty, welcome tho' in rags;
Come Piety amid a chosen band;
Come Temperance bring Religion in thy hand;
Come soft Expression, emulate thine eye;
Come Sympathy, and heave the gen'rous sigh;
Come Memory, and rouse me from my dream;
Come guardian Angels waft me to my theme.'

From these lines we fear that no favourable opinion could be formed of the author's poetical talents; and we are sorry to observe that his blank verse is more exceptionable than his rhyme.

We have been frequently disgusted, in reviewing the compositions of modern poets, with gigantic images, mixed metaphors, and inflated expression,—but we scarcely recollect in any poem such a total dereliction

of Truth and Nature, as in the work before us. Of this the reader may be enabled to form some conception by the following extract:

‘ He had a daughter, fair as opening dawn ;
Am’ranth immacessible ! sweetest of sweets !
Roses and lilies blended in her cheeks !
Loveliest of the lovely—softly supine !
The form of Venus, chasten’d by Dian’s brow !
Dame Nature when she undertook the work,
From every fair inhabitant above,
Borrow’d a gift, to send a wonder here,
Perfect—and paragon her own bright image !
‘ Oh ! for an angel’s pen profusely soft,
Agile to lavish on the charming maid,
Praises—such as religion gives to saints,
And drawing her sweet picture from my mind,
Strike mortals wonder—smacking of heaven’s self !
Painful rapture—proceed we to our tale ?’

We would advise the author to consider that, although Mr. Addison observes that the unintelligible style is frequently successful in love, it has not yet been recommended by any critic as the proper language of poetry.

Art. 40. *Elegy on the Death of Mr. Thomas Tuppen*, son of the late Rev. Mr. Tuppen of Bath ; to which are added, *The Folly and Madness of War*, and other poetical Pieces. By S. Whitchurch. 4to. pp. 20. The Price not printed. Matthews.

This elegy contains the common reflections on the uncertainty of life, and the mutability of all sublimary things ; and a detail of the virtues of the deceased, with his consequent deification, or rather transformation into a guardian angel. Of the versification, the following stanzas may serve as a specimen :

‘ Lamented Tuppen *, though the Muse may weep,
And unavailing sorrow strike the lyre,
Still thou unconscious in the grave must sleep—
Thy bosom glows not with poetic fire !’
‘ Chaste Liberty, “ fair daughter of the skies,”
No more shall charm thy patriotic breast ;
Alike to thee, who conquers, or who dies,
The proud oppressor, or the poor oppress.
‘ Though fortune smil’d not on the orphan youth,
Though neither wealth or titles deck’d his birth,
He lov’d his neighbour, he rever’d the truth,
And where’s a nobler character on earth ?’

The succeeding poem is on the folly and madness of war, The ingenious author of Joseph Andrews ridicules Colley Cibber for his ignorance, or affected simplicity, in supposing that there was no such passion as envy in the human breast : we are almost inclined to suspect

* It may seem a trivial objection, but surely the introduction of such a name as this, in elegiac verse, has an unfortunate effect.

that our humane and well-intentioned bard forgot that ever an inordinate ambition, and an insatiable thirst of dominion, prevailed in the hearts of kings, when he wrote the following stanzas :

' Ah ! why do cannons, o'er the frighted main,
Their curs'd destructive entrails thund'ring pour !
Ah ! why, to fill a wretched world with slain,
Do swords and bayonets, and spears devour ?
' Ah ! why do murderous chiefs, ycleped brave,
Delight in carnage, and the battle's rage,
Since fell diseases hurry to the grave,
Victims of every rank, and every age ?
' Ah ! why do emperors and potent kings,
To war's sad butchery their subjects train ;
Since death, without them, has ten thousand stings,
To give the sympathetic bosom pain ?'

The Farewel to the year 1794 contains an enumeration of the miseries of war, and of the tragical events of the year, written nearly in the same languid strain. The epitaph to the memory of an amiable and accomplished female is chiefly remarkable for the following line—

' And weep—till thou canst weep no more,'
on which we presume not to make any comment.

Art. 41. *Sonnets and other Poems.* By Samuel Egerton Brydges, Esq. A new Edition. 12mo. pp. 113. 3s. 6d. Boards. Whites. 1795.

The observations which we made on this author's poetical talents, in reviewing the first edition of this work, (vol. lxxiii. p. 391,) are confirmed by a perusal of it in its enlarged state, viz. that he possesses a considerable share of fancy and some powers of versification ; though his manner is often stiff, and not quite free from affectation. The following sonnet, supposed to be written by Woodville at his castle of Grafton, (see a novel entitled *Mary de Clifford*,) may be considered as one of the best in the collection :

' Ye mould'ring towers, these waters deep surround,
That, age succeeding age, the forest-shades
Of yon romantic wilds have proudly crown'd !
The voice of revelry no more invades
Your dreary courts ; nor yet with tuneful sound
Do royal Edwards* woo the Aonian maids
To melt the fair, who on their suit have frown'd :
But, shook by time and fate, your glory fades.
No more shall beauty with her winning eyes
Brighten your halls, and o'er your feasts preside ;
But sad and lonely, while your master flies
O'er foreign lands his sorrows to divide ;
Silence shall reign along your cheerless walls,
Save when disturb'd by nightly spirits' calls.'

We do not think that the author is particularly fortunate in his translations of the three odes from Horace, nor in his versification of the songs of the six bards from Ossian.

* Alluding to Edward IV.'s courtship of Elizabeth Woodville at that place.

Art. 42. *A Collection of Hymns and Psalms*, for public and private Worship. Selected and prepared by Dr. Kippis, Dr. Rees, Rev. T. Jervis, and Rev. T. Morgan. 12mo. pp. 512. 3s. Boards. Robinsons, &c. 1795.

Where a publication of this kind is the joint production of four persons, it cannot be expected to be so uniform as if it proceeded solely from the judgment of one: but any deficiency of uniformity is amply made up by the *copiousness* of this selection, which contains nearly seven hundred pieces. It cannot be expected that we should enter on a minute critical examination of all, nor indeed of any, of these numerous compositions. In looking them through, we have seen much to praise and little to which we can object; an ingenious correspondent, however, has pointed out to us an instance, in which the zeal of the compilers has overcome their judgment, in an alteration of a psalm by Dr. Watts (the 415th of the present selection). The original is a version of part of the xith chapter of Matthew, in which the poet, after having given us the complete sense of the passage in the first three stanzas, concludes with the apostrophe, "Jesus, we come at thy command," &c. Instead of this, however, the present compilers have substituted "Great God! we come;" &c. thus by the change of person entirely altering the *sentiment* of the hymn, and along with it the propriety of the application; meekness and lowliness of mind being *human virtues*, and not *divine attributes*.

This useful selection is enriched by a number of *original compositions*, one of which, the 686th, we shall quote:

' While sounds of war are heard around,
And death and ruin strew the ground;
To thee we look, on thee we call,
The Parent and the Lord of all.

' Thou, who hast stamp'd on human kind
The image of a heav'n-born mind,
And in a father's wide embrace
Hast cherish'd all the kindred race;

' O see, with what insatiate rage
Thy sons their impious battles wage;
How spreads destruction like a flood,
And brothers shed their brothers' blood!

' See guilty passions spring to birth,
And deeds of hell deform the earth;
While righteousness and justice mourn,
And love and pity droop forlorn.

' Great God! whose pow'ful hand can bind
The raging waves, the furious wind,
O bid the human tempest cease,
And hush the madd'ning world to peace.

' With rev'rence may each hostile land
Hear and obey that high command,
Thy Son's blest errand from above,

" My creatures, live in mutual love!"

MECHANICS, &c.

- Art. 43. *Observations on the Ventilation of Rooms; on the Construction of Chimneys; and on Garden Stoves; principally collected from the Papers left by the late John Whitehurst, F.R.S.* 4to. pp. 52. 3s. 6d. sewed. Bent. 1794.

For the communication of this posthumous piece of a valuable and ingenious member of society, the public stands indebted to Dr. Willan. Mr. Whitehurst had finished a work on the subject, but it was destroyed, and never replaced. The editor was therefore at pains to prepare the present publication from loose memorandums and hints dropped in conversation. It was due from us to the utility of these remarks to have noticed them earlier: but it is in the character of the times for political altercation to shove aside useful science.

The tract itself is simple, elementary, and circumstantial. It has few pages in which references are not made to an accompanying set of figures. As description without this aid is apt to be obscure, we shall forbear extracting or abridging any part:—but we think that both artificers and persons, troubled with that proverbial plague of life, a smeaiky chimney, will thank us for recommending the pamphlet itself to their notice. The editor bespeaks indulgence: but we feel it our duty to commend him for extricating and arranging the ideas of our late worthy and very ingenious acquaintance*.

MEDICAL, &c.

- Art. 44. *Directions for warm and cold Sea-bathing: with Observations on their Application and Effects in different Diseases.* By Thomas Reid, M.D. F.A.S. 8vo. pp. 75. 3s. sewed. Cadell, jun. and Davies. 1795.

Few literary publications are more contemptible than the common run of watering-place medical pamphlets. In general, they consist of a heap of crude conjectures, unsupported by a single well-ascertained fact; and most of them appear to be written with sordid views. If nothing substantial can be adduced in favour of the water, specious insinuations are employed to work on the credulity of the uninformed visitants. Some of this class are mere quack bills to advertise the authors and the place. From these censures we are inclined to except only a very few, in which a respectable talent for chemical research has appeared: but among these few we readily place the present pamphlet. Were we to discuss it sentence by sentence, we should raise objections to some of Dr. Reid's opinions and practices—particularly to his fasting vomits in chlorosis: but, confining ourselves to his immediate subject, and to a general opinion, we may observe, with great truth, that he excites no false expectations from sea-bathing, and that his directions are in most cases proper, and in none likely to be productive of hazard to the patient.

As an example of objectionable reasonings, we adduce the following:—‘This degree of warmth’—90-100—‘probably acts on the system as a *sedative*, but not so as to debilitate. It has appeared to me

* Mr. W. was bred a clock-maker; and no person was better acquainted with the principles of mechanics.

principally to affect the lymphatic system, *invigorating and increasing* its power of absorption.' p. 17. On a perusal of the whole passage, the author will appear still more at cross purposes with himself than in this short extract.

THEOLOGY, &c.

Art. 45. *Seven Sermons, preached on particular Occasions*: By Joseph Robertson, Minister of Sleights, near Whitby, Yorkshire. 4to. pp. 200. 3s. Boards. Dilly. 1795.

These Discourses are on the following subjects;—suppression of vice and impiety, the duties of all persons, especially those in authority;—christian love;—preparation for death;—caution to youth, against bad company, and life of sensual pleasure;—duty of thankfulness to God; addressed particularly to *Sea-faring* people;—humanity and beneficence;—to which is added, a sermon on the duty of a personal service, in defence of ourselves and our country, preached before the *Volunteers* of Whitby in June last.—In the general principle of regard to our country, which this last sermon maintains, it may be concluded that all persons will agree, though they may not entirely concur in the justice and propriety of some remarks more peculiar to the immediate occasion: but whatever exception of this kind might be made, the discourse is still good;—and, indeed, we may apply that general epithet to all the sermons in this volume. They are practical, sensible, lively, and persuasive; and their tendency is to advance Christian piety and morality.

Art. 46. *Conjectures on the Prophecies of Daniel, and the Apocalypse of St. John*, in order to ascertain the Periods when the Vials of Wrath will finish, agreeably to the Dates given in Daniel, Chap. 12, as they appear to respect Russia, Germany, France, Constantinople, and the Roman Provinces in Asia. Small 8vo. pp. 64. 1s. 6d. sewed. Faulder.

It is by no means wonderful that the present eventful period should lead the thoughts of Christians to the predictions contained in their sacred books: nor is it very surprizing if, in some instances, this should produce accounts, fanciful, extravagant, and contradictory.—Time will gradually develop the whole of the mystery.—We do not, however, mean to discourage calm researches, chastized by judgment, and guided by truth, reason, and science.

The Author of the little treatise now before us appears not to be destitute of that historical knowledge which is requisite for this kind of study, nor of some ingenuity and dexterity in applying passages to his purpose: but his remarks are offered rather like notes for the assistance of private study, than for general information. We cannot pretend to give our readers a full idea of his *schemes*, even did we clearly understand them.—We will not dispute with him concerning his calculations, which signify, if we read him rightly, that the predictions relative to *Rome, Russia, and France*, will receive their final accomplishment in the year 1796: *Constantinople* follows in 1826, and the *Eastern empire* in 1871. These are some of his *suppositions*; and, having agreed with others that the *woman in the wilderness* is the Gospel,

Gospel, he pronounces the *wilderness* to be *Russia*, and *France* no other than the *bottomless pit*: but it appears to be only since its late violent concussions that it has obtained the distinction here allotted.

Separate, however, from this hasty conclusion, there are other parts of the tract which do not accord with sober attention and judgment. Of this kind is the *conjecture* that *Rev. vi. v. 2.* which mentions a *white horse*, whose rider had a *bow* and a *crown*, signifies *Russia*, because, several ages past, some emblems of this kind accompanied a *Mulcovite idol*.—He might with equal propriety have said, that the *white horse* is the *electorate* of *Hanover*.

Again, we are informed that the *red horse* in the same chapter denotes *Germany*, and the *black horse*, *Great Britain*. All this is so futile, and so absurd, especially when he appeals, as he does, to the horse at Charing-cross, that we are nearly disposed to abandon all favourable opinion of the writer.

Art. 47. *Prayers and Thanksgivings*, principally intended for the Use of Children, but to be used, on suitable Occasions, by Persons of all Ages and Degrees; with Rules for the Regulation of a Sunday-school; to which are added, brief Reflections on the proper Employment of our Time: also a few pertinent Passages, carefully selected from the Holy Scriptures, against Swearing, Lying, Evil-speaking, and Intemperance. By Samuel Hopkinson, B. D. late Fellow of Clare-Hall. 12mo. pp. 132. 1s. Newbery.

This full title sufficiently declares the nature and design of this little publication. So pious, charitable, and laudable, are the intentions of the author, that criticism must stand at a respectful distance.—In his advertisement, addressed to the inhabitants of Etton, of which parish we conclude he is the minister, he blames the omission, now become so prevalent, of the usual and proper acknowledgements of Divine Providence before and after stated meals;—the short ejaculations supposed to be used at entering and leaving the established places of public worship;—and the neglect of evening and morning devotions; for all which he here prescribes some suitable forms; together with a prayer for youth, and others for those who preside in a Sunday-school. We should add that, with a commendable warmth, he declares himself a strenuous advocate for *practical* religion, in distinction from all that is merely *formal* and *ceremonious*.

MISCELLANEOUS.

Art. 48. *Sermons; and Tracts upon various Subjects*; Literary, Critical, and Political. Vol. I. By the Rev. Richard Lickorish, M. D. Late of Lincoln College, Oxford. 8vo. pp. 333. 6s. 6d. Boards. White.

What would be thought of an architect, who, building a house without any previous plan, should make the porch larger than the main body, and, to render the disproportion still more enormous, should add, at the back, a prodigious mass of out-houses? Such an irregular and singular edifice is presented to the reader in the present volume; where two sermons, contained in 71 pages, are introduced by a pre-

a preface of 45 pages, and a preliminary dissertation with its appendix 167 pages in length, and followed by an appendix and notes which together fill up 81 pages. This, at least, cannot be said to be making up a book like a workman. We should, however, have been very ready to overlook any irregularity in point of form, had the defect been compensated by the excellence of the matter:—but here too we find ourselves unable to make so favourable a report as we could wish. The two discourses, the subjects of which are *the nature and design of poverty and riches, with observations on the present inequality of mankind in this respect*, are nothing more than a diffuse amplification of obvious and trite ideas. In the preliminary dissertation, the author dwells largely on himself and his own affairs, and in a way which only serves to shew that he has suffered much mortification and disappointment. He very feelingly laments that, under the present ecclesiastical establishment, emoluments are lavished on unworthy objects; while mere merit and mere learning starve unpitied, unbefriended, and neglected. He insists, with much vehemence, on the great hardships sustained by the regular clergy, and on the disgrace brought on religion and the church by the ordination of improper and unqualified persons. Dissatisfied, however, as he is with the management of affairs in the established church, and notwithstanding all the neglect which he has experienced, he remains a zealous advocate for the divine origin of episcopacy, and strenuously asserts that the church of England is in this circumstance, and *in all other respects*, formed after the model of the primitive church, and consequently is truly apostolical. This subject, as well as other topics casually introduced in this miscellaneous discourse, is treated in a cursory and declamatory manner.

The appendix to the sermons, which treats wholly on the politics of the day, is written in the same desultory style with the rest of the work:—but it sufficiently appears from this part of the volume, that the author, at the time when it was written, was a friend to the French revolution, and to the immediate reformation of parliament. He speaks of the retreat of the combined armies from France, as a proof that they were engaged in a cause which could not claim the protection of Heaven. He complains of the duplicity of courtiers, laments the defection of Mr. Burke from the cause of freedom, and mentions, as a proof of the sad influence of power and interest in working changes in opinions, Mr. Pitt's desertion of his former principles, and his opposition to those reforms for the necessity of which he once earnestly contended. We notice these particulars, for a reason which will appear in the next article.

Art. 49. *An Appeal to the Public, on the Subject of Politics.* Containing a Refutation of some gross and unfounded Misrepresentation of the Author's Sentiments on the above interesting Question, &c. &c. &c. By the Rev. Richard Lickorish, M. D. Late of Lincoln College, Oxford. 8vo. pp. 163. 3s. 6d. Boards. White. This appeal can be considered in no other light than as Dr. Lickorish's recantation of political opinions expressed in his former work*. In a long and salsome dedication to the Premier, he declares his de-

* See the preceding article.

testation of the present principles of the French, his conviction of the necessity of the present war, and his earnest wish that Mr. Pitt may long *superintend the councils* of this nation; and he earnestly exhorts Mr. Pitt to pay some attention to the situation of those of the clergy, who, from the want of friends among the great, are left without that regard and attention to which, from their merit, they are entitled. Perhaps the Doctor may by this time have a nearer view of that

————— *Latium, sedes ubi fata quiescat*
Ostendunt —————

which he seems to have had in distant prospect, when he wrote his sermons and tracts. We cannot, however, suppose that the present volume, notwithstanding all the learned quotations with which it abounds, will contribute much towards establishing his claim to the attention of his superiors on the score of literary merit. It may indeed serve to prove that he is very desirous of being thought a zealous advocate for the present measures; and that he dreads nothing so much as that the infamous calumny, which has been raised against him, should gain credit, that the healths of Dr. Priestley and of Mr. Paine were lately given by him as a toast.

The public are encouraged to expect from this writer a second volume of *tracts and essays*; in which, besides the farther prosecution of his moral and theological disquisitions, he means to introduce brief observations on the study of *physic*, and short remarks on the importance of *agriculture*; all which subjects he is no doubt well qualified to discuss, as we learn from this publication that he at present sustains the triple character of a divine, a physician, and a farmer.

Art. 50. *A Collection of Poems and Letters.*—POEMS, &c. 1. An Ode from Sans Souci, Characteristic of the late Northern Potentate, with Annotations by Machiavel in the Shades. 2. Lines on the Death of Infants, &c. 3. A Father's Soliloquy over a sleeping Child, before his going to Prison. 4. Verses on the Death of a Son four Years old. 5. On the late Fast for national Sins. 6. On the French Standards hung up in St. Paul's.—LETTERS: 1. On German Electors and Princes hiring out their Subjects for Soldiers. 2. An Account of the Author's Publications in Support of *Universal Redemption*, and of his Objections to an *exclusive Priesthood*. 3. A short View of the Signs of the Times, drawn from a larger Work on the Numbers in the Law, the Prophets, and the Gospel. 4. A Letter on the Military Profession, to a Gentleman who, from Doubt and Fear of its being inconsistent with his Christian Profession, resigned his Commission. 5. A Letter on the present Rage for Fragments of Prophecies not founded on Scripture; in which the late Mr. Toplady's Prophecy of Christopher Love, given by the late Dr. Gifford, Librarian to the British Museum, is considered: with some Notice of the Bishops of Llandaff and Rochester. 8vo. pp. 82. 1s. 6d. Sael.

To the long enumeration of the contents of this pamphlet given in the title, it is only necessary to add that both the poetry and the prose bear strong marks of eccentricity, and of an enthusiastic turn of mind.

mind. The author appears to be a great enemy to priests, and a zealous advocate for prophets, modern as well as antient. Indeed he is himself a kind of prophet, revealing to his readers the signs of the times, and teaching them to expect in the year 1805 some great revolution in the church,—though he does not very clearly inform us of what sort it will be. To the last two pieces are subscribed the name of Richard Clarke.

Art. 51. *The Blessings of Billy's Budget, the Heaven-born Tinker: a sermonical Address to the Right Hon. John Bull. By a Loyal Layman.* 8vo. 6d. 1795.

The late taxes on wine and hair-powder, and the *justice and necessity* of the war in which we are engaged, compose the subject matter of this pamphlet, which is drawn up in the form of an ironical address of the Premier to the nation, expatiating on the advantages of war, poverty, and starvation—Concerning this little piece not much either good or bad can be said; the *sentiments* will be differently appreciated by the different parties: but with respect to the *manner* there can be only one opinion; for all men must concur in the belief that our present situation, our past transactions, and our future expectations or apprehensions, are much too serious to be made the subject of jocularity.

Art. 52. *Maternal Letters to a young Lady on her Entrance into Life.* 12mo. pp. 86. 2s. sewed. Debrett. 1795.

This is one of those publications which are recommended to attention rather by the importance of the subject, than by any extraordinary entertainment which they are likely to afford. The letters contain much wholesome advice on religious, moral, and prudential subjects, expressed in unaffected language; and they are very proper to be put into the hands of young females when they leave the boarding-school, to correct the false notions which they are too apt to gather there, and to prepare them for filling, with credit and advantage, the most important of all female relations,—those of a wife and a mother.

Art. 53. *An Historical Account of Ludlow Castle; the ancient Palace of the Princes of Wales, and Supreme Court of Judicature of the President and Council of the Welch Marches. By W. Hodges, Attorney at Law.* Small 8vo. pp. 110. 2s. stitched. Evans. 1794.

Though this writer appears to have been industrious in collecting materials for a favourite object, we cannot congratulate him on any remarkable success. The pamphlet is indeed amusing and well written: but it is rather extraordinary that so noted and antient a building should furnish so few memorials, or that they should not be of a more interesting nature. It was erected, Wharton says, about 1112: but, if, according to concurring testimony, it was raised by Roger de Montgomery, it must have somewhat of an earlier date, as he died in the year 1094. The design of this castle was to repel the ravages of its turbulent neighbours, the Welsh. In the war between Stephen and the Empress Maud, 1138, it was besieged by the former, attended by Henry, son of David king of Scotland. It is a memorable circumstance,

circumstance, that this young prince narrowly escaped being snatched from his horse by means of an iron hook fastened to the end of a rope; king Stephen is said to have rescued him at the hazard of his own life. [Rapin.] In the reign of Henry VII. Arthur Prince of Wales resided here in splendour and magnificence, on his marriage with Katherine of Arragon. The court for the *Marches* rendered it very considerable in the reigns of Henry VIII. and Queen Elizabeth. This court, first, as it seems, established for beneficial purposes, in process of time became not only needless, but burdensome and oppressive: it was wholly abolished in the first year of William and Mary; which gave, we are told, a fatal wound to the grandeur of the castle.

Milton's mask of Comus is known to have been first represented in this fortress, during the presidency of the Earl of Bridgwater, 1634, and took its rise, Mr. Warton says, from a little incident in that family. Dr. Warburton's emphatical remark on Comus, here recited, and perhaps not generally known, is worthy of notice;—"This poem contains all the majesty of sentiment that ennobles *tragedy*, and all the sweetness of description that charms in the mask."

In one of the towers of Ludlow castle, *Butler* is said to have written his well known poem of *Hudibras*: it is here observed that, if this witty poet was reduced to the distress which is sometimes represented, it was more the consequence of his own pride, than of any inattention in others.

This edifice, however eminent and princely it might once be, is now ruinous and deserted; although the public are still burdened with the expence of a governor.

The appendix to this tract gives a catalogue of the presidents of the council for the *Marches* in Wales, commencing with William Smith, bishop of Lincoln, in prince Arthur's time, and concluding with Charles Earl of Macclesfield. To this list are added some monumental inscriptions, and original letters relative to the business transacted at this place.

Besides a south-west view of the castle in its present state, we find also the sketch of a leaden urn, lately discovered in a garden at Leominster, with an inscription informing the reader that it contains the *Heart* of Sir Henry Sidney, (some years president of the council,) and that he died in the year 1586.—It is recorded that the celebrated Sir Philip Sidney, son of Sir Henry, died in the same year, in consequence of the wound which he received at the battle of Zutphen.

Art. 54. *An Historical, Geographical, Commercial, and Philosophical View of the American United States, and of the European Settlements in America and the West Indies.* By W. Winterbotham. 8vo. 4 Vols. 11. 16s. Boards. &c. 1795.

The public is certainly much indebted to Mr. Winterbotham for having, in the tedious hours of imprisonment, laudably exerted himself in compiling this work. Like RALEIGH, who produced his valuable history of the *old world* while he was confined as a *state prisoner* in the Tower of London, this historian of the *new world* writes in a similarly unfortunate situation;—may he finally meet with a better *requital* than that which his great predecessor experienced!

Mr.

Mr. W. has availed himself, in this publication, of the labours of most of the historians who have written on the subject of America, and has brought into one comprehensive view the result of their inquiries and observations. Where he had not the vanity to conceive himself capable of correcting their language, he has adopted their expressions; so that, in a long narrative, he has often, as he modestly expresses himself, no other claim to merit than what arises from selection, and a few connecting sentences.

The general utility of this work, with the judgment and diligence discovered by the editor, will, we doubt not, ensure it that encouragement to which it is entitled.

Art. 55. *The Beauties of Literature, or Elegant Extracts in Prose.* 12mo. pp. 238. 3s. 6d. stitched. Riebau. 1794.

Numerous as publications of this kind are, we still find those which are likely to prove both acceptable and useful; and in this rank we must place the little performance before us. The selections are from writings antient and modern: among the former, we have the names of Plutarch, Livy, Xenophon, Cicero, &c. among the latter, Addison, Sterne, Johnson, Hurd, Gregory, Harris, Blair, &c. and a good extract from Swedenborg, on neighbourly love. The first part of the compilement contains dissertations on subjects moral and religious; the second is historical; the third consists of allegories and tales.

Art. 56. *'Lucifer's Lectures; or the Infernal Tribune; Advice from Hell, &c. &c.* 8vo. pp. 60. 6d. Downes, &c.

An imitation, if not a mere transcript, of the "Sure Guide to Hell": see Rev. vol. ii. No. for March 1750, p. 370. The king, ministers, clergy, ladies, and the public at large, all come in for their share of advice from his Satannic majesty. That part which seems to have most merit is 'Advice to Parents,' for which we refer to the pamphlet, p. 45, 46.

Art. 57. *An Essay on the reigning Vices and Follies of Mankind, and the Causes of Natural Danger and Calamity, deduced from historical Evidence: to which are added, Succinct Observations on the Happiness and Tranquillity that would ultimately result from a due Regard to the Principles of Virtue and Religion.* By Thomas Carpenter. 8vo. 1s. Allen and West. 1795.

Although entitled an essay, this pamphlet is, in effect, a sermon, without a text, on the general topics of luxury and corruption. The author, or preacher, exhibits, in a declamatory way, the consequences of vice on the state of mankind through the several ages of the world, and concludes with an exhortation to the practice of virtue. Such general discourses cannot be expected to produce much effect on society, nor to require, in a literary review, more than general notice.

Art. 58. *The wonderful Love of God to Men: or Heaven opened on Earth.* 8vo. pp. 190. 5s. bound. Vernor and Hood. 1794.

This book being altogether unlike any other which we have ever seen—although, in the long course of our labours, we have seen

• A tract which we have not seen for many years.

many

many strange publications—we can refer it to no known class of books, and must therefore denominate it, and suffer it to remain, a *non-descript*. It cannot properly be called a treatise of mystical theology; since, though it abounds with theological terms, and with something like theological ideas, and is throughout mysterious, a great part of it belongs, we suppose, to physics; for it treats of fires, airs, electrics, waters, earths, ether, and auroras: yet it is not an institute of natural philosophy, for it communicates nothing, as far as we are able to discover, which has the resemblance of information or instruction, concerning any thing in heaven or earth.

Art. 59. *A Prize Declamation, spoken in Trinity College Chapel, May 28, 1794, on the following Subject: "R. Cromwell, if he had possessed his Father's Abilities, might have retained the Protectorate."* To which is added a Speech delivered December 18, being the Day of public Commemoration, to prove "That the Reign of Anne has been improperly called the Augustan Age of English Genius." By C. V. Le Grice. 8vo. pp. 43. 1s. Robinsons: 1795.

This declamation is a juvenile performance. Assuming very questionable, if not *false* grounds, the author lightly skims over a subject, thoroughly to investigate which would require a profound knowledge of mankind, and very persevering attention. To treat the question properly, it will be necessary to trace the effects of Richard's *real* character, from the time at which his father assumed the protectorate; and we shall then find that Oliver, owing to the defect of energy in the mind of his son, was obliged to devolve on Lambert and his other officers, in order to retain their allegiance, a large share of that authority which otherwise he would have conferred on his son. Hence their influence was necessarily increased, and their expertness in political manoeuvres completed; whereas, had Richard Cromwell been an able second to his father, he would have enjoyed the principal office of trust and power; and, obtaining the same ascendancy over the minds of the army, the officers, and the parliament, which his father possessed, he would, without the smallest shew or idea of opposition, have peaceably succeeded the protector: inheriting all his power, without the personal odium attached to it, and with all the advantages of succession by inheritance. To suppose, as the author has done, that Richard, at his father's death, had for the first time displayed the superior abilities of Oliver, was supposing a miracle,—an impossibility.

In the commemoration speech, Mr. Le Grice appears to much greater advantage; and we think that he has, in a great measure, proved his point: though at the same time we must enter our protest against degrading Pope to a level with Akenfide, Gray, Burns, Collins, and the rest of those whom the author has introduced as rivals to that admirable poet.

Art. 60. *An accurate Account of Lord Macartney's Embassy to China; carefully abridged from the original Work: with Alterations and Corrections by the Editor, who was also an Attendant on the Embassy.* R. & V. DEC. 1795. K k

bassy. Embellished with a striking Likeness of the present Emperor, &c. 12mo. 2s. 6d. Boards. Vernor and Hood.

Abridged from Mr. Anderson's book, of which we gave an account in our Review for May last. This is one of the prettiest catchpenny publications that has lately courted the attention of those who are impatiently expecting more satisfactory details.

Art. 61. *A call to Recollection, Resolution, and Exertion, with a View to the present State and essential Interests of this Country.* By one of its faithful Friends. 12mo. 4d. or 3s. 6d. per Dozen. Rivingtons.

Recollection and resolution, on important occasions, and wisely regulated, are highly requisite; and it is peculiarly proper to recommend them earnestly at any time when a regard to truth and virtue appear to be on the decline. In respect to the little pamphlet before us, it is well written, apparently with the best design, and contains much important advice and admonition,—so far we certainly and heartily wish it success;—if there be also in it any party-spirit, misrepresentation, or mistaken principle, we wish that it might be rectified—as the means of rendering the publication more effectually and extensively beneficial.

Art. 62. *Sentiments on Eloquence.* In a Letter addressed to ——— Esq. of Gray's Inn. By a Gentleman of Shropshire. 8vo. 1s. Longman.

This slight effusion, on a trite subject, (the 'first and last attempt of a very young man in the character of an author,') will probably excite no great attention beyond the circle in which it appeared. The performance itself is, indeed, *very young*; yet, as the writer's judgment will grow older as his years may increase, we would not wish him to resolve that this first shall be his '*last attempt*' at authorship. When he has read more, and thought deeper, his observations will, in course, be more worthy of the approbation of discerning readers.—His profession, we understand, is a branch of the law.

Art. 63. *A Voyage to New South Wales, with a Description of the Country, and the Manners and Customs of the Natives in the Vicinity of Botany Bay, &c.* By George Barrington, now Superintendent of the Convicts at Paramatta. 8vo. 2s. 6d. Symonds.

1795.

We confess that we took up this performance with prejudice and suspicion; arising from the *name* which appears in the title-page as being that of the author. Not that we supposed the celebrated Mr. George Barrington to be incapable of writing a very readable book: but the well-known character and exploits of the man at once brought to our minds such a recollection of past imposture and depredation on the public, that it was impossible for us to read a line of *such* a production without caution and distrust. Our suspicions, indeed, were not all placed to the account of the writer. We distrusted the pretensions of the ostensible author, being well aware that there are methods of picking pockets unknown, perhaps, even to Mr. B.—eminent as he has been for skill in the profession. We had doubts whether some in-

genious *band* had not made free with Mr. B. himself; or, at least, with a *name* of so much *celebrity* and *promise*.—On perusing, however, a few pages of the work, our suspicions abated; and, before we arrived at its conclusion, not a doubt remained of its authenticity. It certainly carries with it a sufficiency of internal evidence that it is really the performance of that ingenious adventurer; and it appears to contain a faithful and not unentertaining account of the incidents that occurred in the voyage,—of the laudable means * by which he gained the good-will of the commanding officers of the ship,—of the uncommon regard that was (deservedly, indeed,) paid to him by the Governor, on his arrival at Port Jackson,—and of his appointment to the considerable office of superintendent of the convicts at Paramatta†, one of the new towns in that settlement.

Besides what relates to the writer's personal story, we have here a well-written account [a few pardonable slips of the pen excepted,] of the state of this very singular colony; with an amusing sketch of the country, its soil, produce, native inhabitants, natural history, &c. Nor are such particulars, as travellers usually note, totally overlooked with regard to the various places at which the ship touched in the course of the passage from England, viz. Teneriffe, the Cape of Good Hope, &c. at which the author had every opportunity (usually allowed to passengers, *not convicts*;) of landing, and viewing those places and countries, &c.

Art. 64. *The Youth's Mentor*, by Precept and Example, in Prose and Verse. 8vo. pp. 81. 1s. Parsons. 1795.

The present work is a new edition of one which was called "Helps for Short Memories."

We are very willing to believe that the compiler of these maxims intended well; on which account we shall forbear criticism, leaving our readers to form their own judgment from the following extracts:

* GOSPEL. The sacred writings are styled the gospel, because they contain glad tidings of salvation for all men.

† The gospel was, doubtless, preached over all the world by the Apostles, and their successors, as appears by three hundred and eighteen bishops being at the council of Nice, out of all the chief provinces in the world.

* JUSTIFICATION OF MAN. We are accounted righteous before God, only for the merit of our Lord and Saviour Jesus Christ by faith, and not for our works or deservings. Wherefore, that we are justified by faith only, is a most wholesome doctrine, and very full of comfort; as more largely is expressed in the homily of justification.

* TRINITY. The doctrine of the Trinity, confirmed by the experience of every real Christian. If the love of God the Father, the grace of God the Saviour, and the testimony of God the Holy

* He had been, particularly, so fortunate in assisting to quell a conspiracy of the convicts, that he was considered, in some measure, as the preserver of the ship.

† About 400 convicts were stationed at Paramatta:—enough to exercise the utmost vigilance of a superintendent!

Ghost be in, and experienced by you, it will confirm you in the doctrine of the Trinity, without doubting the truth or cavilling at the incomprehensible nature of it.'

Art. 65. *A brief Account of the Moral and Political Acts of the Kings and Queens of England, from William the Conqueror to the Revolution in the Year 1688: with Reflections tending to prove the Necessity of a Reform in Parliament.* 8vo. pp. 281. 5s. Boards. Symonds. 1795.

A faithful delineation of public characters is not to be expected from violent partizans of any class. The author of this account, who appears to be a decided enemy to regal government, has sketched portraits of the kings of England, which are evidently intended to leave on the mind of the reader an impression unfriendly to monarchy. The pictures are, it is true, in the main, consonant to history: but the painter discovers a strong propensity to catch only the displeasing lines of the original; and even these he draws with a degree of coarseness and rudeness, which, however well suited to answer the purposes of temporary excitement, is ill adapted to assist the reader in forming a dispassionate and impartial judgment of men and things.

Art. 66. *On the Necessity of adopting some Measures to reduce the present Number of Dogs; with a short Account of Hydrophobia, and the most approved Remedies against it. A Letter to Francis Annesley, Esq. M. P.* By the Rev. Edward Barry, M. D. 8vo. 1s. Richardson.

We see nothing in this short performance that can justify us in recommending it to the notice of our readers.

Art. 67. *A new, correct, and much-improved History of the Isle of Wight, from the earliest Times of authentic Information, to the present Period: comprehending whatever is curious or worthy of Attention in Natural History, with its Civil, Ecclesiastical, and Military State in the various Ages, both antient and modern.* 8vo. pp. 666. 8s. Boards. Newport, printed for and by J. Albin, and sold by Scatcherd and Whitaker, London. 1795.

Considering that the Isle of Wight was not long ago made the subject of a respectable quarto volume by Sir Richard Worsley, and has since employed the pen of more than one tourist, we should not have imagined that an accurate and copious history of it was still a desideratum. The compiler of the present volume, however, impressed with the importance of the design, has taken much pains to accumulate every species of information which might gratify the curiosity of his readers. To those who are not peculiarly interested in the island, we cannot, indeed, promise much amusement from a perusal of the contents; which will for the most part seem as unimportant in their nature, as they are dry from the mode of narration. A very good map is, however, annexed to the volume; which, we are informed, is sold separately, together with the appendix, indicating the three principal routes taken by those who wish to survey the singular beauties of the island; and which, indeed, are well worth the attention of the observing tourist. On the whole, Mr. Albin's *historical* details form no improper supplement to the *descriptive* accounts of this charming island.

island; which wants nothing but *turnpike roads* to render it, in every respect, delightful to the summer traveller.

Art. 68. *An Essay on the Progress of Human Understanding.* By J. A. O'Keeffe, M. D. A. M. 8vo. pp. 60. 1s. 6d. Griffiths. 1795.

A virulent attack on religion and monarchy in general, and on Christianity in particular: concluding with '*A Sketch on the Literature of New Philosophy*,' purporting to be an explanation of the outlines of a system of moral philosophy, by Professor Kant, which has excited considerable notice on the Continent. The mutilated state in which this new system is here presented to us precludes any remarks on the subject: nor would it be worth while, in such an abundance of greater faults, to descend to the more minute transgressions against grammar and idiomatic propriety.

SINGLE SERMONS.

Art. 69. *The Gospel Mission, or the Testimony of the Spirit essential to the Imposition of Hands.* Preached before the Bishop of London, and the Candidates for Holy Orders, at the General Ordination at Fulham Palace, June 21, 1795. By John Owen, A. M. 8vo. 1s. Cadell jun. and Davies.

The object of this sermon is to set forth the qualifications necessary in a minister of the gospel, for the proper and conscientious discharge of his duty. A plain man, who had no guide but common sense, in discoursing on this subject, might have considered purity of heart, regularity of conduct, a competent share of learning, and above all a firm belief in the doctrines of Christianity, accompanied with a zeal for their propagation tempered by candour and exalted by universal benevolence, as fully sufficient to enable a person to fill even that important station in life with satisfaction to himself and great advantage to the community: but Mr. Owen seems to pass over qualifications of this sort as mere human attainments, and to consider divine influence as the only essential requisite. That the operation of the Holy Spirit on the preaching of the apostles, and above all on the miracles which they wrought, was sufficiently manifest, few Christians will deny; and that they communicated their spiritual gifts to their immediate successors is likewise generally acknowledged. How long those miraculous gifts *continued* has been much disputed by the learned: but, in the present age, we should conceive that no person, without great presumption, could lay claim to divine illumination. We are therefore much surprised that Mr. Owen should think that it requires, to enforce the doctrines of Christianity with success, a species of eloquence which shall pass the limits of rational persuasion,—combining the influence of God with the energies of man, and superadding to the form of sound words the demonstration of the spirit and power. It may, however, be granted that this conclusion seems to be a fair result from his premises: for he asserts that 'the truths which Christianity reveals are mysteries inscrutable to worldly wisdom; positions grounded rather on record than demonstration; in whose discussion the powers of the mind enjoy but a limited privilege, and reason finds only a subordinate employ.'—This passage is so loosely worded, that it is capable of two meanings:

meanings: if by the truths of Christianity he means the incarnation, the atonement, and the other mysterious doctrines which God has thought proper to reveal to us by the ministration of Jesus Christ, it is true, but not to the purpose: if he includes, under the general term truths, every doctrine contained in the gospel, it is to his purpose, but not true: for the moral duties inculcated by the great Author of our religion are easy, plain, and intelligible; and so far are they from being contrary, that they are strictly conformable, to uncorrupted reason, and consequently must be approved by every unprejudiced mind. We must therefore differ from Mr. Owen, and declare it as our opinion that human reason, when properly cultivated and judiciously directed, is at least equal to the task of enforcing with good effect those great and important truths which are revealed to us in the gospel, and which involve in them our present comfort and future happiness.

Through the whole of this discourse, the author seems to be infected with a gloomy and melancholy cast of devotion; and, in the sad picture which he draws of human corruption, he appears not sufficiently to have considered that, in too many instances, the vices of men and their consequent misery proceed rather from the perverseness of the will than from the error of the understanding. Most of us know and feel the force of moral and religious truths; and we should act conformably to their dictates, were not that conviction too frequently overpowered by our appetites and irregular passions.

Art. 70. *A Word of Comfort to the Poor in their present Necessity*: preached in the Parish Church of Wanstead, Essex, July 29, 1795. By the Rev. Samuel Glaspe, D.D. F.R.S. &c. 8vo. 6d. Rivingtons.

In every calamity, the human mind naturally flies to religion for relief; and it is seldom, if ever, disappointed. As it is, therefore, the duty of the parochial clergy, in times of scarcity and distress, to administer to the people committed to their care every consolation in their power, we are not surprised that such a man as Dr. Glaspe, respectable for his learning and for his piety, should address his parishioners on so interesting a subject. The sermon before us is plain, sensible, and calculated to do good: but it is not embellished with any peculiar elegancies of language, and the duties which it inculcates are not enforced by any uncommon strength of argument or powers of genius. Indeed they were not to be expected on the occasion.

Art. 71. Preached in the Church at Falmouth, Nova-Scotia, 10th of May 1793. Being the Day appointed by Proclamation for a General Fast and Humiliation before Almighty God. By the Rev. Wm. Cochran, President of the King's College, Windsor. 8vo. pp. 15. Printed at Halifax.

The author of this discourse, proceeding on the general doctrine of fast-sermons that God visits nations for their sins, ascribes to the crimes of the French the miseries which they experienced, and exhorts us to take warning and repent, lest we should fall under similar visitations. The text is Jer. v. 9. We wish that all who read his sermon, whether in Nova-Scotia or England, may listen to such good advice: but we fear that many of us are more inclined to reprobate French infidelity and immorality than to practise Christian virtue.

Art.

Art. 72. *The Age of Unbelief*, a second Part to *The Man of Sin*. Preached in Spring Garden Chapel, Feb. 8, 1795. By William Jones, M. A. F. R. S. 8vo. 1s. Rivingtons, &c.

Of the first part of Mr. Jones's very orthodox opinions on the above-mentioned subjects, we gave an account in the M. R. for May 1794. Those who admired that discourse will, without doubt, be no less pleased with this kindred composition, which is equally rational and edifying.

Art. 73. *The Loss of the Righteous lamented and improved*. Preached Aug. 10, 1794, to a Congregation of Protestant Dissenters, at Ebenezer Chapel, Leeds, on the Death of the Rev. William Price, their late Minister. By Edward Parsons. 8vo. 6d. Matthews.

Though the author of this sermon has not suffered the pillars of his orthodoxy to be shaken by philosophy, he has ventured to decorate the antient edifice with a few modern ornaments. Old puritanical sentiments he expresses in a neat and pointed style, not taught in the schools of his ancestors; and he sometimes embellishes his discourse with a poetical quotation, as modern taste often patches an old Gothic church with an elegant altar-piece, executed by some fashionable artist.

CORRESPONDENCE.

‘ To the MONTHLY REVIEWERS.

‘ GENTLEMEN,

‘ IN your last Review, p. 247, the mistake you notice in the old French quotation is evidently a typographical error. Instead of *filz* and *pere*, it has been in the original *filz* and *frere*; Thomas of Lancaster having been son of Henry the IVth, and brother to Henry the Vth, styled also the King of France. The author, though writing in French, seems to have been too good an English courtier to allow Charles VI. or Charles VII. any notice or title in their native domain.

‘ The combat, which in that and the succeeding pages you describe, did not perhaps take place till after the succession of Richard II. This is probable not only from Edward the IIIrd's last sickness being mentioned as some time preceding that combat, but from the concurrence of people being compared to that of the coronation. If Richard was on the throne, the coronation would be an apposite and reasonable allusion; which it could scarcely be at the end of Edward's long reign. For instance, if in the present day we compare any crowd to a coronation, it will seem far fetched, and many will not be able to appreciate the simile: but some of you may remember that, thirty odd years ago, the coronation was a familiar comparison for every numerous or splendid assemblage of people.

‘ A BORDERER.’

‘ GENTLEMEN,

‘ IN reviewing Mr. Parsons's Work on Monuments, (Nov. p. 267.) you quote two Latin Lines as “curious and pretty.” They are by no means new; I have met with them three times; they are taken from a Latin prosopopœian dialogue between Atimetus and Homonœa, the last stanza of which is *correctly* as follows:

*Immatura peri: sed tu felicior annos
Vive tuos, conjux optime, vive meos.*

Quodque

*Quodque mihi eripuit, for, firmatura juvenis,
Id tibi victuro proroget alterius.*

The whole poem is very beautiful. I am, &c.

'A. PRESTON.'

'GENTLEMEN,

THE editor of *Curiosities of Literature*, observing your article respecting his criticisms on Virgil, (Rev. Nov. p. 355-6,) is desirous of informing you, that they are merely gathered from the various *Ana*; with as much faithfulness and as little discernment, as some verbal commentators have lately shewn. He acknowledges the remark respecting Virgil's Simile of the Nightingale; but that objectionable passage is literally taken from *Huet*; and he confesses that he was led away, at a *juvenile* period of life, by the strictures of this great scholar, who he now perceives had more erudition than taste. As for some of the observations he deems them to be just. But was it ever supposed that Virgil's reputation was in the least endangered by such observations, by any one, but the anonymous author who has contrived to form an apology, by heaping annotations upon annotations?"

*† F. V. will excuse our not printing his polite letter, as we have read so many different accounts of the point in dispute, that we cannot agree with him in thinking that it is decided.

‡§ We should be glad to oblige J. C. but his request leads to a matter that is really quite out of our province. The Gentleman's Magazine might be a proper repository for his *quære*.

||§ Were we to state and to answer the arguments of *A Friend for the Poor*, on a speculative point in politics, we should be led into a discussion for which we cannot afford the requisite time and space.

||¶ To W. D.—*Mental Improvement* is, we hope, in a progressive state: *Leisure Hours* have not yet fallen to our lot.

¶§¶ Mr. Williams's letter is unavoidably postponed.

†† Mr. Preston's letter arrived too late for insertion in this No.

††† In the last Review, p. 275. l. 13. from bottom, for *δημιουργος* read *δημιουργος*. P. 278. l. 6. from bottom, for *τυγχάνει* read *τυγχάνει*. P. 279. l. 3. for *αγνιστω* read *αγνιστω*. P. 319. l. 8. from bottom, 'and as an,' &c. dele 'as.'

☞ We understand that those readers of the Review, who live in the country, are sometimes mis-informed that the Appendix to each volume is not published at the end of the first month after the commencement of a new volume, with the number for that month, but in the middle of the ensuing month. We therefore think it necessary to say that an Appendix is invariably published on the 1st day of February, with the Review for January,—on the 1st of June, with the No. for May,—and on the 1st of October, with the Review for September: so that, if any of our readers do not receive the Appendix regularly at these times, the fault lies with the bookseller by whom they are supplied.



A P P E N D I X

TO THE

EIGHTEENTH VOLUME

OF THE

MONTHLY REVIEW

ENLARGED.

FOREIGN LITERATURE.

ART. I. *Aux Assemblées Primaires de France*—To the Primary Assemblies of France. 8vo. pp. 187. *Hamburgh.* July 1, 1795. Imported by Johnson, London. Price 2s. 6d.

THIS work is a continuation of the famous General DUMOURIEZ's political *Coup d'Oeil**, or view of the future state of France. It is divided under different heads. In the first, he speaks of the primary assemblies of France, which he calls 'the organs of the sovereignty of the French people,' and which, he says, 'must decide the fate of France.' He lays it down as a principle which no one will dispute, that there can be no legal government without a constitution to settle the powers that are to balance each other, and to prevent oppression. The constitution, he observes, must be either monarchical, (he uses the word in an unlimited sense,) or republican. Those who are to determine the great question, which of the two it ought to be, should, before they pronounce definitively, weigh well the true character of the nation and its manners, the extent of its territory, its topographical situation, its means of subsistence, its foreign relations, the nature of its trade, and its external communications.

* The people (he says,) had chosen representatives who led them on from crime to crime till they plunged them into the abyss of anarchy. Famine, civil war, and bankruptcy, cannot be averted, nor cease, until a general union of minds shall take place. The revolution has hitherto been productive only of factions and public calamities;

* Vide Appendix to our xviiith vol. p. 525.

ties; it is time to put an end to it, and to make the victories gained by the French arms the means of restoring peace to Europe and happiness to France. The primary assemblies alone have the right, and they alone are able, to bring about this great change, by repairing the errors, the excesses, and the crimes of their representatives.'

The General fondly imagined that those assemblies would have had to make an option between the constitution of 1791 and that of 1793: but he was mistaken in two respects; first, the Convention did not present either to the nation for its acceptance; secondly, it presented one essentially differing from both.

The second division of the work treats of 'the National Convention.' It is now dead: but in July last, when the General wrote, it was alive, and in the full exercise of sovereign power. The Convention, he tells us, forfeited all right to decide the great question whether France ought to be a limited monarchy or a republic, by having prejudged it in its famous decree for the abolition of royalty and the adoption of a republican form of government. It pledged itself to give to France a constitution, and performed that engagement by framing the constitution of 1793, without being sure that the people called for it or would accept it, and without ever having discussed, or suffered to be discussed, the question whether a monarchy was not better suited than a republic to the genius and circumstances of the country. When it pledged itself to this measure, it was not in a state of freedom; it was on the 21st of May, when it lay at the mercy of murderers, that the engagement was extorted by force, dictated by fear, and consequently was in the eye of reason null and void. The members trembled lest they should be pronounced to be royalists, and be butchered as such, were they so much as to propose that it should be open to discussion whether monarchy in any shape was admissible. Their fears converted them into passive instruments, the tools of a faction. Many who thus shut the door against such a discussion, he contends, were in their hearts friends to royalty under proper limitations: but the majority were under the influence of a double fear; they dreaded not only the rage and fury of the Jacobins, but the resentment of the prince who might be placed on the throne, if monarchy should be restored; 'their hands were still reeking with the blood of a murdered king, they feared that the discussion should lead to consequences personal to themselves, and that they should be called to account for having condemned him to death; they therefore felt that the extinction of royalty was necessary to their own security.' Such, says our author, 'was their real motive for the precipitate establishment of a republic, without having consulted the people

people on a choice on which their salvation and happiness depend.'

General D. seems to apply all his arguments to the constitution of 1793, which undoubtedly was framed after the execution of the king: but he forgets that the abolition of monarchy was voted by the Convention in its first or second sitting, and consequently when the hands of the majority of the members were not reeking with the blood of Louis XVI. It is, however, to be admitted that they did not previously consult the people on the subject of that important vote, nor submit it immediately to the judgment of the primary assemblies.

The General warns the people not to sacrifice the interests of the whole nation to those of two or three hundred individuals, who, in pulling down the throne, consulted their own private security, and not the benefit of the public. He calls on the primary assemblies to observe that the leading men of the Convention have introduced into that assembly many of their brothers and relations; and that on such of them as they could not get into it they have conferred the principal posts in the army, the courts of law, and the magistracy;—that all these places are now engrossed by them as they were formerly by the retainers of the court; nay to a much greater degree, because the principle of equality allows these new families to exercise all functions public and private, from many of which the higher nobility were excluded, by the prejudice which shut them out from judicial, financial, and commercial situations, as well as from the lucrative employments of contractors and paymasters.

One of the author's most serious and indeed best founded charges against the Convention is that it assumed to itself the executive power, and thus became the organizer of famine, anarchy, and bankruptcy. It is solely as legislators, he thinks, that the members ought to have the privilege of inviolability: but as *ministers*, exercising functions incompatible with legislative power, he pronounces them to be, in the eye of reason and of justice, as responsible in their persons and fortunes for their mal-administration, as any ministers ever were or ought to be in any well regulated state. He calls on the primary assemblies seriously to consider that there are in France a *million* of ferocious Beings, who have no other support than that which they derive from the property of others; that to such men nothing could be more injurious than the return of order and good government, because the lot of him who gathers without having sown is much more advantageous than that of him who, having sown, is not allowed to reap the fruits of his industry. He bids them, then, take measures for sending back this million of men to labour,

and securing to themselves the enjoyment of the produce of their own hands. He warns them not to be deceived by names, nor by the panegyrics bestowed on this or that man or party; he reminds them that *Robespierre* and those who abolished royalty were, during their reign, styled *virtuous men*; that those who have pulled them down are in their turn called *virtuous men*; and he foretells that if the latter fall, under a new faction, those who shall compose it will be cried up as *still more virtuous*. He entreats the assemblies, then, to profit by experience, and not to be dupes of such impostures.

He then adverts to the death of the son of Louis XVI.; a circumstance which, he says, will complete the exasperation both of the royalists and the constitutionalists, and perhaps may end in producing a coalition of both parties.

‘That child of sorrow (he observes,) has finished his melancholy career; perhaps it is when *his* sufferings are brought to an end, that the misfortunes of the public may be said to be beginning. It is likely that he died a natural death; it is likely that there exists no longer in the Convention committees for planning, ordering, and perpetrating crimes: but the coincidence of the period of his death with the establishment of a democratic-republican government, with the calling together a great number of regular troops round Paris and the Convention; the circumstance also of the death of *Dessault*, the surgeon appointed to attend the unfortunate prince; every thing concurs to draw down on the Convention the public odium, and to raise against it the strongest and most plausible accusations. This death, however, has served only to transfer the rights of the unfortunate child to a person of riper years, and who is out of the reach of murderous fury. It is this that clears the Convention from the charge of having committed a crime, all the consequences of which, no doubt, it must have calculated.’

The author next takes into consideration the constitution of 1793, on which he does not hesitate to pass the severest censure. The first five days of *Prairial*, (from the 20th to the 24th of May, both included,) he says, have furnished abundant proofs that the right of *holy insurrection* is, to a nation under the government of laws, a most dreadful scourge. We shall not follow him in his remarks on a constitution which no longer exists, and which was never much more than a political abortion.

The succeeding subject which the General discusses is that of *Liberty*.

‘It is for this, (he says,) that the French have been fighting these five years past. It was liberty that the representatives of the people were chosen to establish, and unfortunately that self-same liberty was either the cause or the pretext of all the effusion of blood which has taken place, of the many conspiracies that have agitated France, of the calamities which have been heaped on her, of the distresses which she suffers,

suffers, and of the tears which she has shed and is still shedding. The people have sacrificed every thing for liberty, and they ought to do every thing to preserve it, because with liberty they will recover every thing that they have lost: it is the form of government which they shall give to themselves that will establish it on a solid basis, or completely destroy it.'

He then observes that, to render liberty a blessing, it ought to be properly defined and circumscribed; and, above all, not confounded with that licentiousness which has usurped its place, and loaded it with chains.

'If liberty, (he says,) do not equally promote and maintain the happiness and security of every class of men in society, it is tyranny in disguise—liberty exists in every government that is founded on the public good. Anarchy and despotism are its only enemies—liberty does not require absolute equality, a chimera which never can exist in the moral, any more than in the natural world. The public good does not require equality of rank and fortune; for such an equality would overturn society. Every state must necessarily be composed of inferiors and superiors, of rich and poor. The first must work; the latter must command, govern, encourage, protect, defend, instruct, and pay wages. The public good requires that the rich should support the poor, and should never have it in their power to oppress them. To say that nature makes men equal is to express in too vague a manner a principle true in itself, but applicable only to men in a state of nature. It is law that establishes social equality. Man becomes and continues equal to his fellow man by and in the eye of the law, although his inferior in the part which he performs on the stage of life. A state of inferiority is not degrading in either the moral or the natural world. Every exaggerated opinion respecting liberty leads to licentiousness. Every erroneous opinion respecting equality destroys property; and property is the sacred basis of the association of families and of nations.'

Such are the sentiments of our author on this important topic; sentiments so truly just, that we sincerely lament that the man who expressed them could ever have been capable of sully-
ing his brilliant reputation, by the desertion of the cause in which his honor and fidelity were engaged; or that he could have brought himself to support a system so diametrically opposite to the principles which he here lays down.

General D. now proceeds to consider 'the manners of France;' and he begins by asserting that to democracy the French ought to impute all their misfortunes. He says that every government of which democracy is the basis must necessarily be exposed to continual agitations, unless it be confined within the limits of a small territory; consequently that it cannot be attended with happiness. If it be extended over a great and wealthy nation, corrupted by luxury and a multiplicity of enjoyments, it produces, he says, 'the most atrocious

crimes; because, in a nation so circumstanced, envy and avarice usurp the place of patriotism and civic virtues. Every rich man is considered as an aristocrat and a conspirator: the man, who having pulled him down enjoys the spoils of his fortune, finds in his turn, among the poor, persons who envy him the possession, and accuse, strip, murder him, and dance on his lifeless body. It is an uninterrupted succession of accusations, proscriptions, murders, and robberies.' In a word, our author pronounces dogmatically that the democracy adopted by the French is the source of the most odious vices and crimes. The *people*, he observes, are acknowledged to be the legislative power, but the *populace* or *mob* possess the executive. The right of universal suffrage, and that of being eligible to any situation, merely because an individual is a man and twenty-one years of age, he maintains, would be sufficient to throw any state into confusion: he therefore recommends, as wise and salutary, the system of the constituent assembly, which divided the people into active and passive citizens; a system which, he says, was calculated to prevent anarchy, by taking away from the factious the power which they might derive from the votes of a turbulent populace. He then gives a frightful picture of the change of manners that has taken place in the French people, and without hesitation ascribes it to their democratic government.

The next subject of his discussion is '*Religion*;' on which, as far as it is connected with the affairs of this world, he entertains very just notions.

'Religion (says he,) ought to be entirely separated from politics; for the objects of both are always different, sometimes even opposite: but, as the immortality of the soul and the hope of rewards in another life are principles favorable to society, because they add to the curb of the laws a moral strength which enforces their execution, a state cannot exist without religion; nor can religion exist without a form of worship, at least in society. Every religion is more or less intolerant. To secure the tranquillity of government, there ought to be only one religion; to secure the liberty of the people, every religion ought to be allowed. Exclusion is the type of despotism; a general admission of all is the most substantial proof of real liberty. An exclusive religion gives too much importance to its ministers in civil affairs. The constitution of a free people ought entirely to separate heaven from earth, in order to destroy the influence of the clergy in the state: that influence is gone, as soon as all religions are admitted on a footing of equality, and no one of them is made the establishment of the nation.'

The author next proceeds to shew the absurdity of the decrees of the Convention respecting religion; and he then attacks the new calendar: which, though he admits it to be astronomically correct,

correct, and to divide the seasons into twelve equal months, is spoiled and disgraced by the five days styled *Sanfculotides*: he calls this 'a vile and factious denomination, which can serve only to perpetuate an æra of the revolution, at which the nation will blush before the lapse of ten years.' He says that 'the restoration of the Christian religion, which has been able to withstand the most absurd persecution, will be the downfall of this calendar.'

The General comes next to the consideration of the article *Finances*; and, at the very outset, he does not hesitate to say that by the finances the democratic-republic of France will perish. The science of *finance*, for such it may now with truth be called, is too complex, too intricate, for the understanding of the multitude; and a single error on the subject might ruin thousands of individuals, nay perhaps overturn the state. The choice of representatives in a democracy does not always fall on the most enlightened and best informed men, but on the most intriguing, the most ambitious, and the most turbulent. Such men naturally wish for power, but seldom know how to exercise it for the public good; even supposing that men of such a description should ever think of making the public good the object of their study.

'Every nation (says our author,) ought to be acquainted with its expences, its income, and the uses to which it is applied: but the national treasury ought always to be under the safeguard of the public, and entirely out of the hands of those who govern; otherwise, it will become the prey of intriguers, and the instrument of tyranny. From the first day of the revolution to the present, the French people have never been made acquainted with the true state of their finances. For the last six months, the tribune of the Convention has been the chair of falsehood; where faithless reporters dissembled the evils of the state, and exaggerated its resources. A score of financial quacks have there extolled the virtue and power of various nostrums, respectively proposed by them as specific, the inefficacy and absurdity of which have been since demonstrated.'

He passes in review several of these specifics; and ridicules them as he goes on; and, having pointed out the evils which they occasioned, he makes an observation, well worthy of the attention of those who are studying how to make improvements in the constitution of a state:

'Such are the effects to which *democracy* leads! democracy, which is a very different thing from, and ought never to be confounded with, the *sovereignty of the people*. When the people exercise all the powers of the nation, the government soon falls into the hands of the populace. Every one then wishes to have a share of the public treasure, but not to contribute any thing towards it. To satisfy the craving avidity of the multitude, to gain it over and turn it to their own account, the factious demagogues must create a more abundant

supply of paper money to pay them. Guilt is always more expensive, because always higher in its demands than virtue.'

Having given a melancholy account of the depreciation of assignats, and of the ruin of public credit, he says, 'Such is the true state of the finances of France. The revenue is a nullity or mere illusion; the expenditure is beyond all measure. The expence of procuring bread for Paris alone amounted to the sum of *twelve hundred millions of livres*. On the balance of her foreign trade she suffers a loss of more than *six thousand per cent.*; and the difference between cash and assignats is as *one to forty.*' (At present it is almost infinitely greater.)

The Convention, he insists, is unequal to the task of restoring the credit of the nation, an event which, he contends, can never be produced but by a *constitutional monarchy and a strong government*; for such a government alone, says he, can lessen the excessive expences of the state, by dismissing the enormous number of individuals now kept in pay for the purposes of embarrassment and destruction; can establish a general peace, which will reduce the extravagant expence of the war; or can secure liberty and property, and consequently revive agriculture.

Next follow the author's thoughts on *Commerce*. The interruption of her trade, he remarks, has been a deep wound to France, which will be felt by future generations. The monsters *Robespierre, Collot, Carrier*, and others, set themselves about destroying Lyons, Bourdeaux, Nantz, Marseilles, Havre de Grace, Rouen, &c. and completely ruining the trade of the country; as if war, famine, the entire loss of specie, and the general discredit into which the assignats had fallen, were not sufficient to undo France. He then makes many judicious remarks on trade in general, on credit, navigation, the colonies, and the decrees (which he strongly reprobates,) for giving, to men of all colours and complexions in the West Indies, the rights of French citizens; and he contends that it is not in the nature of a democracy to encourage trade, nor to maintain public credit.

Agriculture is the next subject on which he touches, and he treats it with ability. Its greatest enemy, in his opinion, is a democratic republic. His concluding observations on it are all that we can spare room to insert:

'The temptations held out by stockjobbing and corruption, which make one part of a nation knaves, and the other murderers; the facility of raising fortunes by plundering, so clearly demonstrated by the reports made to the Convention'; the popular aristocracy, which
turbs

* *Becker*, one of the members of the Convention, in a report on the subject of the plundering and speculation that had taken place in the Palatinate,

turns a shoemaker, a locksmith, a cobbler, a labourer, into a magistrate, a judge, a commissary, an elector, and even a legislator; which transforms into public officers, immoral and unenlightened handicraftsmen, who would have been useful to their country, if not taken out of their proper sphere! Heavens! what logs of wood, what trunks of fig-trees, metamorphosed into gods! All these causes united destroy agriculture, which cannot be restored until a government raised above the people shall keep every class in its proper place; until the nation shall rest satisfied with being perfectly free, instead of aspiring to be a nation of kings, and reigning in a body.'

Next comes a most important subject indeed, '*the military state, or standing army.*' The author asks two questions, and goes much into detail in his answers to them. The first is, Does a democratic constitution admit of a standing army? the second, Can France exist without a standing army? As these points relate to topics which may in their consequences affect the general military system of Europe, our readers will not be displeased with us for entering a little more at large into them than into others.

The General recommends these two questions to the most serious consideration of the French people; and, while they are considering them, he desires that they will bear in mind the heroic services which the French armies have rendered to their country in the present war; the engagements into which the country has entered with the widows and children of those who have gloriously fallen in battle; with the wounded, the lame, and the infirm; and then fairly acknowledge that the men, on whose fate they are about to decide, have been the founders of the glory and liberty of the nation, and can alone insure the continuance of both.

To the first question, he gives the most direct and unequivocal negative. A military profession or state cannot possibly exist under a democratic constitution; for, says he,

'The military hierarchy is absolutely destructive of equality; just as equality is the most dangerous enemy to military subordination. Sovereignty in the hands of the people ought necessarily to be extremely jealous of whatever might attack, lessen, or destroy it. It cannot trust for its defence to mercenaries, whether natives or foreigners. The soldier beholds, in the corps to which he belongs, a second country. The troops of the tenth legion were the soldiers of Cæsar rather than of the Roman commonwealth. The Prætorian guards often

Palatinate, stated that the contribution levied in that country, though Cambon in his official reports had rated it at no more than 130,000 livres, had in reality exceeded *three millions.*' Thus it appeared that not quite a 23d part of the contribution had been brought to account for the benefit of the public, and that the rest had been sunken and pocketed by individuals.

set the empire up to sale, and sometimes murdered the emperor, sometimes the senate. In a democratic state, every citizen, without distinction, ought to be bound to perform military service. Under such a constitution, the existence of a standing army is impossible; the functions of a soldier cannot there be considered as a trade; the superior ranks in the army cannot there be holden by commissions for life. The citizens must elect the generals, officers, and soldiers wanted for any particular expedition in time of war. Were the military functions, in a democratic state, to become a trade or profession, and those who followed it a distinct class in society; were armed bodies to be constantly kept on foot; it would always be to be apprehended that a faction might gain them over, and employ them to enslave the commonwealth; or that the troops should divide, and, ranging themselves on the sides of opposite factions, plunge the country into a civil war. Should the legislative body have the absolute command of the army, the democracy might be considered as annihilated; for the former, being once in possession of the management of the finances, and of the direction of the public force, would become a Roman senate, and the government would from that moment be an aristocracy in defiance of the constitution. Should the legislative body give up the direction of the army to the executive power, it would immediately become dependant on that power, which at any time could overturn the constitution in favour of one man or of many: the government would then be either despotic or aristocratical. Should the legislative body oppose the national guards (or militia,) to the troops of the line, a civil war would be the consequence, which always ends in the destruction of the constitution; because, in such a war, leaders rise to power either by great talents or great crimes: anarchy then naturally springs up, and brings on tyranny. The democratic constitution therefore imperiously requires that, when it is once voted and accepted by the nation, the regular army, without the exception of any one corps, should be forthwith disbanded; that each of the officers and soldiers should return to the section or commune from which he was taken; that all the foreigners in the different corps of the army should be sent home, or adopted by some section or commune, and be made to embrace some civic profession instead of the military, to which they had been hitherto indebted for their subsistence. Precisely the same measure should be adopted respecting the navy.

The author next starts objections to the execution of such a plan. He does not see how government could contrive to satisfy two or three hundred thousand men, covered with glory and scars, when taken from the profession to which they had devoted themselves at an early period of life, and before they could have learned any other trade by which they could support themselves. A vote of *thanks*, a certificate of their having *deserved well of their country*, would be poor substitutes for bread and raiment. Should these men have so much public virtue as to suffer themselves to be disarmed, he fears that, when returned to social life, they will catch the selfish manners of others, and,

and, becoming ambitious, will aspire to situations of honour and emolument in a republic which they will justly consider as the work of their own hands; they might then form factions that would pull down the edifice which they had so nobly reared. Should the legislative body resolve to keep on foot a standing army, encamped or cantoned round the place of their sitting, they might with the appearance of justice be accused of having given themselves a prætorian guard; and, some day or other, a faction, composed of their own members, might employ that very guard to subdue the legislature; or a tyrant, such as *Robespierre*, might make use of it as an instrument to usurp the sovereignty of the nation.

General D. comes now to the second question: Can France exist without a standing army? This question he also answers in the negative. The very situation of France in the heart of Europe, and surrounded by military powers envious of her greatness, and having injuries or disgraces to revenge; her immense population, her wealth, and her commerce; all shew that she cannot do without a standing army and a navy. A militia might suffice for a small state, but never could answer the purposes of retaining and defending distant possessions, and protecting a widely extended commerce.

Our author labours with great ability to establish the above propositions.

‘ It was the regular army, (says he,) that secured the revolution, by refusing to obey orders which were hostile to Paris. It was the regular army that saved France, when the Prussians entered Champagne: supported by that army, the national guards displayed a great deal of courage, and well seconded the troops of the line: but, had there at that time been no regular forces on foot, long trained to military service, what could a newly raised national infantry have done, unacquainted with the use of arms, encampments, or tactics, and without artillery and cavalry? . . . The whole nation has had its share in the triumphs of this war, the most glorious in a military point of view that any nation ever sustained:—but battles, and particularly the attack and defence of fortified places, belong to the troops of the line, the artillery, and the cavalry. To those, therefore, the French people are essentially indebted for their liberty and their glory. . . . It is necessary to keep in pay a body of infantry to garrison the frontier towns; and particularly to form the basis or ground-work of armies in time of war. . . . There ought to be constantly employed officers to study, and to instruct others in the use of arms, in tactics and discipline, and to supply the battalions of national guards with commanders of every rank. Otherwise, the national guards must be kept on foot even in time of peace, and do garrison duty in the fortified towns, far from their homes; and, in time of war, they would be found without instruction or discipline. . . . Even though the Convention, however, trusting to the excellent military spirit of the national guards, should

resolve to disband the infantry of the line, it still would be necessary to maintain in constant pay a body of cavalry; for volunteers assembled on the spur of the occasion, and mounted on ill matched and unmanaged horses, could never withstand the attack of the cavalry of other European nations. Several years are necessary for forming good troopers, dragoons, chasseurs, and hussars. There must be annual musters of cavalry, to exercise both the men and horses, train them to evolutions, and accustom them to stand fire. Good officers of horse cannot be formed without much study and experience. Even the least informed nations of Europe have each a particular species of cavalry. The Spahis are distinguished for vivacity of onset, and the Poles, Cossacks, and Tartars, for rapidity in pursuit and devastation. The nations that have reduced war to science, and to a system, unite to these two kinds of cavalry the solidity of heavy horse, so necessary in battle, that it sometimes decides the fate of the day even against infantry. The corps of engineers, the most excellent in Europe, must be preserved; there ought even to be attached to it a corps composed of companies of sappers, miners, guides, and pioneers. Above all, must be preserved that corps of artillery so formidable and so scientific, which has given to the French armies an invincible superiority over all the other armies of Europe. The artillery and the engineers, these precious remains of royal institutions so much admired all over Europe, must absolutely be preserved in France, together with the schools of these two sublime arts (engineering and gunnery) on which French liberty so essentially depends for support. It will be necessary, in continuing on foot an army, to give to it a constitution less aristocratic than it had before the revolution, and less democratic than it has had since the rise of Jacobinism: it should be dependant on the executive power, for the maintenance of the laws, and the defence of the state; and it ought to be so far under the controul of the legislature, that it might not be employed against the constitution or liberty.

From all his arguments on this important subject, the conclusions of our author are, that France cannot keep a standing army if she adopts a democratic government; and that, if she disbands her regular forces, she will lose her military strength, and hold out a temptation to her neighbours to attack her when she is disarmed; that, if she cannot do without a standing army, she must make choice either of a monarchical constitution, which cannot suffer any abuse of the armed force; or of an aristocratic republic, which to a certainty would soon employ that force against the state, as it happened to the Romans, under Marius, Sylla, Cæsar, and Pompey: that a constitutional king is much less dangerous than a senate; and that kingly government is more concentrated, more active, and better suited to the national character and to the great extent of the French empire.

The last division of the work our author calls the *conclusion*. Here he says that democracy and equality hold out in theory the

the most perfect of all forms of government : but that experience has proved that in practice this form is a mere chimera ; that it is absolutely impossible to establish a pure democracy ; that it could exist only in a city without territory, or in a territory without a city, and always with inhabitants both poor and few in number. In a city without territory, if it be rich like Geneva, for instance, the idleness of the wealthy citizens renders democracy stormy and dangerous : in a territory without cities, as in the smaller cantons of Switzerland, the patriarchal simplicity of the inhabitants renders democracy supportable : but, in order to make it establish the happiness of these pastoral people, they should have no political interests, no dangerous neighbours, no trade, and no riches ; and that their only desires, their only enjoyments, their only talents, should consist in supplying the wants of life.

‘ The situation of France (he observes,) is the very reverse of all this ; and therefore, unless the French could be brought to resume the pastoral manners and habits of their forefathers, before cultivation had refined them and multiplied their wants, they ought to reject democracy, as the bane of their country. Should they be so mad as to adopt it, I will venture to foretell that it will be only for a short trial, but which will be attended with immense bloodshed, which will violently carry them back to monarchy, and certainly with fewer advantages than they might procure by a free and wise choice of a monarchical government. When they shall have once resolved to give to their country a constitutional monarchy, it will be no difficult matter to overcome their unjust repugnance to the august house of Bourbon, and to follow the regular line of descent in their nomination of a king ; for surely they will not, to fill up the measure of their folly, take Poland for their model, and make the crown elective.’

The author then points out the *Comte de Provence*, next brother to Louis XVI. as the fittest person to be raised to the throne. His having emigrated, and endeavoured to return in arms to his country, is stated as the great objection to this prince : but the General observes that the Gironde party also took up arms against the Convention, and nevertheless is now at the head of affairs ; the people of la Vendée carried on a bloody war against the Convention, and yet the latter treated with them, and granted them most honourable terms. In softening the objection against *M. de Provence*, General D. alludes to the Duke of Orleans, in a manner which one would scarcely have expected from a person who had been in such intimate friendship with him as the General was :

‘ The insurrection (says he,) of the princes of the house of Bourbon is more estimable, even in the eyes of their enemies, than the popularity of him of the same house, whom the Jacobins have punished with death, after he had sacrificed to them his king, his duty,

duty, his relations, and his rights; when, after having been ruined in his fortune by them, he had it no longer in his power to keep them in his pay.'

He next pleads some merits of 'M. de Provence, which will not be considered as such by the high-flying royalists of that prince's party. The Count, says DUMOURIEZ, so early as the year 1788, declared himself in favour of the nation against the court; he supported M. Necker in his propositions for doubling the number of the representatives of the third estate, (which measure, by the way, though General D. does not take notice of it, was the downfall of the monarchy;) he was one of the first to take the civic oath; his emigration was an act of obedience to his brother and his king; and his conduct since that period has been the consequence of a change of circumstances, over which he had no controul. Our author would have him made king on the principles of the constitution of 1791. He thinks that the Count ought not to abandon the interests of the French nobility; nay that he would be unworthy of a crown, if he were capable of such an act of baseness: but that he ought to force the nobles to renounce their prejudices and their privileges, as incompatible with the rights of man. On the other hand, he is of opinion that justice and the public tranquillity require that they should be restored to their estates: but he would by no means restore to them their military rank; they deprived themselves of it by their emigration; and the brave fellows who were put into their places, and have since so nobly fought the battles of their country, ought not on any account to be removed to make room for their former commanders: the latter should, he says, consider the loss of their military situation as a slight expiation of the heavy crime which they committed in taking up arms against their country. He would leave the army open to them, but they should not expect to re-enter it with their former rank.

Left it should be thought that it is not from principle, but from a desire of conciliating the favour of the *Comte de Provence*, that he pleads the cause of that prince, our author says,

'I seek not, in expressing my wish, which has no other object than the happiness of my country, to pay court to the national heir of the crown of France. I am sure that my opinion will double the hatred which his courtiers bear to me; it will draw on me even *his* hatred, if he has not been cured in the school of misfortune, of the prejudices which he imbibed in the residence of his ancestors. Should he have the misfortune to believe that he can make himself king by force of arms, or by the aid of foreign powers, I would look on him as the enemy of his country, of which he styled himself "*the first Citizen*" in the oath which he voluntarily and unsolicited took at the Town-house of Paris.'

Having

Having asserted that the Count would find it impossible to make a conquest of his kingdom, and that the attempt would only serve to render him an object of national abhorrence, and to fill his own mind with remorse, the General makes this observation—‘Should that Prince have the misfortune to entertain a different opinion, I would most sincerely pity him : but I would pity my country still more, were she to deceive herself in the great act of sovereignty which she is about to exercise in the choice of a constitution.’

To convince the world that he is not an advocate for the *divine* right of kings, our author says very particularly that the late king’s brother could not possibly maintain himself on the throne, should he not be thoroughly persuaded that his only title to the crown is the will of the nation freely calling him to it. On the whole, he says,

‘The want of a monarchical constitution is demonstrated ; it is even certain that a great many members of the convention wish for it, provided that this return to the empire of sound sense should not endanger liberty. The constitution of 1791, cordially and sincerely adopted, is sufficient for securing it, as well against the ambition of the royal representative, or rather of his courtiers, as against the anarchical violence of the people.’

Such are the contents of a book, not less reputable to the literary abilities of DUMOURIEZ, than his triumphs over the Prussians and Austrians were to his military talents. He seems to shew himself equally qualified for the cabinet or the field, the statesman or the General. Unfortunately, however, he is not to be trusted. He might, like *Montesquieu*, have fled if his life had been attempted by those who ought carefully to have watched over and preserved it : but, to endeavour to betray the army of the republic into the hands of the enemy, or to turn it against the country that had armed it and made him its General, was an act of perfidy which no defence can even palliate, much less justify. To judge, however, of the work before us by its contents, and, as the lawyers say, without travelling out of the record, we must acknowledge that, though all the principles laid down in it are by no means unobjectionable, they are in general founded on truth, wisdom, and sound policy. All that the impartial people of his own country, now at the head of affairs, could object to this performance, is that it is anti-republican : but, though the republican should be deemed a good form of government, no one can say that it is infallibly the best ; and still less that every man who rejects it must be an enemy to liberty. Such a proposition would certainly be combated by all who love and admire the British constitution ; and all candid perusers of the work before us will admit that its ap-
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parent object at least, if not its real one, is to settle liberty on a basis too solid to be overturned either by violent royalists, or furious demagogues. We doubt very much, however, whether the constitution of 1791 be calculated to answer that purpose: we are rather disposed to believe that, without an intermediate body between the crown and the national assembly, the former could never bear up against the natural weight and preponderance of the latter. If a king be necessary to the maintenance of national liberty, a third estate in the legislature is no less necessary to the support of the crown, and consequently also to the defence of liberty. Such is the opinion of the English nation; an opinion not to be treated as trivial in discussions about constitutional liberty, but to be weighed seriously and dispassionately before it should be rejected. Indeed the present constitution of France has in a great measure paid homage to the principle of this opinion; it has two houses of legislature, and in its Directory something approaching to or resembling our great executive magistrate, the king. How long this new constitution will last, whether it will be permanent, or transitory like that of 1791, it is not for us to foretell, for we have no pretensions to the spirit of prophecy.

ART. II. *Les Révolutions de France et de Genève; i. e. The Revolutions of France and Geneva.* By M. D'IVERNOIS. 8vo. pp. 488. 7s. Boards. Elmsley, &c. London. 1795.

OF the large octavo now before us, only one part (the VIIth chapter) is new: the rest has been published in detached pieces, which, now collected together, throw great light on the revolutions of France and Geneva, the latter of which has been produced by the former. The author has also enriched several of the chapters with additional notes, which we do not intend to specify now, as they relate to parts of the work that have already been reviewed. We shall confine our attention to the VIIth chapter; which turns solely on the French constitution of 1795, or that under which the affairs of France are at present administered. We wish that it were in our power to enter largely into his observations on a subject of so much importance not only to France, but to England, and to all Europe, as is the new French constitution; which, if it give to the French people a stable government and internal order, must in its consequences lay the foundation of a general peace. We must, however, do violence to our inclination on this head; for, pressed as we are by the weight and abundance of other matter, we must not allow too large a space to this publication.

Premising

Premising that M. D'I. is as strong an advocate for liberty as any man, and a supporter of limited monarchy on the ground only of its being the best calculated form of government for securing the enjoyment of liberty, and excluding anarchy, we shall now state his opinion of the new French constitution; which he does not hesitate to say will disappoint the hopes of those who expect to find it the source of peace, happiness, order, and liberty. From the beginning to the end, he says, it teems with absurdities; and yet he feels himself tempted to overlook them all, in favour of one single principle which its framers had the courage to adopt, viz. the principle which annexes the qualification of *property* to the right of voting in the primary assemblies, by excluding all those who do not pay to the state a direct tax or contribution equal to the value of three days' labour.

'I thought, (says he,) that since the Girondists had ventured to unsay what they had been so long asserting; since they had boldly published to the world as an axiom, *that absolute equality is a mere chimera*; and since they proposed that in future *political rights should be conferred only on persons possessing some property*;—I thought that they were aiming at replacing the social pyramid on its basis, after having been for three years endeavouring to make it stand on its point. Wishing to judge of their future intentions by this essay, the more imperfections I discovered in their work, the more I was disposed to believe that they had not escaped their penetration; and that they could not have laid before the Convention so whimsical an assemblage of rational principles and absurd applications of them, but for the purpose of sounding its disposition in favour of a mixed monarchy. I flattered myself in common with many others, that the institution of a *supreme directory*, consisting of *five* persons, had been devised for the sole purpose of forcing men to call for concentrating their powers in the hands of *one* person; that such considerable salaries had been allowed to them with no other view than to bring the people by degrees to the idea of a *civil list*; in a word, that a palace and body guards had been assigned to them, and they themselves placed on an ostensible throne, only with the intent afterward to place there the presumptive heir, without doing any violence to the then order of things. These hopes, however, were soon disappointed.'

That *property* is made the basis of the new constitution, and that those who do not possess *any* are to be excluded from all *political rights*, was a proposition, he says, which *Boissy d'Anglas*, when he laid the plan of the constitution before the Convention, stated broadly, and on which he made this remarkable comment:—*The man of no property stands constantly in need of virtue, to feel himself interested in an order of things which preserves nothing that is his; and to withstand commotions which may hold out to him a hope of acquiring something.* The grand error of the French theorists was, in M. D'I.'s opinion, in connecting the ideas of *liberty* and *equality*; between which, he says, there can be no necessary con-

nexion, because the former may flourish without the latter, and the latter would naturally destroy the former. His remarks on the salaries allowed to the members of the directory, and of the legislative bodies, are these: 'The five directors are to receive annually the value of 51,180 quintals of wheat; and the 750 deputies, that of 459,100. If they be paid in assignats, according to the present value of wheat, which costs 500 livres the quintal, there will then be a civil list, standing the nation in upwards of 255 millions of livres in assignats, for this single branch of public functionaries.' The five directors, who at this rate cost France 2,555,000 *per annum*, are a kind of non-descript political Beings; they are not *legislators*, for they have no voice in making, in proposing, nor in repealing laws, and they are not *ministers*, but the nominators of ministers, who, though revocable at the will of the five, are authorized to act independently of them. They are a kind of royal power shorn of its authority, with all the pomp and parade of monarchy, without any of its advantages.

The author attacks the Convention for having violated its own principles in the management of this business of the constitution; by declaring that the sovereignty was vested in the people, and then proclaiming to that sovereign people, that the victorious armies of the republic had been before hand with them in accepting the constitution. Who, after a million of men, with arms in their hands, had received it with acclamations, would venture to propose a different constitution? The *sovereign* people, who should *dare* to do so, would run a risk of being sent to the guillotine. There was another point on which, he observes, the Convention mocked the people. It loudly proclaimed the sovereignty of the people, but it shewed what kind of a sovereignty it was resolved to make them exercise, when it restrained them in the choice of a form of government. So that, says our author, it made it appear to the world 'that the sovereign people have a right to give to themselves *any* constitution which they like best, *with the exception of a monarchy*.'

Our author next attacks the new declaration of rights; which, he contends, establishes not the *equality* but the *inequality* of Frenchmen; this however is not the ground on which he condemns it, for he himself is of opinion that inequality of conditions, as well political as moral, must necessarily exist. The foundation of his censure is that, in the first instance, it couples the rights and appellation of *men* and *citizens*, for the purpose only of severing them when the people are least on their guard; so much so, indeed, that whoever peruses the declaration will find that, after the 5th or 6th paragraph, the framers of it almost totally lose sight of *men*, and attend almost solely to *citizens*.

zens: so that, instead of being called a declaration of the rights of men and of citizens, it ought to be intitled, 'an enumeration of the rights taken from MAN to be EXCLUSIVELY entrusted to the class of CITIZENS.' Neither does it contain any definition of that body of citizens, who are to form a corps distinct from the rest of the society. Some of the members of the Convention spoke out in plain terms, though the code drawn up by them is either obscure or perfectly silent on the subject. "A country, (said *Baissy d'Anglas*,) governed by those who have no property, is in a state of nature: a country governed by the people of property is in a state of society." Our author blames the Convention for not having expressly declared, in its constitutional code, 'that France shall be under the government of those only who have property; and that no person shall be capable of being either elector or elected who is not possessed of property.' After all that was said by the members about the necessity of entrusting the affairs of the public to those only who have a stake in the country, he observes that they were unwise enough to fix the qualification for a seat in the legislature so low, that a farmer, renting a piece of ground for which he pays a rent equal to the value of 200 days' work, or about eight or ten guineas a year, is sufficiently qualified in point of property to be eligible to sit in the legislative body: this, he says, is a mockery of the principle of property, because such a man is not so circumstanced as that he should have more to fear than to hope from a revolution. He here plays off Thomas Paine against the Convention; saying with that writer, If those only are to be called *citizens* who pay their quota towards the expences of the state, what are we to call the *rest of the people*? They must, he says, be classed under some name or other; it might be wrong with Paine to call them *slaves*; probably the words *passive*, or *excluded*, or perhaps *subjects*, would do; and he remarks that Rousseau himself could find no other term than subject to use in contradistinction to citizen. Perhaps the Convention might have wished to avoid any mortifying declaration: but, to thinking men, it is plain that, in creating citizens, it was making also non-citizens; excluding from the former class, and including in the latter, all who have no property.

Taking the declaration of rights in another point of view, the author observes that, had the Convention begun by laying it down as a principle *that man is a free Being*, it would have been easy to deduce from it his natural right to develop his faculties:—but then, the idea of *rights* would appear to spring from the idea of *liberty* as a natural consequence; and by degrees it would have been discovered that liberty ends where the rights of others begin; or, in other words, that the liberty of

one individual sets bounds to that of another. Passing on, then, to the various modifications which *primitive* rights must inevitably undergo, when man enters into society, the framers of this code would have come to *conventional* rights, or rights founded on *compact*. 'The sages of the Convention (says he,) not only despised this philosophic way of proceeding, but, at the very outset, they lay down *liberty* as a *right*, without furnishing the world with the means of seeing clearly what kind of liberty they mean; for, as soon as they have pronounced that sacramental word, they invoke the aid of the *law*; so that it is not to be collected from what they say whether it be from the law only, or from the nature of man, that they derive all those rights of which they make so grand a display.'

Adverting next to that part of the constitutional code which fixes the mode of legislating for and administering the affairs of the state, the first fault which he finds with it is that it is excessively complicated. In England, he says, he sees electors, a legislative body, and a supreme head: these three, being duly balanced, go on harmoniously, and suffice for every purpose of government and legislation. In France, there are primary assemblies, electoral bodies, the legislative body, and the directory. Yet these four do not suffice for every purpose of government and legislation; for not one of the 377 articles called *constitutional* articles can be retouched, except by another kind of legislature, suddenly brought forwards on the political stage by the people, which however cannot interrupt the proceedings of the other. Even this new *assembly of revision* cannot finish its own work; there comes afterward a superior tribunal, which is no other than the *whole people*, called to deliberate on it, and to form themselves for that purpose into primary assemblies. He speaks, here, merely of the great external proportions of this political pile; 'Were I (says he,) to enter into the distributions of the internal parts, and to examine them methodically in each of their details, who would venture to assure me that, before I could get through such an examination, this palace of cards would not have tumbled down, and been forgotten?' The number of persons hitherto constantly employed in *civil* offices of magistracy since the revolution, he tells us, amounted to 450,000; the framers of the new constitution say that they have simplified the machine, by reducing the number to 50,000. The reduction proves that the public have hitherto been charged with the expence both of money and time, arising from employing *nine* servants to do the work which in future is to be done by *one*. After all, can it be said that the government of France cannot be carried on without an army of *magistrates*, as well as of *soldiers*?

Our

Our author next reprobates (and most justly) the extraordinary number and complex nature of the *various* courts of law to be erected in *every* department, of which there are *eight sorts* in *each*, and *several* of *each* sort. The supreme directory he calls a government of mere parade and etiquette, which probably might, as some members of the Convention foretold, be sent to prison in a few days. In dividing the legislative body into two branches, the framers of the new constitution, he says, forgot the most essential part of their work, or did not know it; they made the two scales, but omitted the bar of suspension, or lever. They lost sight of the English parliament; where, if (as rarely happens,) the two houses should disagree, the king, who sits as mediator, is armed with sufficient power to keep them both within their respective bounds, to prevent them from encroaching on each other, and to restore harmony and a good understanding between them; and, should the worst happen, he can separate the combatants by a prorogation or dissolution. The power vested in the king of England of dissolving parliament, and the prerogative of withholding the royal assent from bills presented to him by both houses, M. D'I. calls the true balance of the English constitution. The French had not the wisdom to adopt such a balance.

‘The French constitution (says our author,) not only has not intrusted any one with the right of protecting the weaker of the two houses of its legislature against the encroachments of the stronger, and procuring for it at least an armistice; but it may even be said that care was taken, in the very creation of them, to fix in them all the imaginable elements of discord, and thus to leave them to themselves in a state of perpetual warfare. The first act of imprudence was in making them permanent, keeping them sitting daily, and carefully interdicting those conciliatory conferences which have so often brought back to good temper and united the two English houses. In the second place, instead of giving to both the right of *originating* laws, and a negative on each other's measures, as is the case in England, the framers of the French constitution have given to the council of elders the dangerous faculty only of *accepting* or *rejecting*; and of rejecting without restrictions, or accepting without amendments; so that France runs the risk of losing the benefit of amendments; or even that of having no laws at all, if the council of 500 should not produce all its laws at once in a state of perfection; or, if, supposing them ever so perfect, the jealousy of the council of elders should urge the members of that body to gratuitous acts of contradiction and resistance;—which, by the way, are the only means left to them for bringing their talents into action and displaying their eloquence.’

This part of the objection, however, is carried too far by our author; for the elders may shew their abilities in discussing passages truly objectionable, to which they ought not to assent;

and it being known by the one house on what ground the bill was rejected, the proposition might, as is done in England, be brought in again with such amendments as had been suggested in the other house.

M. D'I. stands on firmer ground, when he contends that the council of elders are not vested with power sufficient to defend and maintain their own political and legislative existence; the consequence of which, he thinks, will be that, at a period not very distant, the weaker will be absorbed by the stronger house, and the whole legislative power will be placed in one single body of men.

We are now to take our leave of M. D'IVERNOIS, probably for some time; as we understand that he has not any intention, at present, of again committing his thoughts to paper. Though we differ from him in some principles, yet we are persuaded that he is a friend to liberty and humanity; and that, in his contest with the French government, he thinks he is fighting the battle of both. As for his abilities, we have often had occasion to pay to them the tribute of our applause; they are of a nature to command attention and respect even from the most formidable antagonists.

ART. III. *Appel à l'Impartiale Postérité, &c. An Appeal to Impartial Posterity, by Citizeness ROLAND, Wife of the Minister of the Home Department; or a Collection of Pieces written during her Confinement in the Prisons of the Abbey and St. Pélagie. Parts II, and III. Translated from the French. 8vo. 6s. sewed. Johnson, London. 1795.*

WE cannot resume the consideration of this interesting work * without censuring M. Bosc, the editor, for having unnecessarily swelled this volume with the re-insertion of several articles, which had already appeared in the first part. We are informed that Madame ROLAND re-wrote them, under the supposition that a former copy of her historical memoirs had been destroyed: but this can be no excuse for printing them in the 2d part, after they had been given in the first. The articles to which we allude fill nearly 32 pages, and relate to the first administration of her husband. There are, indeed, in these 32 pages some few passages that are new, containing sketches of characters drawn by a masterly hand, if such an epithet may be applied to a lady's production. The character of Louis XVI, is thus given:

* For our account of the first part, see Appendix to Review, vol. xvii.

Lewis XVI. behaved to his new ministers with the greatest appearance of frankness and good nature. This man was not precisely what he was depicted by those who took a pleasure in vilifying him; he was neither the brutish blockhead, who was held up to the contempt of the people; nor was he the honest, kind, and sensible creature, whom his friends extolled to the skies. Nature had endowed him with ordinary faculties, which would have done very well in an obscure station, but he was depraved by his princely education, and ruined by his mediocrity in difficult times, when his safety could be effected only by the union of genius and virtue. A common understanding, educated for the throne, and taught dissimulation from the earliest infancy, has a great advantage in dealing with mankind. The art of shewing to each person only what it is proper for him to see, is in him no more than a habit, the practice of which gives him the appearance of ability; but a man must be born an idiot indeed to appear a fool in similar circumstances. Lewis XVI. had besides an excellent memory, and an active turn of mind; was never idle, and read a great deal. He had also a ready recollection of the various treaties existing between France and the neighbouring nations; was well versed in history, and was the best geographer in the kingdom. His knowledge of the names, and his application of them to the faces, of all the persons about the court to whom they belonged, as well as his acquaintance with the anecdotes peculiar to each, had been extended to all the individuals who had distinguished themselves in any manner during the revolution; so that it was impossible to present to him a candidate for any place, concerning whom he had not formed an opinion, founded on particular facts. But Lewis XVI. without elevation of soul, energy of mind, or firmness of character, had suffered his views to be still further contracted, and his sentiments to be twisted, if I may use the expression, by religious prejudices, and jesuitical principles. Elevated ideas of religion, a belief in God, and the hope of immortality, accord very well with philosophy, and fix it upon a broader basis, at the same time that they compose the best ornaments of the superstructure. Woe to the legislators who despise these powerful means of inspiring the political virtues, and of preserving the morals of the people! Even if they were illusions yet unborn, it would be necessary to create and foster them for the consolation of mankind. But the religion of our priests presents nothing but objects of puerile fear, and miserable practices, to supply the place of good actions; and it sanctifies besides all the maxims of despotism which the authority of the church calls in to its aid. Lewis XVI. was afraid of hell, and of excommunication: with such weakness as this it was impossible not to make a despicable king. If he had been born two centuries before, and his wife had been a rational woman, he would have made no more noise in the world, than so many other princes of the Capetian line, who have "fretted their hour upon the stage," without doing either much good or much harm.—But raised to the throne when the profligacy of Louis XV.'s court was at the highest, and when the disorder of the finances was extreme, he was led away by a giddy woman, who united with Austrian insolence the presumption of youth and high birth, an inordinate love of pleasure, and all the thoughtlessness of a

light mind, and who was herself seduced by the vices of an Asiatic court, for which she had been but too well prepared by the example of her mother.—Lewis XVI. too weak to hold the reins of a government which was running to destruction, hastened their common ruin by innumerable faults.—

Lewis XVI. constantly fluctuating between the fear of irritating his subjects, and the inclination of keeping them in awe, while incapable of governing them, convoked the states general instead of retrenching his expences, and introducing order into his court. After having himself sowed the seeds, and provided the means of innovation, he pretended to prevent it by the affectation of a power, against which he had established a principle of counteraction, and by so doing only taught his people how to resist. Nothing remained for him but to sacrifice one portion of his authority with a good grace, that he might preserve in the other the means of recovering the whole; but for want of knowing how to go about it, he turned his attention to nothing but petty intrigues, the only kind familiar to the persons chosen by himself and favoured by the queen. He had however reserved in the constitution sufficient means of power and of happiness, had he known how to be content; so that, wanting as he was in abilities to prevent its establishment, he might still have been saved by his good faith, if after having accepted it, he had sincerely endeavoured to promote its execution. But always protesting, on the one hand, his intention to support what he was undermining on the other, the obliquity of his proceedings, and the fallacy of his conduct, first awakened distrust, and at last excited indignation.

As soon as he had appointed patriotic ministers, he made it his sole study to inspire them with confidence; and so well did he succeed, that for the first three weeks, Roland and Claviere were enchanted with the good disposition of the king. They dreamt of nothing but a better order of things, and flattered themselves that the revolution was at an end. ‘Good God!’ I used to say to them, ‘every time I see you set off for the council with that wonderful confidence, it seems to me that you are about to commit a folly.’ ‘I assure you,’ would Claviere answer, ‘that the king is perfectly sensible, that his interest is connected with the observation of the new laws; he reasons too pertinently on the subject not to be convinced of that truth.’ ‘*Ma foi*,’ added Roland, ‘if he be not an honest man, he is the greatest knave in the kingdom; it is impossible to carry dissimulation to so great a length.’ As to me, I always replied that I had no faith in the love for the constitution professed by a man who had been brought up in the prejudices of despotism, and the habits of enjoyment, and whose recent conduct proved him wanting in both genius and virtue. My great argument was the flight to Varennes.—

In the mean time, the king suffered his ministers to confer, read the gazette, or the English newspapers in the original language, or else wrote a few letters. The sanctioning of decrees obtained more of his attention: he seldom gave his consent easily, and never without a refusal; always declining to accede to the first request, and postponing the matter to the next meeting, when he came with his opinion ready formed, though appearing to ground it upon the discussion.

As to great political affairs, he often eluded their investigation, by turning the conversation to general topics, or to subjects suited to each particular person. If war were the question, he would talk of travelling; if diplomatic concerns were upon the carpet, he would relate the manners, or inquire into the local peculiarities of the country; or if the state of affairs at home were in discussion, he would dwell upon some trifling detail of economy or agriculture. Roland he would question about his works, Dumouriez concerning anecdotes, and so on: the council chamber was converted to a coffee-room, where nothing was heard but idle conversation; nor were any minutes taken of the proceedings, nor was there any secretary to keep them. At the end of three or four hours they broke up, without doing any thing but signing their names, and this was repeated three or four times a week.—‘Why ’tis pitiable!’ cried I out of all patience, when on Roland’s return, I inquired what had passed—‘You are all in good humour, because you experience no contradiction, and are treated with civility. You seem indeed to do whatever you please in your several departments; but I am terribly afraid that you are duped—however the public business is not at a stand—no, but much time is lost; for in the torrent of affairs that overwhelms you, I would rather see you employ three hours in solitary meditation on the great interests of the state, than spend them in idle chat.’ In the mean time the enemy were making their dispositions; for it had become absolutely necessary to declare war, a measure which was the subject of an animated discussion, and which the king did not seem to take without extreme repugnance.*

What will our *Christian* readers think of Madame ROLAND for making it a serious charge against Louis XVI. that he had the *weakness* to be afraid of *hell**; or in other words that he sincerely believed in the doctrine taught by Christianity, that after death there is an account to be given of the actions of men in this life, followed by *rewards* and *punishments*? It would, perhaps, be happy for mankind, if all the potentates of the earth had the same *weakness*!

In commending the lady’s picture of the king, we have in view the boldness of the strokes and the beauty of the colouring: we pronounce not on the resemblance to the original. It would be going too far to give implicit credit to a political enemy in her sketch of a prince whom she wished to depose, and the propriety and justice of whose dethronement she would naturally vindicate by representing him as unworthy to reign. There are some points in which she is evidently unjust. She charges Louis with a backwardness to retrench his expences. On the other hand, many members of the British parliament

* This reminds us of the sneer cast by Bolingbroke at James II. or the old Pretender (we forget which of them it was,)—that “he was afraid of the horns and the tail of the devil.”

have been loud in his praise for his readiness to sacrifice the pomp and splendor of his household to the ease of his subjects; and the edicts by which he suppressed various civil and military establishments, and thus of his own mere motion created a fund of upwards of 40 millions of livres arising from savings and suppressed salaries, which he destined to be employed in aid of the revenue, will be lasting monuments of this unfortunate monarch's disposition to lighten the burdens of his people.—We little expected to find in an account of Louis XVI. an attack on his mother-in-law the Great Empress-Queen Maria Teresa: but such a censure it undoubtedly contains; for Madame ROLAND says that Marie Antoinette 'was herself seduced by the vices of an Asiatic court, for which she had been but too well prepared by the example of her mother.' We had often heard of the *religion* and *devotion* of Maria Teresa; we had heard of their having been carried to a degree of enthusiasm more suited to a cloister than a palace: but till now we had not heard of any ill example given by her to her children.

The second part of this work may in a great measure be likened to a gallery of paintings, in which we find a great number of well executed portraits of persons who have distinguished themselves in the course of the French revolution: let us cast an eye at some of them.

Monge, who in *Roland's* second administration was placed at the head of the naval department, makes a striking figure. He is thus presented to our view:

'Good-humoured, thick-witted, and inclined to drollery, *Monge* was a stone-cutter at Mezieres, where the Abbe Boffut, perceiving him to have a turn that way, initiated him in the mathematics, and encouraged him with six livres a week: but when by dint of application he had got forward in the world, he ceased to visit his benefactor, whose equal he was become. Accustomed to calculate immutable elements, *Monge* had no knowledge of mankind, or of public affairs: heavy and awkward in his pleasantries, whenever he made an attempt at wit, he recalled to my recollection the Bears kept in the ditches of the city of Berne, whose playful tricks, corresponding with their uncouth form, amuse the passers by.'

Le Brun, the minister for foreign affairs after the deposition of the king, is thus drawn:

'*Le Brun*, employed in the office of foreign affairs, passed for a man of sound understanding, because he had never any flights of fancy, and for a man of abilities, because he had been a pretty good clerk. He was tolerably well acquainted with the diplomatic chart, and could draw up a sensible letter or report. In ordinary times, he would have been very well situated in the department which is the least onerous, and where the business is the most agreeable to transact. But
he

he had none of that activity of mind and character, which it was necessary to display at the moment he was called to the ministry. Ill-informed of what was going on among our neighbours, and sending to foreign courts men, who, although not destitute of merit, had none of those qualities which serve as a recommendation, and who could hardly penetrate further than the anti-chambers of the great; he neither employed the kind of intrigue, by which occasion might have been given at home to those who wished to attack us, nor the kind of grandeur with which a powerful state should invest its acknowledged agents to procure itself respect.—‘What are you about?’ said Roland sometimes. ‘In your place, I would have put all Europe in motion, and have assured peace to France, without the assistance of arms; I would take care to know what is going on in every cabinet, and exert my influence there.’ Le Brun was never in haste; and now, in August 1793, Semorville, who ought to have been at Constantinople eight months ago, has just been intercepted in his way through Switzerland.’

Who would imagine, when viewing the following picture, that it was that of the madman who so little knew how to serve his country, that he had nearly involved it in a war with its only ally, when he was recalled from America?

‘I saw Genest, I desired to see him again, and I should always be pleased with his company. His judgment is solid, his mind enlightened: he has as much amenity as decency of manners; his conversation is instructive and agreeable, and equally free from pedantry and from affectation: gentleness, propriety, grace, and reason, constitute his character; and with all this merit he unites the advantage of speaking English with fluency. Let the ignorant Robespierre, and the extravagant Chabot, declaim against such a man, by calling him the friend of Brissot; let them procure by their clamours the recall of the one, and the trial of the other, they will only add to the proofs of their own villany and stupidity, without hurting the fame of those whom they may deprive of existence.’

This portrait of *Genest*, though it may do credit to the pencil of Madame ROLAND, will certainly much injure her judgment and her authority in the investigation of the human character. *Genest's* correspondence with the American government serves to shew that he was the very reverse of what he is here represented to be.

The pictures of our two countrymen, the famous Thomas Paine and the Rev. David Williams, are thus drawn:—

‘Among the persons whom I was in the habit of receiving, and of whom I have already described the most remarkable, *Paine* deserves to be mentioned. Declared a French citizen, as one of those celebrated foreigners, whom the nation was naturally desirous of adopting, he was known by writings which had been useful in the American revolution, and which might have contributed to produce one in England. I shall not, however, take upon me to pronounce an absolute judgment upon

upon his character, because he understood French without speaking it, and because that being nearly my case in regard to English, I was less able to converse with him than to listen to his conversation with those whose political skill was greater than my own.

The boldness of his conceptions, the originality of his style, and the striking truths which he throws with defiance into the midst of those whom they offend, have necessarily attracted great attention; but I think him better fitted to sow the seeds of popular commotion, than to lay the foundation or prepare the form of a government. Paine throws light upon a revolution better than he concurs in the making of a constitution. He takes up, and establishes those great principles, of which the exposition strikes every eye, gains the applause of a club, or excites the enthusiasm of a tavern; but for cool discussion in a committee, or the regular labours of a legislator, I conceive *David Williams* infinitely more proper than he. *Williams*, made a French citizen also, was not chosen a member of the Convention, in which he would have been of more use; but he was invited by the government to repair to Paris, where he passed several months, and frequently conferred with the most active representatives of the nation. A deep thinker, and a real friend to mankind, he appeared to me to combine their means of happiness, as well as Paine feels and describes the abuses which constitute their misery. I saw him, from the very first time he was present at the sittings of the assembly, uneasy at the disorder of the debates, afflicted at the influence exercised by the galleries, and in doubt whether it were possible for such men, in such circumstances, ever to decree a rational constitution. I think that the knowledge which he then acquired of what we were already, attached him more strongly to his country, to which he was impatient to return. How is it possible, said he, for men to debate a question, who are incapable of listening to each other? Your nation does not even take pains to preserve that external decency, which is of so much consequence in public assemblies: a giddy manner, carelessness, and a slovenly person, are no recommendations to a legislator; nor is any thing indifferent which passes in public, and of which the effect is repeated every day.—Good Heaven! what would he say now, if he were to see our senators dressed, since the 31st of May, like watermen, in long trowers, a jacket and a cap, with the bosom of their shirts open, and swearing and gesticulating like drunken *sans-culottes*? He would think it perfectly natural for the people to treat them like their lackeys, and for the whole nation, debased by its excesses, to crouch beneath the rod of the first despot who shall find means to reduce it to subjection.—*Williams* is equally fit to fill a place in the parliament, or the senate, and will carry with him true dignity wherever he goes.

On these two portraits we will make no remarks; the originals are well known to many of our readers, who can therefore decide on the resemblance.—Leaving the picture gallery, we find the author vindicating the establishment of an *office for public spirit*, that owed its institution to her husband while he was in the ministry, the object of which was to keep up the revolu-

revolutionary spirit in the people by transmitting, *gratis*, to the various popular societies and constitutional clergymen, the public papers best calculated for that purpose.—She next gives an account of her second arrest and confinement in the prison of St. Pelagie, in the course of which she takes an opportunity of bestowing the highest praise on *Charlotte Corday, the murderer of Marat*, styling her *a heroine worthy of a better age*.—Of *Louvet*, whom we are to suppose one of the famous founders of the republic, and who now makes so great a figure at Paris, she speaks in terms of strong disapprobation.—Her intimate acquaintance with our English authors may be collected from the following passage, relative to her employment during her imprisonment :

‘ As I felt that it was necessary to vary my occupations, I bought crayons and took up my drawing again, which I had laid aside for a long while. Fortitude does not consist solely in rising superior to circumstances by an effort of the mind, but in maintaining that elevation by suitable conduct and care. Whenever unfortunate or irritating events take me by surprise, I am not content with calling up the maxims of philosophy to support my courage ; but I provide agreeable amusements for my mind, and do not neglect the health-preserving art to keep myself in a just equilibrium. I laid out my days then with a certain sort of regularity. In the morning I studied the English language in Shaftesbury’s Essay on Virtue, and in the verses of Thomson. The sound metaphysics of the one, and the enchanting descriptions of the other, transported me by turns to the intellectual regions, and to the midst of the most touching scenes of nature. Shaftesbury’s reason gave new strength to mine, and his thoughts invited meditation ; while Thomson’s sensibility, and his delightful and sublime pictures, went to my heart, and charmed my imagination. I afterwards sat down to my drawing till dinner time.’

Of *Collet d’Herbois*, who became so leading a man in the councils of France, she most contemptuously and indignantly expresses herself.

We are next presented with some ‘ rapid observations on the indictment drawn up by *Amar* against the members of the Convention’ of *Brissot’s* party ; and afterward with the author’s ‘ last thoughts,’ to which she prefixes as a motto the well known English line—“ To be or not to be, that is the question ;” and to which she subjoins, ‘ It will soon be resolved in regard to me.’ From these thoughts we learn that, despairing of meeting with a fair trial or impartial justice from her judges, she resolved to make a *Roman end*, and perish by her own hands ; preparing for this event, she made her will, and wrote some very affecting letters to her daughter, to her faithful maid servant *Fleury*, and to her friend *Bosc*, editor of the work. Part
of

Of her letter to him we will extract, as it turns on the awful subject of suicide. It is as follows :

‘ Your letter, my dear Bosc, was highly welcome ; it discovers to me your whole heart, and the full extent of your attachment. We do not however differ so much as you imagine ; we did not understand each other perfectly. It was not my intention to depart at that moment, but to procure the means of doing so when I should deem it fitting. I was desirous of rendering homage to the truth, as I have it in my power to do, and then to make my *exit* just before the last ceremony. I thought it noble thus to deceive the tyrants. I had long ruminated on this subject ; and I swear to you, that it was not inspired by weakness. I am perfectly well : my head is as cool, and my spirit as unbroken, as ever. True it is, however, that the present trial embitters my sorrows, and inflames my indignation. I thought that the fugitives also had been taken up. It is possible that deep grief, and the exaltation of sentiments already terrible, matured in the secret recesses of my heart a resolution, to which my mind did not fail to ascribe the most excellent motives.

‘ Called upon to give evidence in this affair, I thought that it necessarily changed my mode of proceeding. I was determined to avail myself of the opportunity to reach the goal with greater celerity : I intended to thunder, and then to make a finish. I thought that this very circumstance would authorize me to speak without reserve, and that I ought to have it in my pocket when going into court. I did not however wait for it to support my character. During the hours of expectation that I passed in the clerk’s office, in the midst of ten persons, *officers, judges* of the other sections, &c. and in the hearing of *Hebert* and *Cabot*, who came into the next room, I spoke with equal energy and freedom. My turn to be heard did not come ; they were to fetch me the second day after : the third however is almost over, and nobody has yet appeared. I fear that these knaves perceive that I may possibly furnish an interesting episode, and think that, after having summoned me, it is better to reject my evidence.

‘ I wait with impatience, and am now afraid that I shall not have an opportunity of acknowledging my friends in their presence. You are of opinion, my dear Bosc, that in either case I ought to wait for, and not hasten the catastrophe ; it is on this alone that we are not perfectly agreed. It seems to me, that there would be weakness in receiving the *coup-de-grace* from the hands of others instead of taking it from one’s own ; and in exposing one’s self to the insolent clamours of a brutal populace, as unworthy of such an example as incapable of turning it to any account. No doubt it would have been right to do so three months ago ; but now it will be lost upon the present generation ; and as to posterity, the other resolution, well managed, will have quite as good an effect.

‘ You see that you did not understand me.—Examine then the matter in the same point of view in which it strikes me : it is not at all the same as that in which you see it. When you shall thus have maturely considered it, I will abide by your determination.’

She

She next gives us 'notes on her trial, and the examination by which it began;' to which are added 'a draft of a defence intended to be read to the tribunal,' together with a copy of the indictment, and the record of the conviction and judgment. We find subjoined, probably from the pen of M. Bese, a short account of the proceedings and judgment:

'Such (says he,) was the sentence that sent to the scaffold, at thirty-nine years of age, a woman, whose energetic disposition, feeling heart, and cultivated mind, rendered her the delight and admiration of all who knew her. Her death reflects equal glory upon her sex, and disgrace upon her executioners.

'It does not belong to me to draw her character: her writings speak; her conduct bears witness in her favour; and history will some day or other revenge the injustice of her contemporaries.

'This sentence was preceded, for form's sake, and according to the custom of that horrible tribunal, by a mock trial (*débat*), in which citizenship Roland was not allowed to speak, and in which hired ruffians vomited forth the most palpable calumnies before other ruffians, the execrable tools of Robespierre, so unworthily honoured with the title of judges and jurors. I have not been able to procure the proceedings, which, as every body knows, must not be taken down in writing: but I know that only one person paid a tribute to truth, and that he was some time after sent on that account to the scaffold. I mean the worthy Lecocq, who for eight months only had lived with Roland as a servant, and whose excellent qualities rendered him worthy of a better fate.'

This last anecdote shews that all the philosophic friends of this philosophic woman were too *prudent* to run any risk in her favour; and that it was only from one person, who moved in the humble sphere of a servant, that she experienced any mark of active friendship. Pity that such friendship should have led only to the guillotine!

*Riouffe** thus describes her behaviour in her last moments:

'The day when she was condemned, she was neatly dressed in white; and her long black hair flowed loosely to her waist. She would have moved the most savage heart, but those monsters had no heart at all. Her dress, however, was not meant to excite pity; but was chosen as a symbol of the purity of her mind. After her condemnation, she passed through the wicket with a quick step, bespeaking something like joy; and indicated, by an expressive gesture, that she was condemned to die. She had, for the companion of her misfortune, a man whose fortitude was not equal to her own, but whom she found means to inspire with gaiety, so cheering and so real, that it several times brought a smile upon his face.

* Author of *Memoires d'un Détenu, &c.* from which work the particulars here recited, of the last moments of this heroine, are extracted. For our account of M. *Riouffe's* publication, see Appendix to M. R. vol. xvii. N. S.

'At the place of execution, she bowed down before the statue of liberty, and pronounced these memorable words: *O Liberty, how many crimes are committed in thy name!*'

Instead of furnishing us with any reason for retracting the favourable judgment which, in our review of the first part, we passed on the literary character of this high-spirited female and republican philosopher, this second part contains abundant proofs that it was founded on strict justice. In truth, she rises in our estimation, on the most critical examination of her talents, of the qualities of her mind, of the energy of her language, and of the polish of her style. Too much confidence in her powers, and too little attention to the suggestions of worldly prudence, operated her downfall. She thought that she could overcome dangers and her enemies by braving them: but she found on the scaffold that she was fatally mistaken.

We now come to the *Third Part* of her Appeal; and we must say that what reputation she gains by it as a writer, she loses as a woman. We are not of that description of men who cannot bear to see philosophy in petticoats: but we think that a female must always appear to most advantage, when delicacy is the leading feature in her character. There are subjects which, through respect for public decency, *men* feel it unpleasant to mention in printed works, even when required to do it professionally. What then ought we to think of a *woman* who should dwell minutely, in a work intended for the public eye, on certain ideas, to which delicacy would not allow so much as a hint in a mixed company? We are sorry to be compelled to say that this has been done by Madame ROLAND, who seems to have been so devoted to philosophy, as not to deem herself under any obligation to remember to what sex she belonged. This censure does not proceed from squeamishness; we despise false delicacy: but there is a decorum which ought indispensably to be observed by every one who addresses the public, and the disregard of which is highly censurable in any author, but more particularly in a female. We wish, therefore, for the credit of Madame R. that her editor had omitted the passages on which these observations are founded.—We do not charge her with having mentioned the subjects in question indelicately; on the contrary, she wraps them up with all *possible* attention to decorum: but we blame her for having touched on them at all;—they were in themselves by no means necessary to keep up the thread of her narrative.

After this preliminary remark, we are now to make our readers acquainted with the outlines of the third part of this Appeal. It contains a minute account of Madame R.'s life,
from

from her earliest infancy to the death of her mother, and of the various suitors who aspired to the honour of her hand : the list of the latter, which is given with great humour and with curious remarks, tinged not a little with vanity, (for philosophy is not always able to suppress in a female breast the pride usually inspired by a long train of admirers,) exhibits a motley group of persons of very different dispositions, habits, professions, and situations in life, chiefly in the humble walks. Our heroine did not move originally in a sphere from which a philosopher might be expected to start. Her father, M. *Philipon*, was an engraver, who also cultivated painting and enamelling. She was headstrong and obstinate even while a child; and we fear that she did not drop that disposition with her childhood. We do not know whether those, who are advocates for putting the Old Testament into the hands of children, will thank Madame R. for the following observations :

‘ To the Bible I was interestingly attached, and I continually resorted to it. In our old translations things are expressed in their naked plainness, without the smallest circumlocution, as in books of anatomy. I was struck with certain simple expressions, which have never escaped my memory. Hence I derived information not usually given to girls of my age; but it exhibited itself to me in no very seducing light. I had too much exercise for my thoughts to be inclined to give attention to things of this mere material nature, and which appeared to my imagination endowed with so few attractions.’

She had from the first dawn of reason an insatiable thirst for information, and was scarcely ever without a book in her hand, when she was not employed at her music or meals. While she was yet quite a girl, she had become acquainted with the works of Voltaire, (particularly his *Candide*,) with Locke, Fenelon, and many other celebrated writers. She learned Latin, engraving, drawing, music, dancing, arithmetic, algebra, geography, history, heraldry, law of contracts, metaphysics. She studied Montesquieu, Folard, Pascal, Burlamaqui, Rousseau, and various other authors, moral, critical, metaphysical, and dramatic.

‘ During two months, (says she,) that I studied Descartes and Malebranche, I had considered my kitten, when she mewed, merely as a piece of mechanism performing its movements; but in thus separating sentiment from its signs, I seemed to fill the office of a dissector, and found no longer any thing attractive or interesting in the world. I thought it infinitely more delightful to furnish every thing with a soul; and indeed, rather than dispense with it, I should have adopted the system of Spinoza. Helvetius did me considerable injury by annihilating all my most ravishing illusions; every where he exhibited a mean and revolting self-interest: yet what sagacity! what luminous developement! I persuaded myself that Helvetius delineated mankind as they had been disfigured and depraved by an erroneous and

vicious form of society; and I judged it useful to be acquainted with his system, as a security against the knaveries of the world; but I was upon my guard against adopting his principles respecting man in the abstract, and applying them to the appreciation of my own actions. I would not to undervalue and degrade myself: I felt myself capable of a generosity, of which he did not admit the possibility. With what delight did I oppose to his system the great exploits of history, and the virtues of the heroes it has celebrated! I never read the recital of a glorious deed but I said to myself: "it is thus I would have acted." I became a passionate admirer of republics; where I found the most virtues to awake my admiration; and the men best deserving of my esteem. I became persuaded, that their form of polity was the only one calculated to produce both: I felt myself not unequal to the former; I repulsed with disdain the idea of uniting myself to a man inferior to the latter; and I demanded, with a sigh, why I was not born amidst these republics.

She acquaints us with her first doubts respecting the established religion of her own country, which led her on from step to step, till her philosophy had completely triumphed over revelation. She insists, however, that her life continued to be as moral as when she most firmly believed in the gospel. Her political creed underwent a similar change; and her rooted love of monarchy was converted into an enthusiastic attachment to republican forms of government. She mentions her failings, we do not mean vices, with candor: but she dwells with complacency on her accomplishments and good qualities. If we believe her, she never offended any one by her wit, nor by an assumed superiority, or display of talents; she tells us that her first objects were to please and do good; and that she well deserved what St. *Leffe* said of her, that "with wit to point an epigram, she had never suffered one to escape her." We, however, are a little sceptical on this head; for the different speeches made both against her and her husband, in the early part of the Convention, afford grounds for a belief that her writings and manners made many enemies.

It is not our intention to swell our review with extracts from this third part: but there is one subject which Madame R. has treated with so much ability, that our readers will probably thank us for laying it before them. It is a picture of her person drawn by her own hand, and seemingly without flattery:

"To the newly acquired sensations of a frame sanguine and well organized; were insensibly joined all the modifications of a desire to please. I loved to appear well dressed. This, perhaps, is as proper a place as any to introduce my portrait. At fourteen years, as now, my stature was precisely five feet, for I had completed my growth; my leg and foot were well formed; the hips full and bold; the chest large, and relieved by a fine bosom; my shoulders of an elegant form; my carriage firm and graceful, my walk light and quick: such

was

was the first *coup d'œil*. The detail of my figure had nothing striking in it, except a great freshness of colour, and much softness and expression. In examining particulars, "Where, (it might be said,) is the beauty?" Not a feature is regular, but all please. The mouth is rather large; one sees a thousand more pretty: but where is there a smile so tender and seductive? The eye, on the contrary, is not large enough, and its iris is of a greyish hue, but, placed on the surface of the face, the look open, frank, lively, and tender, crowned with brown eye-brows (the colour of my hair), and well delineated, it varies in its expression as the sensible heart of which it indicates the movements: serious and indignant, it sometimes astonishes; but it charms oftener, and is always awake. The nose gave me some uneasiness; I thought it too full at the end; nevertheless, considered with the rest, and particularly in profile, the effect of the face was not injured by it. The forehead, broad, high, with the hair retiring, elevated eye-brows, and veins in the form of a Greek γ , that swelled at the slightest emotion, afforded an *ensemble* little allied to the insignificance of so many countenances. As to the chin, which was rather retiring, it has the precise characters attributed by physiognomists to the voluptuary. Indeed, when I combine all the peculiarities of my character, I doubt if ever an individual was more formed for pleasure, or has tasted it so little. The complexion was clear rather than fair, its colours vivid, frequently heightened by a sudden boiling of the blood, occasioned by nerves the most irritable; the skin soft and smooth; the arms finely rounded; the hand elegant without being small, because the fingers, long and slender, announce dexterity and preserve grace; teeth white and well ranged; and, lastly, the plenitude and plumpness of perfect health:—such are the gifts with which nature had endowed me. I have lost many of them, particularly such as depend upon bloom and plenitude of figure; but those which remain are sufficient to conceal, without any assistance of art, five or six years of my age, and the persons who see me must be informed of what it is, to believe me more than two or three and thirty. It is only since my beauty has faded, that I have known what was its extent; while in its bloom I was unconscious of its worth; and perhaps this ignorance augmented its value. I do not regret its loss, because I have never abused it; but if my duty could accord with my taste to leave less ineffective what remains of it, I certainly should not be mortified. My portrait has frequently been drawn, painted, and engraved, but none of these imitations gives an idea of my person*; it is difficult to seize, because I have more soul than figure, more expression than features. This a common artist cannot express; it is probable even that he would not perceive it. My physiognomy kindles in proportion to the interest with which I am inspired, in the same manner as my mind is developed in proportion to the mind with which I have to act. I find myself so dull with a number of people, that perceiving the abundance of my resources with persons of talent, I have imagined, in my simplicity, that to them alone I was indebted for it. I generally please, because I have an aversion to offend; but it is not granted to all to find me handsome, or to discover what I am worth. I can sup-

* The camaien of Langlois is the least imperfect.

pose an old coxcomb, enamoured of himself, and vain of displaying his slender stock of science, fifty years in acquiring, who might see me for ten years together without discovering that I could do more than cast up a bill, or cut out a shirt. Camille Desmoulins was right when he expressed his amazement, that "at my age, and with so little beauty," I had still what he calls adorers. I have never spoken to him, but it is probable that with a personage of his stamp I should be cold and silent, if I were not absolutely repulsive. But he stumbled not upon the truth in supposing me to hold a court. I hate gallants as much as I despise slaves, and I know perfectly how to baffle your complimenters. I have need, above all things, of esteem and benevolence; admire me afterwards if you will, but I cannot live without being respected and cherished: this seldom fails from those who see me often, and who possess, at the same time, a sound understanding and a heart.'

It should be remarked that the French measure of a foot is considerably longer than ours; so that Madame ROLAND was much taller than an English reader would think her, on finding that her stature did not exceed five feet. At the period of her life with which the third* part of her Appeal closes, she had not seen M. ROLAND, who afterward became her husband.

The translator has executed his task very decently: but he has admitted a number of expressions not to be borne in our language. *Citizenness* is a word that cannot be called an acquisition to the British vocabulary, any more than the phrase *arrestation*.

ART. IV. *Memoire sur les Finances*: A Memoir on the Finances. By A. P. MONTESQUIOU. 8vo. pp. 60. Du Pont. Paris. 1795.

THE author of this tract is the celebrated General MONTESQUIOU; who, though he had made a conquest of Savoy, and rendered the French republic the most essential services, was compelled to fly from his country, as the only means of saving his life. The cause of his flight was as honourable to him as it was disgraceful to his enemies. His crime was that he had not laid siege to and carried the city of Geneva, which had given no other cause of offence to the Convention, than that it had taken measures for its own security; measures not peculiar to the then situation of affairs, but such as the Genevans had been in the practice of taking as often as Sardinia and France were at war. General M.'s prudence and moderation, at this time, were of the utmost service to the French republic; for, had he attempted to make himself master of Geneva, he would most infallibly have had to maintain a war against the Swiss Cantons; who would not have suffered a city that has always been considered as the key of Switzerland, to fall into the hands of

* A Fourth Part is advertized, but we have not seen it.

France. The Swiss on the first notice of danger flew to the assistance of their allies the Genevans, and sent a body of troops into their city for its defence. This gave umbrage to the Jacobins, who would have driven them out by force of arms, and at the expence of a war with the only nation contiguous to the French territory, that had till then observed a system of neutrality. General M. procured the removal of the Swiss garrison at Geneva by the amicable means of a treaty: this treaty, highly honourable to all parties, was by the Jacobins imputed to him as a crime; and, as to be *accused*, *convicted*, and *executed*, were then synonymous terms, he thought it best to escape from the hands of his enemies. As his person was no longer in their power, they could attack only his property; his name was accordingly placed in the list of emigrants, and his estate was confiscated. Since the change of system in Paris, which took place after the complete discomfiture of the Jacobins, the Convention decreed that his name should be obliterated from the emigrant list, that his estate should be restored to him, and that he himself should be at liberty to return to his country. By a strange and unaccountable inconsistency, *Soulavie*, the French agent or minister, who had been the cause of all the horrors afterward committed at Geneva, and who had since been imprisoned at Paris to take his trial for the same, has been discharged from confinement, and suffered to go unprosecuted for crimes, for which his life would have been but a poor expiation. If MONTESQUIEU were innocent, *Soulavie* was a great criminal, and *vice versa*. To treat both as innocent was the most gross perversion of justice. However, such things are.

In the memoir before us, General M. defends the wisdom and propriety of the measure originally adopted by the constituent assembly, of issuing the paper money known by the name of assignats. It is very natural that he should here declare himself the advocate of that system, as (we believe) he himself was the author of it: but, in his zeal for the reputation of this favourite child of his brain, he appears to us to overstep the bounds of prudence; for he attacks, indirectly indeed, the measures since pursued by the legislative assembly and the Convention, which have so greatly discredited the assignats, and rendered them of very little value. The emission originally intended by the constituent assembly was not to exceed 1200 millions of livres: but some uncontrollable circumstances forced that body to send into circulation assignats to the amount of 100 millions more than that sum; yet, says he, notwithstanding this, the enemies of this paper money were not able to sink it more than 10 per cent. below par in exchange for money, as long as the measures adopted by the constituent assembly

were respected. He tells us that the legislative assembly departed but little from the rules laid down by its predecessors, so long as it was untainted with the disorganizing system: but, when emigrations began to multiply; when individuals, wishing to put their fortunes in a place of safety, crowded to procure bills of exchange on foreign countries, for assignats; then the depreciation went on rapidly. 'A wise government,' he adds, 'an assembly firmly steadfast to sound principles, by removing the causes of terror, would have put an end to the effects of it.' It is evident that the emigrations, to which he alludes, were not merely those that were occasioned by a wish in the emigrants to restore to the crown the unlimited power that had been wrested from it, but such as were produced by a general apprehension that things were running on to a state, in which there would be little or no security for property. Does not all this, then, tend to insinuate, at least, that the people had destroyed the country and ruined its resources by pulling down the work of the constituent assembly, and demolishing the throne which it had erected on the basis of a free constitution? Is not this at least an indirect censure on those who abolished the limited monarchy, and endeavoured to raise on its ruins a democratic republic?

We confess that, surveying the political life of our author from the meeting of the constituent assembly, and reviewing the work before us, as well as the speeches which he delivered in that assembly, we are reduced to the necessity of forming an opinion at once favourable to his abilities, and disreputable to his principles, with the single exception of those which he displayed in his conduct towards Geneva. How a man, who had laboured so hard to establish a limited monarchy, as the foundation of true happiness to his country, could almost in an instant work so sudden a change in himself, as to be able to consent to fight the battles of a republic built on the ruins of that monarchy, is what we are not able to comprehend. Paul, in his way to Damascus, suddenly became a proselyte to the religion which he was then persecuting; the change, however, was miraculous. We do not know that it was by miracle that our author, from being a steady adherent to a constitutional monarchy on principle, was converted in an instant into the supporter of a republic which had just triumphed over that monarchy. He had sworn to maintain a constitution, one article of which secured inviolability to the person of the king; and yet he could easily bring himself to serve under the orders of those who, had dethroned and imprisoned that very king. He inveighs most bitterly against the Jacobins; and yet by the Jacobins the king was pulled down; by them the constitutional fabric was demo-

tified; by them the monarchy was turned into a republic; in a word, from a ministry of their creation he received his orders; and under the government of the Jacobins he consented to retain the command of an army, which, as well as himself, had sworn to maintain the inviolability of the hereditary representative of the nation. Thus he contributed, as far as in him lay, to strengthen the hands of those who had overturned all his own labours in the constituent assembly, and to enable them still more and more to scout the very idea of the king's inviolability, by calling for his trial and death. In his defence against the charges brought against him by his enemies, our author labours only to prove that he was faithful to his second employers, the founders of the republic; and we believe he was so truly so, that theirs were the last hands in the world by which he ought to fall, for he served them and their cause with a fidelity which was equalled only by the importance of his services: but we have seen no work in which he replies to the charge brought against him by another party, who will not allow themselves to be second to any body of men whatever in love of liberty and zeal for the happiness of mankind; we mean the partizans of the constitution of 1791. They call him an apostate, false to his principles, to that constitution which he had a hand in framing, to the chief magistrate who had been placed at the head of it, and to the oaths by which he had bound himself to maintain and support him there. We do not say that he may not be able to defend himself on these heads, but we think it a much more difficult task than he found in the conquest of Savoy.

In the publication before us, he shews what should have been done to prevent the depreciation of assignats, and what ought now to be done to restore them to the true level of their value. He says that they represent a real and substantial property; and as they fall, the value of the thing represented ought to rise in the same proportion: but he forgets that the value not merely of paper, but of lands, will fall when, in the opinion of the public, the possession of them becomes precarious. A fixed government, possessing the confidence of the people, would do more than all the ministers of finance in the world, towards raising the value of lands; the idea of security of property being generally extended and entertained, the estates which form the fund for the redemption of assignats would rapidly rise in value; and so would of course the paper which is the sign or representative of those estates, and we should then hear little more of its depreciation. As long, however, as even the thing represented shall be deemed a bad security, or no security at all, can there be cause for surprise that the thing which represents it should not stand high in public estimation?

The subject of the work which we now dissmis is in its nature dull and dry, though of the greatest importance; we therefore shall not make any extracts from the pamphlet, only adding that it is distinguished both by elegance and ability.

We have been favoured with the perusal of, we believe, the only copy of this work that has found its way into England.

ART. V. *Paraboles de l'Evangile mises en Vers François*; i. e. Gospel Parables in French Verse. 4to. pp. 120. Hamburgh. 1795. De Boffe, London. Price 4s.

MERE chance gave birth to this work. While the author was a miserable exile in Brabant, a good curate advised him to read the *Babioles Littéraires**. He was attracted by an article *on parables*† in this miscellany, and induced to try his talent in that sort of composition. He shewed a specimen to the good curate, who was enchanted with it, and conjured him to proceed. He did proceed slowly and occasionally, and produced

* *Literary Trifles*, a miscellany in prose and verse, published at Hamburgh in 1761, and said to be the production of Baron *de Bähr*.

† This article contains so much good sense and just criticism, that we cannot help giving an abstract of it. “Why, (says the author,) might not the gospel parables be made the subject of poetry? A parable, being a sort of history contrived to make a moral truth, may be said to have two parts, a body and a soul. The former is the narrative imagined, the latter the moral meaning, hidden under that narrative. Parables, then,—even those of the gospel,—are within the province of poetry, and require only to be treated by a master’s hand, with respect and decorum. When the Jesuit *Du Cerceau* composed his comedy of the *Prodigal Son*, he was guilty of folly, because *Du Cerceau* was not a poet, and because he mistook his subject: but, should a *Voltaire* give us, not a comedy, but a living picture of the parable of the good Samaritan, *e. g.* what a choice morsel of satiric morality would it not become under his pathetic pen?—The *apologue* or fable has been justly admired for conveying moral instruction: but the parable is undoubtedly a more effectual vehicle. In fables, the fiction pleases only from a sort of tacit convention: in parables, by an air of truth or verisimilitude, that never fails to touch. No time can realize one of Esop’s fables; but the parables of the gospel are realized in every age. Prodigal sons! pitiless priests! unjust stewards! iniquitous judges! have ye any doubt of it?—When the prophet Nathan came to reproach David for the complicated crime of adultery and murder, he devised a parable so like the truth, that the king was surprised into indignation at the horrid deed. What fable, equally well invented, would have produced the same effect? Were I a person of any weight in the republic of letters, I would address myself to all the academies of Europe, and conjure them to promise their *laurels*, and their *medals*, to those who should best succeed in the composition of parables in verse.”

at length the present work. It contains the parables of the Samaritan, the Vineyard, the Wedding-feast, the Good Shepherd, the Rich Man, the Unjust Judge, the Prodigal Son, the Talents.—The tenor of the work is this. The writer first gives the text of each parable from the translation of Saçi or from that of Calmet, then his own poetical paraphrase, and lastly a short moral meditation.

Although the poetical part has certainly merit, it rises not to that degree of excellence of which we think the subject capable. It is too diffuse, and too far removed from the simplicity of the originals, to be perused with pleasure after having read them.—Those of our readers who understand French will be able to judge from the following parable; which we give not, perhaps, as one of the best, but as being the shortest.

Un monarque puissant, aux noces de son fils
 Etalant sa pompe royale,
 Fit à la cène nuptiale,
 Convier les grands du pays,
 Ses voisins, ses parens, ses plus chers favoris,
 De cette grace spéciale
 Le cœur de ces ingrats ne connut pas le prix.
 Le Banquet est tout prêt & l'on n'y voit personne;
 Le roy que ce retard étonne
 Dit à ses serviteurs; "allez savoir pourquoi
 "Aucun des conviés n'est encore chez moi?"
 Ils volent aussitôt aux ordres de leur maître.
 Le premier qui les vit paraître
 Leur dit: "je ne saurais me rendre chez le roi
 "Ce refus m'afflige & me peine,
 "Mais voyez ma position;
 "Je viens d'acheter un domaine,
 "Et je vais de ce fonds prendre possession."
 Le second, s'excusant par une autre défaite,
 Dit: "au Festin du roy je ne puis me trouver,
 "Car je viens de faire l'emplette
 "De cinq couples de bœufs que je vais éprouver."
 Le troisième répond: "que le roy, je vous prie,
 "Ne prenne mon refus ni mon absence à mal,
 "Mais aujourd'hui je me marie,
 "Et ne puis me trouver à ce Banquet royal."
 Chacun donnant ainsi des excuses frivoles,
 Les serviteurs au roy rapportent ces paroles.
 Justement irrité de ces mauvais détours,
 Il dit à ses valets: "courrez les carrefours,
 "Allez par les chemins, rendez vous sur les places,
 "Amenez les boiteux, les aveugles, les sourds,
 "Tous ceux que vous verrez acablés de disgraces,
 "Contraignez les d'entrer. Malheur aux endurcis
 "Qui de mes soins pour eux n'ont pas connu le prix,

mate and concluding section. It may seem needless, at this time, to state that it contains the history of nearly twenty years of the life of a young Greek supposed to flourish about the hundredth olympiad; who, having been educated, like the Ion of Euripides, in religious purity, and having imbibed the sublime speculations of the Orphic theosophy, is suddenly thrown on the world, and exposed to its temptations. His innocence, assailed at once by the philosophy of Hippias and the attractions of Danae, is overpowered; and the fine enthusiast sinks for a while into the contented voluptuary. At length he breaks loose; is engaged in active life at Athens, and at the court of Syracuse, where he philosophizes with Aristippus and Plato; and, having corrected by experience his notions of mankind, he at last fixes at Tarentum, where the conversations and examples of the excellent Archytas restore to unison his speculation and his practice, and complete the fashion of his virtue.

This history, which, when denuded of its trappings, is that of a considerable number of men, displays a deep knowledge of the human heart, and of the causes and means by which one growth of character and opinion comes gradually to succeed another. Neither has any part of the history been laboured so attentively by the author as the full display of Agathon's mind, as the analysis of its several psychological phenomena, as the studious demonstration that thus, and no otherwise, could such a person be actuated by the circumstances supposed,—in short, as the solution of every moral difficulty. In this consist the characteristic excellence and peculiar perfection of the work: so that it offers a gratification analogous to studying a character of Shakspeare anatomized by Richardson. It also displays an intimacy with Greek manners and Greek philosophy, which has only been rivalled in the long subsequent travels of Anacharsis. The mode of narration, pleasing as it is, would be more agreeable, if all direct allusions to modern personages and writings were expunged; and if the imagination were never recalled from among the classical personages of the narrative, by the incongruous mention (p. 246) of Molly Seagrim, by the allusion (p. 264) to *Roussseau*, by the quotation (p. 306) from *Montesquieu*, &c. If the author scrupled to borrow a thought without indicating its source, he might at least have reserved the acknowledgement for a note.—The summary of opinions which Agathon is represented as bringing home from his travels, and which may undoubtedly be considered as the personal sentiments of a writer whose long life has been passed in a skilful observation of mankind, have in this edition been retouched. We translate them:

‘ He

• He departed with few prejudices, and returned without those few. During his philosophic pilgrimage, he remained a mere spectator of the stage of things, and was the more at leisure to judge of the performance.

• His observations on others completed what his own reflections and experience had begun. They convinced him that men in the average are what Hippias paints them, although they *should* be what Archytas exhibits.

• He saw every where—what may yet be seen—that they are not so good as they might be if they were wiser: but he also saw that they cannot become better *until* they are wiser; and they cannot become wiser unless fathers, mothers, nurses, teachers, and priests, with their other overlookers, from the constable to the king, shall have become as wise as it belongs to each in his relative situation to be, in order to do his duty and to be truly useful to the human race.

• He saw, therefore, that *information* favourable to moral improvement is the only ground on which the hope of better times, that is of better men, can rationally be founded. He saw that all nations, the wildest barbarian as well as the most refined Greek, *honour* virtue; and that no society, not even a horde of Arabian robbers, can subsist without some degree of virtue. He found every town, every province, every nation, so much happier, the better the morals of the inhabitants were; and, without exception, he saw most corruption amid extreme poverty or extreme wealth.

• He found, among all the nations whom he visited, religion muffled up in superstition, abused to the injury of society, and converted by hypocrisy, or open force, into an instrument of deception, ambition, avarice, voluptuousness, or laziness. He saw that individuals and whole nations can have religion without virtue, and that thereby they are made worse: but he also saw that individuals and whole nations, if already virtuous, are made better by piety.

• He saw legislation, administration, and police, every where full of defects and abuses: but he also saw that men without laws, administration, or police, were worse and more unhappy. Every where he heard abuses censured, and found every one desirous that the world should be mended; he saw many willing to toil at its improvement, and inexhaustible in their projects—but not one who was willing to begin the amendment *on himself*. Hence he easily conceived why nothing grows better.

• He saw men every where influenced by two opposite instincts, the desire of *equality* and the desire of *domineering* without restraint over others: which convinced him that, unless this evil can be subdued, much may not be expected from changes in governments*; that man must revolve in an eternal circle from royal despotism and aristocratic insolence, to popular licentiousness and mob-tyranny; and from *these* back to *these*, unless a legislation deduced from the first principles of

• Here the author does not express himself with precision. The love of domineering and the impatience of controul are the two contending instincts. The desire of equality is the equitable compromise between them, is the just mean, is the virtue which inclines to neither vice. (*Rev.*)

the

the purest religion and morality, and an education corresponding with them, shall in most men curb the animal desire of domineering without restraint.

• He saw that everywhere arts, industry, and economy, are followed by riches, riches by luxury, luxury by corrupt manners, and corrupt manners by the dissolution of the state:—but he also saw that the arts, under the guidance of wisdom, embellish, evolve, and ennoble mankind; that art is the half of our nature, and that man without art is the most miserable of animals.

• He saw throughout the whole economy of society the limits of the true and false, of the good and bad, of the right and wrong, imperceptibly melting into each other; and he thereby convinced himself still more of the necessity of wise laws, and of the duty of a good citizen rather to trust the law than his own preconceptions.

• All that he had seen confirmed him in the opinion that man—in one respect allied to the beasts of the field, in another to superior beings and even to the Deity himself—is no less incapable of being a mere beast than a mere spirit: that he only lives conformably to his nature, when he is ever ascending: that each higher step towards wisdom and virtue increases his happiness: that wisdom and virtue have at all times been the true gage of public and private happiness among men; and that this experienced truth, which no sceptic can weaken, is sufficient to blow away all the sophistries of a Hippia's, and irreversibly to confirm Archytas's theory of living wisely.*

Thus terminates the third volume. The fourth introduces the reader to a species of epic poetry, of which it is difficult to give either a definition or an example. *The Modern Amadis* is one of those freaks of fancy inspired by a wanton laughter-loving muse, which is at once a most singular and most amusing specimen of heroi-comic narrative. The personages are Knights errant, Princesses, Saracens; and the machinery, wizards, fairies, monsters; such as occur in the songs of Ariosto or rather of *Carteromaco**. The manners, however, are not those of the age of chivalry, but those of the court of Paris in its most luxurious period, while it was the pink of etiquette, the cornucopia of compliment, and the bower of gallantry. The ludicrous effect of this whimsical combination may be imagined, when it is added that the incidents are varied with felicity, and are such as *Lafontaine* would not disdain to describe. They are told, however, more in the manner of Prior's tales, with his ease, his grace, his parenthesis, his profusion of learned display, witty allusion, and Horatian morality. An extract in prose would appear flat, and we have not sufficient confidence in our rhiming powers to attempt one in metre. The poem consists of eighteen cantos, which are broken into stanzas of ten lines each, and the verses are sometimes iambic and sometimes ana-

* An Italian poet, author of *Il Ricciardetto*, a burlesque epic.
pæstic:

paestie: a practice introduced by WIELAND into the poetry of his country, and now become highly agreeable to the German ear. The profuse notes which accompany this poem furnish a very agreeable literary desert.

Cupid accused, an entertaining mythological allegory, in five books, (written also much in Prior's manner,) completes the fifth volume.

This edition, with respect to orthography, differs considerably from all preceding impressions. In the German, some analogics have been extended, and some silent consonants suppressed; by which means the language appears, to a foreigner, at first sight, more intelligible and less rugged than before: still the practice has been continued of expressing, by *sch*, the articulation which other European nations express by *sh*. The Roman character has been employed. In words derived from the Greek, the cappa is expressed by *k*, the phi by *f*, but not the chi by *q*: as if we wrote Faidra, Filoktetes, Filosofy, Fantasy: a practice resembling that of the Italians. The style itself has throughout been delicately retouched. It has gained in precision, abounds more with compounds, and less with exotics; yet *realisiren* for *verwirklichen*, and some others, no doubt for good reasons, remain. It probably possesses the highest degree of elegance and polish to which the German language has attained. A spirit of innovation in dialect is however still afloat in that country: new words, provided they obey the established analogies, are continually received, and anomalies are gradually subjected to the more prevalent rules of the language: so that the beauty of still greater precision, regularity, and melody, may perhaps yet be obtainable.

ART. VII. *Prose Varie*, &c. i. e. Various Discourses, chiefly delivered at different Meetings of the Academy of the Arcades at Rome. By FELIX MARIOTTINI. 8vo. pp. 220. Naples.

THE dedication of these discourses to the *Marquis Ercolani* is of considerable length, and contains a kind of history of the author's *great* acquaintance, and *little* profit, from a residence of some years at Rome; where his literary talents appear to have been laudably employed, and his hopes of preferment, though unsuccessful, to have been founded on no unpromising basis. We are unable to judge of cause and effect from one side of a question: but we must allow that the narrative is eloquently drawn up, and that the author seems to have equal ground of complaint against his friends and his fortune.

The titles of these discourses are the following:

Of the Roman institute of science. Pronounced in the anti-room of the academy of the Arcades in that city, April 6, 1786.

Of

Of the pastoral academy of the Arcades. Delivered at the general meeting of the *Bosco Parrasio*; August 30, 1786.

Of the legislation of Christ. Pronounced in the council chamber of the Arcades, on the vigil of Good Friday, April 6, 1787.

Voyage to Mount Parnassus. A discourse pronounced at the general meeting of the *Bosco Parrasio*, in August 1788.

Oration on occasion of the earthquake in the city of Castello in Calabria, most humbly dedicated to his Holiness Pius VI.

Of the advantages arising from the earthquake in Tiferno, 1789. Read in the independant academy of that province, April 1790.

Letter on the most efficacious means of preventing crimes in the city of Rome.

These discourses, being chiefly on local subjects, must lose much of their interest out of Italy: but we can perceive that they are composed with much force and elegance, and with views truly patriotic.

We take this opportunity of observing that we have delayed giving our opinion of the first volume of Signor MARIOTTINI's translation of *Milton's Paradise Lost* into Italian, not from indifference about the work, but merely till it was farther advanced; lest any objections, which we might chance to make to his manner of transfusing the spirit of our great epic bard into another tongue, should discourage either him or his subscribers. Though, however, we have not hitherto sat in judgment on this intrepid undertaking, we have perused the volume, (not indeed with our critical microscope,) and have discovered that the Signor's version is more free, spirited, and poetical, (*alla Italiana*,) than that of *Rolli*; though not so close and easy for an English reader to follow. Though an Englishman, however, may find less of Milton in this translation, an Italian will probably find more. We *tramontane* readers are only able to form a judgment of Signor MARIOTTINI's poetical powers, according as his version resembles the original in diction and arrangement. Poetry has been emphatically called *the language of the gods*: but that of Dante, Petrarca, Ariosto, Tasso, and Metastasio, though severally divine, seems to belong to different divinities. The translation of books into a foreign language is always flattering to the country which produced the originals; particularly if well executed by a native of such a trained and polished nation as Italy, the mother of liberal arts, and consequently the parent of poetry, in modern times. We sincerely wish that Signor M. may meet with success, and we shall wait with some degree of impatience for the conclusion of his labours.

ART. VIII. ΠΛΟΥΤΑΡΧΟΥ ΤΟΥ ΧΑΙΡΩΝΕΩΣ ΤΑ ΗΘΙΚΑ. *Plutarchi Chæronensis Moralia, id est, Opera, exceptis vitis, reliqua. Græca emendavit, Notationem emendationum et Latinam Xylandri interpretationem castigatam, subjunxit, Animadversiones explicandis, rebus ac verbis, item Indices copiosos, adjecit, DANIEL WYTTENBACH, Hist. Elog. Litt. Gr. et Lat. in illustri Athen. Amstelod. Professor. Tom. I. II. quarto. 4l. 11s. Tom. I—IV. octavo. Chart. max. 2l. 12s. min. 1l. 8s. Oxonii, e Typographio Clarendoniano. Londini, Elmsley. 1795.*

MANY years have elapsed since Professor WYTTENBACH first announced to the literary world his design of publishing Plutarch; and during that space of time many of those learned friends, whose commendations he must have been desirous of obtaining, have dropped into the silent grave. Such is the destiny of those who are engaged in long and difficult works: such was the fate of Dr. Johnson, with regard to his dictionary; and such has been the fate of the editor of Plutarch.

There is still, however, a numerous band of scholars, and particularly in this country, who will appreciate with ability and justice the labours of WYTTENBACH. To them we strenuously recommend this edition; of which the present review must rather be considered as an *annonce*, than as an accurate investigation of its merits and demerits. When the whole is completely before us, we may probably attempt a more minute examination of the professor's plan, and of its execution.

On the present occasion, we must be satisfied with laying before our readers the *contents* of these volumes. It must be understood that we only speak of the quarto edition.

Vol. I. This volume contains:

The editor's very elaborate and judicious preface.

An explication of the marks by which the manuscripts and editions are distinguished, in the *Notatio Emendationum*.

A list of the books which the editor has used in correcting his author.

These are followed by eighteen of Plutarch's essays or treatises.

The preface, which occupies 83 pages, is divided into four chapters.

CAPUT I. De consilio ac proposito editoris. This chapter contains an examination of three points, which it is the duty of every person to consider before he commences editor. The first is: whether his author be worthy of publication; the next is: whether any good edition of his author exists, or is required; and thirdly, whether his abilities are equal to the proper execution of such an edition.

CAPUT II. De initiis et progressu operæ ab editore in Plutarchi scriptis collocata. In this excellent chapter the difficulties at-

tendant on the editor of Plutarch are well pourtrayed, and the history of his mind and of his studies is perspicuously delineated. WYTTTENBACH is now publishing the fruit of twenty-two years, spent laboriously and diligently. We cannot but quote the concluding paragraph, though it be of some length :—

‘ Hæc mihi dicenda judicavi, de operæ a me in Plutarcho collocatæ initiis & progressu, tardo illo quidem, sed tamen progressu: cum, ut rationem nominis tarde soluti redderem: tum si forte juvenes, qui aliquando aliud hujusmodi editionis opus capefferent, ex meis erroribus breviorẽ viam invenire possent. Hos vero etiam monere debeo, ut cogitent quale quantumque enus suscipiant. Sciant, in conscribendo opere ipsis non solum cum labore conscribendum esse, sed etiam cum reprehensoribus laboris: confecto opere, paucissimos fore, etiam ex iis qui judicare aliquid possint, qui operam cognoscant, agnoscant, rectè æstiment, tot volumina legant, ut locos deprehendant eos in quibus maxime operæ pretium factum est; plurimos fore novitatis captatores, qui in opus involent, leviter inspiciant, continuè sententiam in publicum prodant, specie gravem, re levem, eam tamen quam vulgus sequatur. Cogitent quibus rationibus animum instruant, ut contempta vulgari gloria, solo se tuantur paucorum peritorum ac prudentium virorum judicio, ejusque judicii minimam partem præsentis ætate, plurimam sequentibus sæculis contineri statuunt. Cogitent, veram laudem non in fama & sermonis celebritate positam esse, sed in fructu qui ex nostro labore ad alios redundat, qui, quamvis ignoti & taciti, tacite editori gratiam habeant de Auctoris intelligentia aperta & faciliore reddita. Tum demum bonam spem de successu consilii sui capiant, quum illa omnia apud se reputaverint, perpenderit, constituerint: quum neglectis clamoribus exactoribus operis, in suscepto itinere constantè pergant, unice jam illud Ennianum & istis opponant, & sibi proponant,

Unus qui nobis cunctando restituit rem;

Non ponebat enim rumores ante salutem;

Ergo postque magisque viri nunc gloria claret.’

CAPUT III. *Historia studii a prioribus in frequentandis edendisque Plutarcheis scriptis POSITI.*

This chapter is divided into two sections :

SECTIO I. *Index scriptorum veteris et mediæ ævi, apud quos Plutarchi, vel mentio fit, vel loci exhibentur, vel vestigia exstant.* This section is replete with bibliographical knowledge, and marks the extent of the professor’s reading, as well as the accuracy and diligence of his researches.

SECTIO II. *De editionibus opera chalcographica factis, versionibus, animadversionibus, commentariis.* This section, which relates to the *Moralia*, as published collectively, and not to the different treatises which have been edited separately, contains twelve divisions. It displays in truth *manum Phidiam*, and fully evinces the exact judgment and discriminate mind of the critic, as well as his accurate and indefatigable spirit of research.

I. Treats of the Aldine edition, A. 1509.—II. Of the emendations of Nicolaus Leonicus, A. 1509—1533.—III. Of the

the Basil edition, A. 1542.—IV. Of the various lections and corrections, written in the margin of the Aldine and Basil editions, by Jannotius, Turnebus, Junius, Muretus, and an anonymous critic; also of the collection of Schottus. From A. 1542 to 1559. This division is replete with curious information.—V. Of the French translation of Amyotus.—VI. Of the Latin translation of Cruſerius.—VII. Of Xylander.—VIII. Of Stephens's edition, A. 1572. A very able examination of this celebrated publication.—IX. Of the three Greek and Latin editions, A. 1599, 1620, 1624. Accurate and minute, as the preceding.—X. Of the emendations of Bachetus Meziriacus. This great scholar, 1635, when he was elected Fellow of the French Academy, which was then recently established, delivered, as his inaugural oration, a treatise *DE INTERPRETATIONE*; in which he examines the various duties of a translator, and, with great learning and admirable acuteness, shews the innumerable errors of Amyot's version of Plutarch; whose works he then declares his intention of translating into French. This design was never accomplished; and he died at the age of about forty-five, in 1638.

It is, indeed, much to be lamented that he did not live to execute this work: but the admirers of Plutarch, and the lovers of emendatory criticism, will rejoice to find that his corrections, written on the margin of three volumes of Stephens's edition, are preserved among Vossius's books, in the Leyden library, and form one of the splendid ornaments of WYTTENBACH's Plutarch; by whom his various talents are thus described:

Fuit hic excellens doctrina Vir, omnis Antiquitatis et Historiæ item Philosophiæ peritissimus, Græcæ linguæ accuratè intelligens, fabularis rationis seu Mythologiæ, omnem omnino copiam et ambitum mente complexus: huc accedebat egregia rerum Mathematicarum scientia, ut baud sciam an nemo post eum in utroque genere tantum valuerit. Testis est Diophanti editio, testis commentarius in Ovidii Epistolas, testis narratio de consilio ac specimine novæ interpretationis Gallicæ operum Plutarcheorum: testes sunt aliæ multæ, eæque eruditissimæ scriptiones, partim repetitæ, partim memoratæ, in editione commentarii Ovidiani facta Hagæ, annò 1716.

To these qualifications, we must add that he possessed a competent share of metrical knowledge, as may be collected from some of his emendations; and the editor must allow us to observe that this species of learning is an attainment highly requisite in the scholar who publishes Plutarch.

We cannot but remark that we have been repeatedly disappointed, and, indeed, disgusted, at observing the little attention which has been bestowed on the text of many of the fragments which are preserved in these volumes. If this article should

ever reach Professor WYTTEBACH, for whose erudition we have the highest respect, we trust that he will pardon us for venturing to recommend his not leaving the regulation of these precious morsels almost wholly to his notes: for in them we shall doubtless find many of the faults removed.—How far manuscripts are to guide, and how far conjectures are to be admitted, it would ill become us to state on the present occasion: but there are assuredly certain decided errors, which a common degree of knowledge accurately points out, which criticism universally condemns, and which it is the bounden duty of every editor to correct in the text, in defiance of all manuscripts, and all editions. We will not now enter farther into this matter, but at some future period we shall probably explain ourselves more fully, and discuss this point at such length as the limits of a review will permit.

XI. The eleventh division is devoted to the critics who follow Meziriacus, and principally to J. J. Reiske.—Here, the penetration and accuracy of the editor are again minutely displayed. We lament that we cannot transcribe the whole. In it are recorded the names of Pctavius, Salmasius, Faber, Gassendus, Valesius, Menagius, and Bullialdus: [Emericus Bigotius,] Dacierius, Kuster, Bryanus, and last Joannes Jacobus Reiskius: of whose talents a very ample, ingenious, and unbiassed appreciation is given; with an uncommonly nice statement of his contributions towards the illustration of Plutarch.—We strongly recommend this passage to the attention of our curious and learned readers.

XII. This last division of the third chapter is given to the late French translation of *Ricardus*, 1783—1792.

CAPUT IV. *Quid hæc in editione actum sit.* This chapter well merits the attentive study of those who intend to become editors of any Greek, or, indeed, any Roman authors.

The text of Plutarch, Professor WYTTEBACH informs us, now appears not regulated according to any former edition: '*ab integro recensui et constitui,*' are his words. The foundation of the text has been the Aldine, joined to that of H. Stephens. Conjectures have been very rarely, and never without due notice, admitted: but some liberty has been assumed with respect to the readings which have been adopted by former editors; or in which *alii viri docti in eandem, atque ego, e conjecturâ incidissent correctionem.*

The account of the prepared copy, which the Professor sent to the printer, is curious.

Under the text are placed the Various Readings. These notes relate merely to *emendation*, and never trespass on *interpretation*, except as far as it may be connected with *emendation*.

Of these *one* kind mentions *new reading*; another proposes *conjectures*; and a *third* states doubts about the common lection, and introduces a new one at least equally probable.

As to a Latin translation, which the Professor styles *Versio*, it is given because his edition is intended for common and general use. If it had been published for *younger students* only, it would have been a destructive addition: if it had been edited for *scholars* only, it would have been unnecessary.

As to the nature of this version, let the Professor's own words express his intentions:

‘Versiois triplex est officium. PRIMUM est, ut sit vera, nec aliud loquatur atque Auctor. ALTERUM, ut sit bene Latina. TERTIUM, ut Auctoris sententiam non universè, sed figillatim et accuratè reddat, ejusque proprietatem in verbis et constructione exprimat: quod officium serè negligunt in vulgariis linguis factæ Versiones, quæ se potius exemplaria quàm imagines, quod barbarè dicunt originalia potius quàm copiæ, haberi volunt.’

The version given in this edition is that of *Xylander*, corrected by the editor, as the sense, or as new readings, might demand.

The Professor informs us that he has not been able to procure every edition of every distinct treatise of Plutarch; nor was it necessary; as most of them are of little authority, and very few have been published with the aid of MSS. From each of these editions, whatever advantage has been derived has been assigned to its proper author.

‘Nunquam eorum probavi rationem, qui in Annotationibus conscribendis ita priorum inventis utuntur, ut ea quasi in unum acervum omnia confundant, ex eoque ut suum quodque ac proprium ipsi depromant, nulla nominatim facta inventoris mentione. Sunt adto qui nomina in memorandis beneficiis taceant, in erroribus prodant, ut habeant de quo triumphant.’

The preface concludes with a prayer for peace to the editor's country, and for health to himself. It is dated at Amsterdam, November 1794.

This introduction is followed by an index of the marks and names by which the various MSS. and editions which M. WYTTENBACH has used are distinguished, in the notes.

We are then presented with an index of the editions, versions, and MSS. which are used in each separate book.

We shall add a list of the treatises contained in the first volume:

- I. *De liberis educandis.*
- II. *Quomodo adolescens poetas audire debeat.*
- III. *De recta ratione audiendi.*
- IV. *Quomodo adulator ab amico internoscat.*
- V. *Quomodo quis suos in virtute sentiat profectus.*
- VI. *De capienda ex amicis utilitate.*

- VII. *De amicorum multitudine.*
- VIII. *De fortuna.*
- IX. *De virtute et vitio.*
- X. *Consolatio ad Apollonium.*
- XI. *De tuenda sanitate præcepta.*
- XII. *Conjugalia præcepta.*
- XIII. *Septem Sapientium convivium.*
- XIV. *De superstitione.*
- XV. *Regum et Imperatorum Apotbegmata.*
- XVI. *Apotbegmata Laconica.*
- XVII. *Instituta Laconica.*
- XVIII. *Lacænarum Apotbegmata.*

With these the first volume concludes.

Vol. II. The second volume contains 702 pages and eighteen treatises :

- XIX. *Mulierum virtutes.*
- XX. *Capitulorum descriptio. Quæstiones Romanæ.*
- XXI. *Capitulorum descriptio. Quæstiones Græcæ.*
- XXII. *Parallela Græca et Romana.*
- XXIII. *De fortuna Romanorum.*
- XXIV. *De Alexandri magna fortuna aut virtute.* Oratio I.
- XXV. ————— Oratio II.
- XXVI. *Bello ne an pace clariores fuerint Athenienses.*
- XXVII. *De Iside et Oseride.*
- XXVIII. *De EI Delpico.*
- XXIX. *Cur Pythia nunc non reddat Oracula Carmine.*
- XXX. *De defectu Oraculorum.*
- XXXI. *Virtutem doceri posse.*
- XXXII. *De virtute morali.*
- XXXIII. *De cobibenda irâ.*
- XXXIV. *De tranquillitate animi.*
- XXXV. *De fraterno amore.*
- XXXVI. *De amore prolis.*

We cannot conclude this short account of Professor WYTTENBACH's work, which has employed so many years of a laborious life, and which has been so long and so eagerly expected, without congratulating the learned of all nations on its appearance. To the university of Oxford the thanks of every true friend to antient literature are due, for its judicious liberality to the editor in purchasing his papers, and for the splendour and correctness, in every respect, with which it has thus presented to the world the ethic treatises of Plutarch.

It may be proper to add that, in the Appendix to the M. R. vol. lxxviii. p. 561, a favourable account of the Professor's specimen of his edition of Plutarch was presented to our readers. The commendations there bestowed are, we find, fully justified in the volumes which are now published.

ART. IX. *Reise in Deutschland der Schweiz Italien und Sicilien, &c.*
i. e. Travels in Holland, Switzerland, Italy, and Sicily. By F. L.
Count STOLBERG. 4 Vols. 8vo. Leipzig. 1794.

FREDERIC LEOPOLD Count STOLBERG has long been known by many translations of the Greek poets, by original poems,—of which Theseus, a chorus-drama, some Odes in the style of *Klopstock*, some Ballads, and a moral satire entitled “Iambics,” are the more prominent,—and by an elegant romance “The Island;” which describes in dialogue, after the manner of Plato, the customs and institutions of an imaginary republic.

In the present work he descends into the real world, and details a journey up the Rhine, through Switzerland, to Turin and Genoa; next, to Rome, Naples, Tarento, and Sicily. He returns, through Ancona and Venice, into Germany, and vanishes in Saxony; the picture-galleries of Düsseldorf and Dresden forming his boundary-pillars. This tour was completed between July 1791 and December 1792. Its peculiar feature is the uniform endeavour to employ the reader’s attention on objects of agreeable contemplation. Of men, the writer mentions only the distinguished, the wise, and the good; of governments, he analyzes only the free; in works of nature and of art, his select notice is confined to the sublime and the beautiful. Objects the most habituated to ridicule rise hallowed from his embellishing touch: even the liquefaction of Saint January’s blood is mentioned with respectful scepticism, and the pilgrim’s ladder in the Lateran is converted, by his learned inquiries, into a relique dear to the votaries of freedom. By this poetical contrivance, Italy is here idealized into a terrestrial paradise; where the author, like another Anacharsis, has only to look about him and to praise. His motto *τα καλα επι τοις αγαθοις* well characterizes the objects of his fortunate pursuit.

The curiosities of this beaten road are so well known from Coxe, Swinburne, Smith, and others, that we shall avoid even an abridged enumeration of them, and content ourselves with the transcription of a few extracts from those parts which seem most peculiar to this work; prefixing to each the date of the letter in which it is contained.

“Lucerne, 12 Sept. 1791. Early in the morning we went to Bürgli, about a league from Altorf. Here Tell resided. Grateful veneration has converted his cottage into a chapel, in which masses are said and attended by the people in solemn concourse. Like the two other chapels of Tell, this is decorated with historical paintings relative to religion and to the country: under each of which some plain rhimes occur: the following are in the chapel over the entrance.
“Here dwelt formerly *Wilhelm Tell*, the faithful savior of his country.

the dear author of our free condition. Out of gratitude to him, and for the honor of God, this memorial-chapel was erected." 'On either side stand lines to this effect :

" If we be just, united, and good, our freedom will stand safe.

" Thankfully think of that time, when ye became a free people."

' Above the altar, has been painted the dial of a clock with the hand pointing at I. in allusion to unity : under it are the words

" Our freedom will last long, if we be always *as one*."

' Many and many a fine poem, wearing on its forehead the seal of immortality, has affected me less than the noble sense couch'd in the rude language of these simple rhimes. How free from all arrogance, from all proud assertion of conscious strength however justifiable, from all vaunt of that courage against which mighty armies were shattered—are these inscriptions ! They do not mention those heroic deeds. They recommend reliance only on union and on justice. To these noblest of the virtues, and to the God from whom cometh every good and perfect gift, from whom courage, and union, and justice, and freedom descend, these people choose to ascribe a liberty so dearly bought with the blood of their forefathers.

' The Shacre, a violent mountain torrent, rushes with impetuosity through Bürgli : it overflowed soon after *Tell* shot the tyrant, and did much damage. *Tell* was contriving the means of removing this grievance also, when the stream caught him. He only saw the dawn of better times.'—

' Geneva, 16 October 1791. Sixteen years ago, when I first visited Geneva, the republican (why not the calvinistical ?) spirit tolerated no stage-plays. In the year 1782, while the aristocratic party prevailed, the influence of France introduced theatrical exhibitions. Cards, too, since that period, are become more general. These amusements remain, although the antient constitution has been restored : both will divert the attention of the citizens from the interests of liberty.

' *Larive*, the great actor from Paris, has been here some days, and last night played *Tancred*. He was certainly born with great talents. His attitudes, his countenance, the expression of his eyes, are masterly : his voice is fine, and entirely at his command. According to French preconceptions, he is certainly a capital performer : but thou knowest how wide from nature appears to me the manner of the French school.

' Unfortunate nation ! which by its philosophers, its poets, and its actors, has ever been led aside from truth by cold conventional rules ; among which even the tender sensibility of *Racine's* soul was so often untuned ; which now thinks itself animated with the spirit of true freedom, and is prating of moral and political regeneration, while, mindless of *Fenelon*, and of *Montesquieu*, it is suffering *Voltaire* to be deified by its legislature.'—

' Rome, 7 January 1792, We began with a ruin of the middle age of which the history is singular : with the remains of the palace of *Nicola Gabrino di Lorenzo*, commonly called *Rienzo* *, who in the fourteenth century ruled for a while under the name of a Tribune of Rome. This man was of low birth, but of high spirit. The per-

* See his Life, Review, vol. xii. p. 27.

usal of the antients inflamed him with the love and with the desire of liberty. He was distinguished early, and was sent by the inhabitants of Rome to Avignon, in company with the celebrated Petrarch, to invite back Clement VI. Neither the songs of Petrarch, nor the eloquence of *Rienzo*, could prevail with the Pope. *Rienzo* on his return was created by the Romans, who were angry with Clement, Tribune of the People. In the year 1347 he collected the people without arms, had mass performed at Saint Angelo, and in the morning conducted the multitude to the Capitol. There he staked three banners adorned with the symbols of peace, of justice, and of liberty, and ordered fifteen regulations to be read aloud, which were to form the ground-work of a good constitution. He then proceeded to the election of a new council, which he called the chamber of justice and peace. He harangued against all evil-doers, murderers, adulterers, robbers, &c. of whom he sent some to execution, and some into exile.

He collected an army of twenty thousand men, and invited all princes and free states to enter with him into the bond of well-being; (*del buono stato*.) that is, to recognize him. The emperor Louis of Bavaria, Louis the First king of Hungary, and queen Joan of Naples, sent him ambassadors. With a little more caution and moderation, *Rienzo* would have subverted for ever the temporal power of the popes: but placed as he was on the pinnacle of fortune, he grew giddy. He convoked independent princes before his judgment-seat. The grandees of Rome grew dissatisfied, and excited the people against him. *Rienzo* resigned the tribuneship, retired towards Naples, and lived during two years a hermit. Then he returned to Rome, made a new but short impression on the people, and found it necessary once more to withdraw. He now went to Prague, was discovered, seized by the emperor Charles IV. one of the princes whom he had cited before his tribunal, and sent to Avignon, where Clement VI. imprisoned him. After the death of that pope, the pious Innocent VI. set *Rienzo* at liberty and made him a senator at Rome. One *Baronetti* was then Tribune, in opposition to whom *Rienzo* a third time obtained this honor: but the nobility rose on him, and he fell during the insurrection, pierced by many daggers. He had assumed the titles of Nicolas, the mild and firm, deliverer of the city, vindicator of Italy, knight of the Holy Ghost, love of the world, the mighty Tribune.

Rienzo had built for himself a palace, partly of collected remains, partly in the tasteless architecture of the age. After his ambition had cost him his life, the hatred of the popes pursued his memory, gave him the nick-name of Pilate, and called his palace the palace of Pilate. In time, the name of *Rienzo* was effaced, and the palace assumed that of Pontius Pilate. Ignorance went still farther. It was said that Pontius had brought with him from Jerusalem not only his furniture, but a marble stair-case, up and down which our Saviour had walked. Sixtus V. placed this stair-case of *Rienzo's* in the Lateran, where it still stands, a holy relique, and is ascended kneeling.

Rome, 23d January 1792. We next saw the gladiator, as it is called. This is one of the noblest works of Grecian art. It must improperly

improperly have been named the gladiator. The more skilful connoisseurs agree in thinking it a Hero. The figure is perfectly beautiful, not idealized, but as Nature fashions in fortunate moments those whom she destines for the great and beautiful in action. With all the elegance of perfect nature, with all the vigour of blooming life, with all the courage inspired by strength, it stands, strong as a man, agile as a youth. The body leans forwards supported by the right leg, and stretching or trailing the left from far behind. In the left hand is a small round shield; in the right, which is drawn backwards, a short spear. The station is an attitude of vigorous movement, a position that cannot last. How could the artist steal from nature the evanescent movement of such a motion? No man could stand a minute in such a position, as a model to a painter:—but how could Raphael paint the angels winged with heavenly haste in his *Heliodorus*? they tread the earth with the tip of the foot, and the hair flies back in flames: here again can have been no model. Had the maker of this statue not inscribed his name on the work, we should discern in it a Grecian hand, a Grecian spirit. It would be interesting to know the time in which he flourished; he was called Agasias the son of Dositheos, and was of Ephesus *.—

* Rome, 28 January 1792. The celebrated Apollo of Belvedere is but half-known from copies in plaster. The godlike countenance, sublimely indignant, loses in the imitation much of its Olympic grace; and yet—O Greece!—and yet this statue appears to be no more than a copy of some Grecian original; for it is of Carrara marble. It was found in the ruins of Nero's villa at Antium.

* One of the finest pieces of sculpture is the Antinous, as it is called. A well-trained eye would discover a hero, where so many have seen an Antinous. A copy of this statue having been found with wings on the feet, the learned Abbé *Visconti* maintained it to be a Mercury. *Winckelman* fancied it a Meleager. The antiquary *Hirt* is of opinion that it is a Perseus. Thus the wings on the feet of the copy are equally well explained. It should be added that the feet of the original have been knocked off, and joined on again, probably in order to come at the brazen wings; for brass was a great object of booty to the barbarians, particularly to the Vandals.*—

* Naples, 12 February 1792. A great city is a great evil: it devours the population of a country; it is the grave of good morals, and exhales to a great distance its pestiferous influence. Naples is very great and very populous: it contains 4 or 500,000 persons: yet such is the fertility of the neighbouring soil, that provisions abound, and are very cheap. Among these, are reckoned ices, and a scarcity or dearth of them would occasion popular disturbances. In food and drink, the common Napolitans, and indeed all Italians, are very temperate. They would rather forego the conveniences of life than earn them by labor. This appears to me natural. In a hot climate, what convenience can vie with rest in the shade? The repeated astonishment of travellers at the sloth of this people savours of a superficial, if not of an ill-tempered, observer. That the conse-

* With some the statue passes for a Chabrias.

quences of idleness may be corruptive is perhaps true : but that the man, who in order to procure some artificial conveniences works several hours the longer, should be preferable to another who satisfies the most natural of all tastes, the love of repose in the heat, is what I cannot discover. Whatever the Napolitan wants is thrown into his lap by the bounty of nature, almost without his stirring a finger. Moderate in eating and drinking, needing few clothes and no fuel, he scarcely covets a house. The number of Lazaroni who have no habitation, who sleep in the open air, and, in bad weather, under a portico or a penthouse, is said to amount to 40,000. They do not willingly undertake any work, while they have a halfpenny left. For to-morrow they take no thought. The same mild sky, which here fertilizes the lap of the ever-teeming and ever-suckling earth, also bestows a cheerful spirit. A light blood flows in their veins, and they know no care. Propose to such men a jobb, when they are not pressed by want, they whisk the back of the hand across the chin and throw back the head in sign of rejection, too lazy even to speak. If any thing stimulates them, (I do not mean their passions, which, like straw-fires, blaze up and extinguish, but some feeble motive,) no men are more loquacious and gesticulative. These people have wives and children. There is a man among them of considerable influence, whom they call *capo de gli Lazaroni*. He goes barefoot and in ratters like the others. He is their spokesman, when they have to address the government. He presents himself on these occasions usually to the *Eletto del Popolo*, a popular magistrate, or tribune of the people, as far as such an one can exist under an unlimited monarch : sometimes he applies to the king in person. The claims of the Lazaroni are moderate ; they have an internal sense of right and wrong, which the multitude seldom wants when left to itself. It would be dangerous to slight a just representation from this quarter, or to refuse their demands without assigning a reason. They love the present king, and would, I am assured, in case of need, lend him the support of their arms : but he has no such pressure to fear.

Last year, before the king set off on his journey to Germany, *Nicola Sabbato*, the present chief of the Lazaroni, addressed him to this effect. He lamented that the king should be about to quit his people for a time, but saw no reason to object to a tour which had for its object the amusement of a monarch who willingly saw his people made glad. " We are (said he) thirty thousand of us, who meanwhile will watch over the tranquillity of the land. You have certainly nothing to apprehend : but, should any one have the rashness to betray rebellious designs, we have sworn to tear him into as many pieces as we are persons, and we will each smother a mammoth of him in our pipes." During the king's absence, this *Nicola Sabbato* used to call on the princes and princesses, in order, as he said, to have news of the king's welfare to carry to the people. He also frequently called upon the prime minister *Aben*. Once he went to him in a great ferment, and required audience. " I have seen (says he,) a man clad as a pilgrim in the market-place, who distributes French hand-bills, which I and my fellows do not understand ; and who offers a stone to be kissed which is a remnant of the Bastille. No doubt he

he means to excite insurrection. We were about tossing him into the sea, but I chose to hear your opinion first—it will be right, won't it ? to fling him into the sea." The minister had much difficulty in convincing him that examinations would first be necessary. He persisted in the propriety of hurling the insurgent into the sea. When the minister said that he would send soldiers to conduct the man to prison, *Sabbato* answered: " That I take upon myself ;" and in fact the foreigner was led to gaol by Lazaroni. The hand-bills were full of incendiary matter ; and the distributor of them was one of those missionaries whom the over-weening zeal of the French clubs sent out into Europe, in order to enlighten, to ameliorate, to bless the nations : he had assumed the disguise of a pilgrim. According to the received law of nations, his life was forfeited : but the government was contented to banish him to the island Maritima, off the western coast of Sicily.

' To the present sovereign the Lazaroni are much attached. A troop of many thousands, who have nothing to lose, may be very formidable ; may keep a tyrannic prince in wholesome awe. A despotic constitution needs such an antidote to counterpoise the danger of its blind force, by a force equally blind :—but a free constitution requires order ; for freedom can only be founded on order. In a nation truly free there are no *atrocities* of house-less Lazaroni, as at Naples ; nor of Megæra-like fish-women, as at Paris.'—

' Naples, 19 April 1792. The people of that island (Capri) are lively and gesticulative. An old woman was excited, by the fresh complexion and flaxen locks of my son, to a comic degree of transport. She danced round and round him, flung her arms into the air, and, as she had no tabor, imitated its rhythm by snapping her fingers, singing all the while as if inspired : *Quanto e bello ! sopra bello, sotto bello, tutto bello ! o quanto bello !*

' Indeed it appears natural to the women of this country, when they dance with passion, to hold the arms aloof ; and dancing soon hurries them into an impassioned state. Passion too will make them dance. Here at Naples I once saw a woman furiously angry with another. After a stream of harsh invective, she began on a sudden with uplifted arms to dance—bringing to my mind the terrible graces of whom some antient speaks. She danced with the inspiration of a Bacchanal. At one time she sprang repeatedly aloft with unwearied strength on the same spot ; at another, she whirled with facility inimitable round the very brim of the circle, which the bye-standers had formed about her ; then shot like an arrow towards her antagonist, stood a while pouring forth with vehement gesture her thrilling invective ; and then began anew her dance. Under our rough northern sky, the limbs are not so supple, the blood is not so fervid, the passions are not so irritable.'—

' Borletta, 4 May 1792. By Horace's advice, we took bread with us from Cerignola, and did well : *nam Canus lapidosus*. The bread of Canossa is in fact still gritty. This has been ascribed no doubt rightly to the deficient hardness of the mill-stones : but is it conceivable that, for more than 1800 years, the inhabitants should never have thought of sending elsewhere for their mill-stones ?'—

' Tarento,

• Tarento, 11 May 1792. The archbishop took us to his villa on the *Mare piccolo*, where he has pleasure-boats lying in a small haven, which he calls his Brest. We went on the water in one of these boats, in order to be shewn the curious economy of the Muscles, called *cozza palosa* (*mytilus efculentus*). They are preferred for flavour to all others, and are peculiar to this bay, whence they are sent to Naples. In December, stakes of fir-wood are driven into the sea. The Muscles, then imperceptibly small, cling about these stakes. In May, every stake appears covered with Muscles adhering to each other in clusters, like swarming bees. The stakes are then pulled up, the Muscles stripped off, and flung into the sea, in clusters, as they are found, to complete their growth. If they were left on the stake, they would grow no larger. The inhabitants used to fancy that only close to the town could shell-fish thus be collected: but the archbishop has taught them better, and has occasioned a great extension of this branch of fishery.'—

• Messina, 30 May 1792. The earthquake operated here as in other parts of Sicily. Women, who had lived during sixteen or eighteen years in barren marriage, conceived and had children. Of those, who were pregnant when the earthquake happened and suddenly terrified them, not one suffered a miscarriage. I was yesterday talking with a Neapolitan woman who lives here, a woman of courage and vivacity. She was with child, and in consequence of the overthrow of her dwelling-house had to remain sixty-five nights without a bed, from the 5th February onwards. Nevertheless, she bore at the proper period a healthy child, and did well.'—

• Syracuse, 25 June 1792. The prospect of Syracuse, which, like Tarento, lies between a greater and a lesser sea, has still something great about it; although the present town, confined to the peninsula, probably does not occupy above a twentieth part of the ancient one. At this view, mighty recollections throng about the soul. Here stood the town, which, alone of all the Grecian cities, vied with Athens for pre-eminence. One seems to behold a moving train of ages and of crowded events—one wishes to withdraw the gaze from the perplexing spectacle, and to summon with individual distinctness the illustrious dead of the place from the still deeps of time.

• Gelon must not be reckoned among tyrants: he ruled by wisdom, and was one of the greatest Greeks whom history names. Hermocrates was an enlightened citizen, a great general, and a humane conqueror. He enjoyed that honor, which only in a free state crowns the great and good man with a pure wreath: but he had to empty the cup of ingratitude, which is never so bitter as when offered by the hands of free fellow-citizens. Dion, though related to tyrants, fought for freedom. In the shades of philosophy, sprang up the virtues of this industrious statesman; mild wisdom accompanied him into the tumult of civil contention, and into the field; while the severer virtues defended him from the seductive corruptions of a court.

• The visit of Plato conferred honor on this town: liberty and fame flowed from the visit of the great Timoleon, who freed Sicily from its tyrants, as Hercules relieved the earth from its monsters. Satisfied with the mild influence of a deliverer over the disenthralled, he closed

closed a life of glory in Syracuse as an equal among equals; and, after the sunset of his decease, he was honoured as a demigod, a patron-spirit, a guardian-genius!

Archimedes, a relation of Hiero II. withdrew voluntarily from court, as Dion had done, and devoted himself with steady passion to the severe mathematical investigations. He was the bulwark of his country: the machines which he invented were both sword and shield to the besieged Syracuse. Yet the still-admired application of his principles seemed to him but a kind of play,—to which, out of attachment to Hiero, he condescended,—when compared with the intuitive contemplation of those abstract truths in the infinitude of which his great genius delighted.

He, whose lip the loveliest of the Muses kisses in his cradle; whom, like Theocritus, she predestines to float in the atmosphere of the beautiful, to develop and elevate the sympathetic sensibility of others, till it becomes capable of discerning the perfections which he beholds;—will never lower himself down to the taste of his age, and thus forego the surer wreath of unerring posterity. As certainly as lead sinks or feathers ascend, so surely will the beautiful please at last; for moral as well as physical Nature has its laws. Theocritus lived a century after Alexander, and it seems as if with him (the early-fallen hero,) faded also in the Grecian world the feeling for sublime beauty and simple greatness: but nature and her favourite Homer had fashioned the Sicilian poet; and so warded him against artificiality, that, at the court of a king and of a king in Egypt, he remained faithful to nature. Sporting among shepherds, his Doric Muse sang with friendly simplicity as if only ambitious of winning a lamb of the flock by her lays; yet her song earned him a garland which neither Bion of Smyrna, nor Moschus the countryman of Theocritus, immortal though they also be, have obtained; and which the great Virgil, with his many-stringed lyre, has not won from him in his eclogues.

To this letter is appended an historical dissertation on the antient condition of Sicily. The Greek sources have here been consulted with industry; and the narrative is conducted in a solemn compressed periodical style. It merits attentive perusal, particularly at this time when the means of obviating the dangers and inconveniencies of popular governments form an important object of research. Its length forbids our attempting a translation. It extends from the foundation of Syracuse, in the 11th Olympiad, until its fatal conquest in the 141st by the Romans. It comprehends, therefore, the whole Sicilian age of democracy; ‘a brilliant period for this paradisaical island, when her population, ten times more numerous than at present, had zoned every hill with vines and with olive-trees, and buskined its foot with the various species of corn;—when the Muses loitered beside her pastoral streams;—when thrifty seaports, the seats of liberty, luxury, and trade, reflected their marble-magnificence in a hundred havens;—when opulence

was

was every where pursued with the alacrity of true commercial genius, and expended with an alacrity no less virtuous, in festivals for the people and public games, in decorating the temples of their worthies with lasting trophies of the arts, in impalacing the magistrate, in constructing roads, bridges, and aqueducts, that were to circulate traffic and fertility through every latent corner;—when all that is excellent in public character, the generous citizen, the eloquent patriot, the planning Sage, the skillful General, stood forth in thick and rival groups;—when every hero found altars, and every tyrant met with death.’

‘Syracuse, 1 July 1792. In the Franciscan convent at Acradina, dwelt some years ago a dog, who performed a feat which I shall not pass over in silence, as it displayed forethought, generosity, and courage. The region about was plagued by a wolf whom his powers were not competent to subdue. For several days successively, he buried his allotment of meat and bones, then collected several other dogs, feasted them from this hoard, conducted them to the chase, and by their assistance tore in pieces the wolf.’—

‘Messina, 10 July 1792. The great branch of commerce of this fortunate island is wheat. I cannot enumerate all the kinds, but the following are the principal.

‘*Cicirello*—would be preferred to every other on account of its productiveness, if the grain and the meal of it had not the fault of keeping ill,—of decaying soon.

‘*Ventina* and *Trentina*—are so called, because the ears of the first sort have commonly twenty, and those of the second thirty grains.

‘*Triminia*—is so called from the Greek word *Τριμηνος*, because this kind of wheat is ripe in three months, being sown in April and cut in the June following. It has been known to ripen, I am assured, in forty days, and is an excellent sort of corn. The Triminia is sown in fields in which Grass had been mown in February, and in which Barley is to be mown in the November following.

‘*Barbavera*—is a sort of wheat much in request, so called from the dingy hue of its bearded ears.’—

‘Piano di Sorrento, 19 Sept. 1792. In the island of Ischia I met with a sort of grape peculiar, if I err not, to that soil. It bears three times yearly, in August, in December, and at the end of February. It is called *Tre volte l'anno*. Before the ripe grapes are gathered, the blossoms are set for the next crop.’—

Several poetical epistles entitled *Hesperiards* are inserted with the other letters, which well describe the great features of Italian scenery. Many curious elucidations, also, of obscure passages in the Greek and Latin classics, are interspersed throughout the correspondence. Some interesting information concerning living artists resident in Italy likewise occurs. Of the annexed engravings, few relate to objects which are not already familiar to the chizel. The whole spirit of remark is not only characteristic of a cultivated mind, but of a virtuous heart.

ART. X. *Esquisse d'un Tableau Historique des Progres de l'Esprit humain*; i. e. Sketch of an Historical View of the Progreis of the Human Understanding. A Posthumous Work of CONDORCET. 8vo. pp. 363. Paris. 1795. London, De Boffe, price 5s.

THE Marquis of CONDORCET has been long known to Europe as perpetual secretary to the Parisian Academy of Sciences, and long admired no less for his literary talents than for his profound mathematical knowlege. The first service rendered by him to the French Revolution was by publishing an *Essay on the application of Algebra to determining the probability of decisions by vote*. This appeared in 1785, when it was in agitation to convene the assembly of notables. He also translated into French, Adam Smith on the Wealth of Nations. He was not sent to the States General of France, but was among the first and most distinguished, whom the form of election prescribed by that body naturally elevated to the rank of representatives of the people. In 1790, he undertook a periodical work entitled *Bibliothèque de l'homme public*, of which a volume appeared monthly for more than two years, and which contained an analysis of the principal works, foreign and domestic, on topics of political science. He afterward took part in a journal which essentially contributed to prepare the French nation for the introduction of a democratic republic. He acted with that party in the legislative assembly, which had Vergniaux, Genfonné, Guadet, and Isnard, for its advocates, and which has been called Rolandist, Brissotine, and Girondist. In his political conduct, he appears to have been consistent and disinterested: but he has been accused of behaving with ingratitude toward the Duke de la Rochefoucauld*. He died in consequence of a persecution, which Robespierre and other heroes of the mob excited against the only party, who steadily and ostentatiously refused to connive at the summary murders of the populace, and who lost their places and their lives in the vain attempt to bring to legal justice the authors of the massacre of the 2d of September.

This *Sketch of the Progress of the Human Mind* is a posthumous publication. It divides into ten periods the history of society, and offers some remarks on each in a distinct section.

The first examines that condition of the human race in which the individuality of complete savagism is first violated by temporary association, by co-operation for occasional purposes. It considers man in the hunter-state, and notices that the progress of the species in this stage is so exceedingly slow chiefly because, as in the case of other animals, the experience

* See Art. XIII. of this Appendix, p. 557.

of the individual here dies with him, is lost to the community, and must by each be re-acquired.

The second contemplates man in the grazier or shepherd-state: a state favourable to the invention of manufactures, from the leisure which it affords, and from the rapid multiplication of the people and the consequent progress of demand: favourable also to the institution of hereditary authority, priestly and royal. The idea of property in utensils and cattle precedes the idea of property in land. In this stage, villages are built as a repository and defence of accumulating possessions. Agriculture is a consequence of the foundation of towns, and of the stationary demand which they occasion.

The third considers man in the agricultural state, notices the increasing distribution of labor, the commencement of exclusive property in soil, and of taxation. The first farmers are usually conquered and dispossessed by the contiguous pastors, (who have more military habits,) and are made to work for the victors. Successive conquests introduce all the feudal gradations of slavery. The arts and the sciences begin. Picture-writing is invented, and at length alphabetic writing.

The fourth period comprehends *the Progress of the human mind in Greece, till the time of the division of sciences about the age of Alexander*. This chapter is surprisingly superficial and imperfect, when it is considered how very assiduously the French have inquired concerning Greek literature and science; and how much pains their writers have taken to diffuse and popularize an intimate knowledge of that glittering people, to a degree which has sensibly acted on their own national character.

The fifth period contemplates the diffusion of Greek learning under the successors of Alexander around the eastern, and under the emperors of Rome around the western, confines of the Mediterranean, and the effect of its circulation on the civilization of the antient world. This interesting chapter is much better executed than the preceding. It adopts and supports the doctrine of Montesquieu and Gibbon, that Christianity was a principal cause of the declension of literature, art, and knowledge. So far as irrational creeds have a tendency to produce intolerance towards reason, this may be true, at least of some forms of Christianity: but it is surely not easy to prove any *essential* connection between this religion and barbarism; even granting it to have been of late thrown aside by the nations of Europe in exact proportion to their re-civilization.

The sixth describes the long dark age which succeeded the abolition of paganism by Theodosius, the age of feudal anarchy. From this spectacle, so hostile to the doctrine of an eternally progressive improvement in the condition of the human race,

the attention is diverted towards Mohammed and the Arabians, and their advances in the useful arts and ornamental studies.

The seventh notices those glimmerings of returning reason, which became observable in Europe even before the invention of printing. It narrates the introduction of the compass, long since known to the Chinese, into European navigation.

The eighth contains philosophical reflections on the æra of the Reformation: an age in many respects resembling the present in its zeal for religious and political innovation. The consequence to which Sweden suddenly arose at that time, by patronizing the rising opinions, may be compared with that which France has acquired in our day by a similar conduct. M. DE CONDORCET thus speaks of this event, p. 186.

‘ Till this period, the encroachments of the priesthood had been made with impunity. The complaints of oppressed nations and of insulted reason had been stifled in blood and in flame. The spirit which inspired these complaints was indeed not extinct: but its fearful silence encouraged to new impositions. That of farming out to monks the expiation of sins, of suffering them to hawk about indulgences in market-places and at ale-houses, at length occasioned an important explosion. Luther, holding in one hand the sacred volume, pointed out with the other the pope’s assumed claim of pardoning guilt, and selling its pardon—the insolent despotism which he exerted over bishops, formerly his equals—the fraternal supper of the first Christians become under the name of mass a magical operation and an article of commerce—a priesthood condemned to the corruptions of irrevocable celibacy, a cruel and scandalous law extended to every order of monks and men with which pontifical ambition had inundated or sullied the church—the secrets of the laity delivered up by confession to the intrigues and passions of priests—God himself scarcely retaining a puny share in adorations lavished on bread and men, bones and statues.

‘ Luther announced to the astonished nations, that these offensive institutions were not Christianity, but its corruptions; and that, to be faithful to the religion of Jesus Christ, it was necessary to begin by abjuring that of his ministers. He employed alike the weapons of logic and learning, and the no less powerful shafts of ridicule. It was no longer as in the times of the Albigeſe and of Huſs, whose doctrine, unknown beyond the limits of their own churches, was so easily calumniated. The vernacular books of the new apostles visited every village of the empire, while their Latin works roused all Europe from the infamous slumber superinduced by superstition.

‘ Few sovereigns favoured this spirit of enquiry; for despotism has its instinct; and this instinct had revealed to princes that men, after having subjected their religious prejudices to the examination of reason, would extend it soon to political prejudices; that, after having detected the usurpations of popes, they would proceed to detect the usurpations of kings; and that the reform of a church, so useful to royal power, would bring on that of the more oppressive abuses, on
which

which this power is built. Thus no king of any great nation cordially favoured the party of the reformers. Henry VIII. even when labouring under a pontifical anathema, persecuted the innovators. Edward, and Elizabeth, unable to declare for papism without proclaiming themselves usurpers, established in England the creed and the ritual which approach the nearest to it. The Protestant monarchs of Great Britain have constantly favoured catholicism, whenever it has ceased to threaten them with a pretender to the throne. In Sweden, in Denmark, the establishment of Lutheranism was in the eyes of the kings only a mean of expelling the Catholic tyrant whom they supplanted; and we already behold in the Prussian monarchy, founded by a philosophic sovereign, his successor unable to hide a secret inclination to restore the religion so dear to kings.'

In this chapter (p. 210) some objections to an universal language employed by the learned only are well stated: it would tend to embody the lettered, as in China, into a tyrannical priesthood.

The ninth period extends to the institution of the French republic, and gives occasion to some important reflections on the opinions which have prepared its origin. In enumerating some distinguished teachers of infidelity, the name of Collins occurs (p. 243), a writer now so little regarded in this country, that his works, though much noticed in his lifetime, have never been collected.

The tenth and concluding section ventures to anticipate the future progress of the human mind; to represent wealth, instruction, virtue, and happiness, as diffusing themselves more and more equally among an improved race of men, in consequence of the more equitable institutions of government, of which the revolution of France is to exhibit both the pattern and the forge. The expectation of this millennium ought to be the reward of the disinterested philosopher. 'Its contemplation is for him an asylum, whither the remembrance of his persecutors cannot pursue: where, dwelling in thought with men re-established in the rights and dignity of their nature, he forgets those whom cupidity, or fear, or envy, torments. There he in truth exists amid his equals; in an elysium which his reason created, and which his love of human kind embellishes with the purest enjoyments.'

The fortunes and talents of CONDORCET are so celebrated, that any work written by him must at this time attract general attention. A hesitation to admire with enthusiasm is likely to be ranked among the carpings of party prejudice. Yet, to own the truth, CONDORCET appears to us gifted rather with an ingenious and subtle than with a clear and strong mind. His eloquence has a glittering showy sameness, not the fluctuation that sweeps away when it swells. His information is

rather universal than profound. His opinions seem cast in the general mould of the French sect, not chizelled with the bold hand of original genius. His patriotism has a tincture of illiberality, and his philosophy of intolerance. Yet there are few persons who will not derive from his writings both entertainment and instruction.

A translation of this work is published by Mr. Johnson, bookseller, price 6s.

ART. XI. *La Vie du General DUMOURIEZ.* 12mo. 3 Vols. Hamburgh. 1795. London, Johnson, &c.

CHARLES FRANCIS DUMOURIEZ was born at Cambray 25 January 1739. Ailing and rickety, he was confined in steel-stays and shoulder-straps, and dragged about in a little cart, till he was six years of age. The Abbé *Fontaine* then took charge of him, and broke his fetters. For a while, he could only creep on his hands and knees: but by degrees he acquired strength, and became active and robust. When nine years old, DUMOURIEZ returned to his father, who taught him the rudiments of Latin, and sent him to the college of Louis le Grand; which he quitted in 1755. He once thought of turning Jesuit, but was deterred by the perusal of Pascal, Bayle, and Voltaire. In 1757 he went into Germany, with his father, who was a commissary in the seven years' war; and then he acquired much military knowledge.

In 1762 he fell in love with his cousin, and, having been thwarted by his father in the project of marrying her, took opium: but, repenting in good time of his suicidal intention, he drank some oil, which relieved his stomach and saved his life. He next went to Corsica, and proposed to the Duke de Choiseul some strange projects relative to that island, then planning its revolt against Genoa. By this minister he was also sent into Spain in 1764. The Marquis of Offuna there noticed him, and facilitated his obtaining that information which he published in the *Essai sur le Portugal, Lausanne* 1766, as well as some *secret* intelligence of a military nature, of which he furnished a copy to the courts of Spain and of France. His talents as a spy appear to have satisfied the Duke, who in 1767 recalled him to Paris, and appointed him aid-marshal-general to the army which the Marquis de Chauvelin was to conduct against Corsica, and which in 1769 accomplished the unjust subjugation of that unfortunate island.

In 1770, Choiseul proposed to our hero to visit (in his former capacity) Poland, where the French court had already employed several *secret* ministers among the confederates of Bar. On this occasion,

occasion, says DUMOURIEZ without a shudder, he explained to me an intention of involving France in a war, in order to maintain his official situation against the rising influence of the Duke d'Aiguillon and the Chancellor Maupeou; and again (chap. 7. p. 173) our author coolly and unequivocally lays the crime of incest to the charge of his benefactor. It should be observed, however, that the moral taste of DUMOURIEZ appears to have been formed in the same school with that of *Machiavelli*; that he seems to consider those actions only as erroneous and blame-worthy, which do not answer the purpose for which they were performed, and to place merit in excellence rather than in virtue; in performing well the allotted character, were it that of a high-priest or a courtesan, rather than in choosing a respectable character to perform.

DUMOURIEZ's narrative during his stay in Poland contains many curious facts which historians will not neglect. In 1771 he returned to Paris, where he found the Duke d'Aiguillon in office, and all his hopes of farther advancement frustrated. He then took to writing, and lent his talents to M. Monteynard, who employed him by the king's order in an excursion to Sweden. His correspondence was intercepted by the minister, who sent an *exempt* (a king's messenger) to arrest DUMOURIEZ at Hamburgh. He had the *nationality* to obey, and accompanied the *exempt* to the Bastille in October 1773.

His confinement is circumstantially narrated: it lasted six months; and he was released under an oath not to divulge what had passed. This he considered as a form not at all binding. He was next removed by letters of exile to Caen, within whose walls he was to be at large. There he again found (and now married) his cousin already mentioned. She had been much altered by the small-pox, she had dwelt in a convent, and was become excessively devout. They agreed ill; and, after having lived together fifteen years very unhappily, they separated. The death of Louis XV. occasioned a change of ministers, and opened once more to DUMOURIEZ his former prospects. He was employed to examine the French coast between Dunkirk and the mouth of the Seine, concerning which he gives important notices, and had a considerable share in carrying into effect the splendid project of an artificial haven at Cherbourg, of which place he was appointed *commandant*, in 1778. He continued there till he became involved in the vortex of the Revolution.

On the earlier scenes of this event his observations throw little light. It was under the Legislative Assembly that he grew important. The discrimination of *Gensonné* recommended him to notice, and he became a minister at the same

time with *Roland*. This citizen disdained the personal will of the king, conceiving the constitutional sovereign obliged to lend the formal weight of his official sanction to whatever his ministers should in concert determine. Louis proved refractory to so whiggish a discipline; on which *Roland* and two of his colleagues resigned. DUMOURIEZ flattered himself that he had some hold on the king's confidence, and was persuaded to retain his place two days longer, under the hope and indeed the promise of a change in the royal mind:—but the king, as soon as his back-stairs arrangements were completed, broke his word, with the insincerity which was habitual to him. DUMOURIEZ had now to resign also, lowered in the confidence of the Girondists; with whom, however, he did not break, and under whom he accepted a most important command, after the 10th of August. He laments the unfavourable opinion entertained by that party of *Danton*, as critically ruinous.

The truly meritorious conduct of DUMOURIEZ, while generalissimo of the republican forces, is narrated with modesty and precision. It is impossible to deny his claim to first-rate military skill, and to a turn of mind and of eloquence singularly fitted to sway the inclinations of a French army. It will be very difficult to point out any symptoms of his having wanted fidelity to his employers, sufficient to justify the act of jealousy which provoked his desertion. On the whole, he appears to have been a man of rash warmth and ready talent, who turned the adventures of his strolling youth to the profit of his maturer character; who had more restlessness than ambition, more love of glory than of sway; whose successive but feeble connection with each of the parties of France resulted less from systematic apostacy, than from a desire of bringing to market his military science, with any set of men who were likely to give it the weight and the confidence essential to its distinction and its utility. Had he withdrawn *alone*, and without *violating the liberty of the commissioners*, this new Themistocles might have lived to experience a revival of national enthusiasm in his behalf.

The work is written, as it should be, with simplicity, with apparent equity, and without idle digressions. Some egotism * will be pardoned in a Frenchman, and a calumniated man.

* The narrative is indeed written in the *third* person.

ART. XII. *Du Gouvernement, des Mœurs, et des Conditions en France avant la Revolution. Avec le Caractère des principaux Personnages du Règne de Louis XVI.* 8vo. pp. 334. 5s. Boards. Messrs. White, London. 1795.

THE greater part of this volume is a re-impression of the work sufficiently reviewed in our 16th vol. p. 534. Some passages, which the author evidently wished to have inserted in their proper places, are here negligently printed off at the end, as in the former edition.

The first mass of additions consists of a French translation of Mr. Burke's speech on the 9th February 1790, with notes on it by the translator, who delivers much, at length, his opinion about the leading events of the revolution. He thinks that the States General of France ought to have formed three distinct chambers having a negative on the proposals of each other; (on which plan the landed property of the nobles could never have been taxed, and indeed no business of any kind done;) that they should have insisted on annual convocation *by granting the taxes for one year only*; (Is the property of public creditors thus to be a matter of sport?) that they should have abolished lettres de cachet; suppressed the prerogative of *evocation**; introduced trial by jury; intermeddled with the constitution of the army and of the navy; have written an address to the king; lessened the gallery of the senate-house; admitted all sects and all ranks to offices; put an end to the practice of partially deciding law-suits in favour of noblemen; and lastly, that they should have provided for the *deficit*, under the condition that no future loans should be made without the consent of the States-General.

Then follow several letters in English to the editor of the Public Advertiser, which constitute a heterogeneous appendage. In one of these the writer informs us that in England—I. The laws being framed by the parliament and executed by the king, *it follows of course* that the parliament can never be led to oppress the people *either by severe laws or needless taxes*. II. It being ordained that one branch of the legislative power shall be hereditary, and the other elective, *it follows* that no laws prejudicial to the interests of the people, by *tending to perpetuate* the duration of any House of Commons, can pass. This is asserted coolly, with a septennial bill in our annals:—but it is one thing to admire, and another to understand, the constitution.

* A power of removing causes out of the regular courts of justice into those whose decisions can be influenced: analogous in many respects to the summary jurisdiction of justices of the peace, substituted for the regular trial by jury, under our excise-laws, &c.

ART. XIII. *De la Revolution Française en 1794*; i. e. On the French Revolution in 1794. By Count ALEXANDER DE TILLY. 8vo. pp. 159. Price 4s. Boards. White, London. 1795.

THE author of this work is a younger brother of a *ci-devant* noble French family, who, for reasons not known to us, appears not to stand high in the estimation of his brother-emigrants. This circumstance is the more strange, as we are told in a note by the editor that he was at all times a determined supporter of monarchy, and that his loyalty is strongly attested by the dangers which he had to encounter after the 10th of August, and by the spirited essays which he published at Paris in "*Le Feuille du Jour*," and in "*Les Actes des Apôtres*." "These, (says the editor,) given to the public at a time when men were still allowed to think, to speak, and to write freely, are a sufficient apology for his emigration from France." The work before us consists of three parts; the first treats of the revolution which pulled down the power of *Robespierre*, and is the only one which now sees the light for the first time; the other two are letters, one of them addressed to the late king before the period of the fatal 10th of August, the other to *Condorcet*, much about the same time. The two letters, it would seem, were both published at Paris, and certainly are creditable, if not to the judgment, at least to the intrepidity of the author.

The Count begins by telling us that the French revolution in general, which he defines 'the dissolution of government,' had in his time thrice changed its character, and its means; and that, having varied according to chance and circumstances, it had at length produced consequences which were never foreseen either by those who laid down the principles on which it was founded, or by those who accelerated its motion. He contends that it was possible to have prevented the revolution; that the king might have given to the nation a constitution without the assistance of the States-General; and that those, who advised him to adopt the measure of assembling them, are accountable for all the calamities which it has brought on France and on Europe. This may attest the Count's loyalty to the crown, but does it breathe the spirit of liberty? Does it shew as ardent a zeal for the freedom of the people, as for the power and prerogatives of the monarch? He is not, however, without something to say in defence of his principles. It may be inferred from his arguments that, in his opinion, the sitting of the States-General and the royal authority were naturally incompatible; he quotes the following saying of Louis XV. when pressed to assemble the former; "I am not yet tired of reigning; I have wherewith to go on for my time; my successor may do as he pleases:"—but what is this, but

but saying that all power which is not absolute is below the dignity of a king; and that not to reign despotically is not to reign at all? Such sentiments might do well enough for Constantinople or Morocco, but not for an enlightened people, taught by history that the inordinate power of the French monarchy was founded on usurpation; and by reason, that kings ought to govern only by law, which ascertains the precise boundaries of the royal authority, and defends the rights of the nation. The Count's plan for superseding the necessity of assembling the States-General, and so preventing the calamities produced by the revolution, was this:

'The king, (he says,) consulting his council, or rather his own amiable heart, should have framed some satisfactory and fundamental articles on the basis of the old constitution, which should point out the mode of raising the supplies necessary for the service of the state; he ought to have enacted some laws required by the exigency and circumstances of the times; and should have set an example of œconomy in his household and the public expenditure.'

Alluding then to the period preceding the revolution, he says—

'Obedience in these happy times was unacquainted with delays, and did not stop to examine and make inquiries; authority was still entire and undivided in the hands of the monarch. This monument of the king's love for his people should have been sent into all the provinces, where it would have been received with blessings. If those men, who rise in their demands in proportion as they are conceded to them, should excite some rebel voices, they would have been either punished, or drowned in a concert of thanksgivings and acclamations, and the attempt to lay even the first stone of that fatal edifice which Louis XVI. traversed from the hall of the Notables to the scaffold would have been defeated.'

All this looks tolerably on paper: but it is more than probable that no human power could have prevented the French revolution. Prudence and fair dealing might indeed have kept it within those bounds which the happiness of mankind required that it should not exceed: but nothing short of omnipotence could have arrested its birth. The Count thinks that, even after it had been fed and strengthened by concessions, the court still possessed the means of crushing it; 'it should have hanged those whom it afterward endeavoured to corrupt; it should have expended, in paying the public executioners, those sums which it offered as bribes to the most flagitious of mankind.' This would have been an effectual way of cutting up the revolution, had it been practicable, (though rather too much resembling the *Robespierrian* system:) but it was like tying the hell about the cat's neck. When the constituent assembly was supported by 350,000 armed men in Paris alone, it could not have been an easy matter to seize and execute the members, even if the army had declared

clared against them, instead of supporting them. Count ALEX. DE TILLY tells us, in a note, that the court did resort to corruption, when it was too late; and he asserts that *Mirabeau* was bought, but that he was the only person, up to the period of his death, who had been bribed. Instead of bribing this man, he says the court ought to have sent him and the Duke of Orleans to the scaffold. Our author is very ready to point out the *quo*: but he never takes the trouble to shew the *quo modo*; he is very sparing of *means* for the execution of his projects. He tells us that in the revolution, the people, whose happiness alone all the great changes proposed were said to have for object, were set in motion by agents, who did evil, just as Providence does good, without appearing visibly to act. These agents, he says, were the foreign powers—‘Yes, (repeats he,) I say the *foreign powers*, and *they alone*; for, from the Duke of Orleans to Mons. *De la Fayette*, all the rest are but accessory or secondary in this picture of disorganization and mourning.’

He thus describes his own country, with the partiality of a Frenchman: ‘That nation which is hated by every other, and which hates none; which is an object of envy to every other people, though it has never envied them; as great as any other, and more amiable than them all; was to have been blotted out from the face of the earth.’ He ably defends the French emigrants, and represents, in affecting terms, their sufferings and misfortunes: they are considered, he says, all over Europe, as travellers who have not performed quarantine, who carry with them a pestilence of which they ought to have died in their own country, or who should have staid there till they had recovered. He observes that they have every where, one single country excepted, experienced nothing but harshness and mortification; and that country is *England*, of whose people he thus speaks:

‘The English are a great people: it is true they love and praise nothing that is not English: but they practise a great virtue, which they unquestionably possess in an eminent degree, and which, without being the most shining, is certainly the first of virtues—*humanity*. They are blessed with wealth and a constitution; may they long preserve both the one and the other! They have purchased them with much blood; may they have no occasion for spilling more! Before they gave us an asylum, they did us a great deal of mischief; I know it; and yet my wishes for their prosperity are sincere! And thus I balance my accounts with them.—England has not shut up any of the French nobility in a fortified town, to surrender it in twenty-four hours afterward. The English who fought on the Continent displayed a degree of bravery which the emigrants could only equal; and whatever they may have done to effect the grand purpose of bringing about the revolution and turning it to their own account, they have conducted themselves nobly in the detail of the business.’

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The author now takes a view of the interests and objects of the different powers: he thinks that the allies ought to have compelled the northern states to abandon their system of neutrality and to declare against France; and he more than insinuates that the confederates would have done so, if they had not been deterred by the spirit of selfishness, which made them wish to have as few as possible to share in the division of the spoil of that devoted country. 'What army, (asks he,) after having carried a town by storm, ever called in another to partake of the plunder?' Surely a stronger reason than this kept the allies from attempting to force the neutral powers to join in the war against the French republic, viz. that there was ground for a dread that those powers would make a common cause with the Convention, and draw the sword against the allies. England, he says, would act egregiously wrong, were she to consent to restore the French islands, unless she were to receive in return vast compensations for them. 'It would be a master stroke in politics, (he tells us,) were the English, by retaining those possessions, to kindle up a *civil war* in France.' Such is our author's patriotism, and such his humanity: it is true that he here speaks as an Englishman: but in other parts of his work he calls for a civil war in France as a hungry man would call for food. Yet he contrives to give to his sentiments on this occasion an air of justice. He wants to have those, who have been robbed of their property, furnished with the means of recovering it from the hands of those whom he calls robbers and murderers; and of restoring the government of the country to the sound part of the nation. He maintains that all the reasonable men in France, as well as the emigrants, are panting for a war that shall have such objects.

The downfall of the republic is the great end for which our author labours; and, provided he could attain that end, he appears to be as little scrupulous about the means, as any Jacobin could be in the pursuit of a favourite object. Gold, poison, or the dagger, would equally meet his approbation. *Robespierre*, all incorruptible as he was thought to be, he says might have been bought: but, if he could not, 'ten adventurers might have been found, who, for money, would have engaged to dispatch him, or an equal number of the most desperate and factious demagogues.' From principles such as the Count here professes, we turn with disgust and horror: the best of causes would be disgraced by them.

In page 45, the author flatly contradicts what he positively asserted in page 14, viz. that the foreign powers, and the foreign powers alone, were the agents who set the people of France in motion: for, in page 45, he says—

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‘The French have provoked the war which is now carried on against them, by heaping outrages on the different governments, degrading all authorities, threatening to overturn every thing, and promising to carry on every side misfortune, ruin, and confusion; they even made the intervention of the other powers absolutely necessary, by changing the form of the French empire, for the purpose of substituting in its place another completely destructive of the balance of power and the general system of Europe.’

What the different courts ought to have done on this occasion was, in his opinion, to have assembled a congress of ministers from each; to have offered to the various parties in France a mediation, which, while it should profess the most scrupulous respect for the principle of renouncing all idea of dismembering the French territory, should propose reasonable terms of pacification; and to have concerted measures for a general confederacy to enforce these terms, in case of rejection, by a vigorous war.

To point out to a deluded people how little they can gain by placing confidence in men who, to become their leaders, must first have betrayed some duty, he asserts that *Dumouriez caused one half of his army to be cut off at Jemappe*, for the purpose of purifying or purging it.

We shall not follow the author in his observations on the rise, progress, and means of crushing the French revolution: some of them are judicious, others are absurd, and not a few are highly criminal. His letter to the King, which begins in page 87, bears date the 27th of July 1792, about a fortnight before the famous 10th of August, when Louis XVI. was “hurled from his throne,” and ceased to be a king. In this letter, the Count tells us that he himself had proposed to that unfortunate prince, to avail himself of the influence which he had acquired over his new constitutional body guards, and at their head to dissolve the national assembly. They were then commanded, he says, by an old and tried servant, who would have found himself more numerously attended on that occasion than *Cromwell* was when he dispersed the long parliament. This officer was the Duke de *Brissac*; who, having been afterward sent to Orleans to be tried by the high national tribunal in that city, was, without the authority of the national assembly or the executive government, taken out of the hands of that tribunal, carried to Versailles, and there murdered, with 56 fellow prisoners, in the presence of 1500 national guards; who, though sent to protect them, quietly saw them massacred.

Our author must be allowed to have offered to his king, if not constitutional, at least spirited advice. ‘Put no trust, (said he,) in the smooth-tongued *Bailly*; if you do not receive the keys of Paris on horseback and sword in hand, he and the mayors his

successors

successors will never present you any other keys than those of a prison.' In a word, he called on his unfortunate sovereign 'to die like a king in the brave attempt to recover his power, rather than live the slave of the basest and meanest of his subjects.'—He attributes to the gentleness of the heart of Louis, who could not bear to shed the blood even of the greatest criminals, the ruin of himself, of his house, and of the monarchy: this was well expressed in a distich written by the Count, soon after the king's execution:

" Il ne sut que mourir, aimer, et pardonner,
S'il avoit sçu punir, il auroit du regner."

The letter to *Condorcet* begins at page 139, and, together with the notes on it, fills up the remainder of the work. We are told that, notwithstanding all the appearance of equality and republicanism displayed by *Condorcet* since the revolution, he had the weakness, at all times prior to that period, to be more ambitious of being thought a man of fashion than of literature; and that he was more vain of the title of *Marquis* than of that of academician, or man of letters and science. His family name was *Caritat*, yet he never thought proper to use it; for when, after the extinction of titles of honour, he could no longer call himself *Marquis de Condorcet*, he contented himself with sinking the *Marquis*, and, instead of becoming plain Citizen *Caritat*, his denomination was Citizen *Condorcet*. Our author charges him directly with the murder of his friend, benefactor, and political creator, the Duke de la Rochefoucauld. He does not say that he killed the Duke with his own hands, but that he caused him to be murdered by those of his satellites. Those who endeavour to vindicate *Condorcet* on this head, though they contend that he was in nowise instrumental in the Duke's death, admit that he was privy to the designs against that nobleman; and that, though he did not concur in them, he had not the fortitude to oppose them, nor the gratitude to signify to his benefactor that his life was in danger. This defence, however, cannot be supported by evidence: on the other hand, his ingratitude is recorded in the courts of law of his country. When he married Madame de Grouchy, she had no fortune but that which she derived from the bounty of the house of la Rochefoucauld: the Duke gave her a bond for 100,000 livres, and paid the interest of that sum regularly up to the second year of the revolution, when *Condorcet* put the bond in force, and compelled the Duke to pay the principal. On the character of both husband and wife our author is bitterly severe: the former, he tells us, was the most mercenary of men, and the latter one of the most depraved of women.

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We do not think, however, that the author is justifiable in all the severity of his observations on this subject; he writes under the influence of the strongest prepossessions and prejudices; he imputes to *Condorcet* attempts on his (the author's) life, and speaks of others, as well as of him, in terms which Christian charity must condemn as scandalously severe. For instance, he says in a note—'he (meaning *Condorcet*) and *Fabre d'Eglantine*, who is now, I will not say with God, but with the Devil, wanted to get me murdered, for the purpose of terminating the little warfare which these gentlemen had carried on against me for two years.'

M. DE TILLY is certainly a light and agreeable writer; he has a free and easy style, always elegant, and sometimes meriting higher praise. In his principles, however, he is not always consistent, nor in his arguments always forcible; yet he may be said in general to be a good reasoner. He condemns theorists for being too sanguine in the hopes of success from their plans, and for having too much confidence in themselves; and yet we must say that we have never read a production, the author of which appeared to us to be more sanguine and confident than Count ALEXANDER DE TILLY.

ART. XIV. *Essai sur la Vie de J. J. Barthelemy*; i. e. An Essay on the Life of J. J. Barthelemy. By LOUIS-JULES-BARBON MANCINI NIVERNOIS. 8vo. pp. 69. Paris. 1795. London, De Boffe. Price 2s.

JUPITER, when sated with the spectacle of slaughter on the plains of Troy, is represented by Homer as turning for relief to the pastoral feasts of the innocent Æthiopians. With a similar emotion, the mind withdraws from accounts of the persecuting demagogues and revolutionary philosophers of France, to fix on the calm and guiltless life of *Jean Jacques Barthelemy*. No offering of blood shall be set before his manes, but the pure honey of Hymettus; the myrtle and the olive shall be strown by mourning muses on his tomb.

This distinguished writer and excellent man has published numerous dissertations on topics of medallic history and classical antiquity, which are highly valued by men of erudition, and has acquired a popular and general reputation by the elegant and learned travels of the young Anacharsis.

He was born 20th of January 1716 at Cassis, a small sea-port of the Mediterranean, where his mother was visiting her relations. His father resided at Aubagne, and sent him at twelve years of age to the college de l'Oratoire at Marseilles, whence he was transferred to the seminary of the Jesuits, where he received

received the tonsure. He applied with unwholesome sedulity to the study of Greek, Hebrew, Chaldean, and Syriac; and of a young Maronite who came to Marseilles from the Levant he took lessons in Arabic, and delivered a sermon in that language before an oriental audience.

At the beginning of these pursuits, when he was about twenty-one years of age, some merchants of Marseilles came to him with a kind of beggar who had made his appearance on 'change, who gave himself out for a Jewish rabbi, learned but distressed, and who boldly desired to have his pretensions investigated by some oriental scholar. The Abbé *Barthelemy* endeavoured to evade the task by representing that his mode of study could at most enable him to read, but not at all to converse in, the dialects of the east: but there was no resisting. The Jew began to repeat the first psalm in Hebrew. The Abbé recognised it, stopped him at the end of the first verse, and addressed him with one of the colloquial phrases from his Arabic grammar. The Jew then repeated the second verse, and the Abbé another phrase, and so on to the end of the psalm, which comprised the whole scriptural knowledge of the rabbi. The Abbé closed the conference with another sentence in Arabic, and good naturedly said that he saw no reason to intercept the intended charity of the merchants. The Jew, delighted beyond expectation, declared that he had travelled over Turkey and Ægypt, but had no where met with the equal of this young theologian; who acquired prodigious honour by the ridiculous adventure. In vain he endeavoured to tell the story fairly: every one chose the marvellous colouring: he was extolled as a prodigy: the rabbi had procured him a reputation at Marseilles.

In 1744 he went to Paris, carrying a letter of recommendation to *M. de Boze*, keeper of the royal medals; a learned man, whose age and infirmity predisposed him to retire from labour, and who had thoughts of taking *M. de la Bastie* as his associate. The latter respectable antiquary having died suddenly, *Barthelemy* was chosen in his stead. In 1747 he was elected of the academy of inscriptions, and in 1753 succeeded to his patron *M. de Boze*.

In 1754 *M. de Stainville*, afterward Duke *de Choiseul*, was appointed ambassador to Rome, and invited *Barthelemy* to follow him: in consequence of which the Abbé went, accompanied by *M. de Cotte*, into Italy; where his reception was such as his splendid reputation had prepared, and whence he returned with *Madame de Stainville*. This excellent couple are described in the *Anacharxis* under the names of *Arfames* and *Phedima*. It was in 1758 that he obtained, through the influence of these friends, an important accession to his income, which they

gradually increased to about 35,000 livres. His opulent leisure was not unproductive: he had in 1788 completed and published the travels of Anacharsis, and in the following year was admitted into the Academy of Forty. His attention to official duties was never interrupted, during this period,—his assiduity having doubled the number of medals in the royal collection: four hundred thousand pieces passed through his hands, of which he selected for purchase about twenty thousand.

In the year 1792 his health began alarmingly to decline, and he grew subject to fainting fits: he was now 78 years of age. On the 30th of August 1793 he was denounced by one *Chretien*, under pretext of aristocracy, and was led to prison on the second of the following September, where Madame de Choiseul went to visit him. The Committee of Public Safety were soon informed of the levity of this denunciation, and he was released at eleven the same evening. In the ensuing month of October, the honorary office of librarian in chief having become vacant, it was offered to him in the most flattering manner, but refused on account of his growing infirmities. On the 6th Floreal (25th of April) 1795, he died at three in the afternoon, without struggle or apparent pain: at one o'clock he was reading Horace, in company with his nephew. 'He leaves (says his biographer) each of his relations a father to bewail, his friends an irreparable loss to regret, the learned of all countries an example to follow, and the men of all times a model to imitate.' His bust has been happily taken by Houdon.

Such are the principal circumstances of the life of *Barthelemy*. They have been related by his venerable friend the worthy Duke DE NIVERNOS in a becoming manner,—with simplicity, with precision, with elegance, and with feeling. Those particulars have been selected which are chiefly desired in the life of a literary man—the accidents which have influenced his studies and pursuits, and the chronology of his writings. No attempt occurs to violate the sacredness of private intercourse, and to render the literary character a perpetual burden and restraint, by recording trivial speeches and unimportant anecdotes.

A complete edition of his works may be expected from the care of his nephew, which will form a lasting monument of the taste and erudition of *J. J. Barthelemy*.

ART. XV. *Dissertations sur les Antiquités de Russie, &c.* i. e. *Dissertations on the Antiquities of Russia*. By MATTHEW GUTHRIE, M. D. 8vo. pp. 238. 6 Plates. St. Petersburg. 1795. Sold by De Boffe, London. Price 5s.

THIS work, though said in the title-page to be translated from the author's English work, dedicated to the Royal Society of

of Antiquaries in Scotland, has not appeared in print in any other form than the present. Its purpose is to shew the resemblance, in a variety of respects, between the Russian nation and the antient Greeks; an attempt which will probably appear novel to the learned. The author, however, does not mean to infer an immediate descent of the former people from the latter, but rather supposes both to have had a common origin from Iran or Persia; according to the hypothesis of the learned and much lamented Sir William Jones, who deduces all the European nations from that source.

Dr. G. divides his work into five short dissertations. In the first, the musical instruments in use among the Russian peasants are compared with those of the Greeks. Of these, the double flute and the syrinx afford the most striking resemblances, though the latter seems to have been long disused by the Russians, and is now only found among the Cossacks of the Ukraine.

The second dissertation relates to the chorus songs of the Russian peasants, and the national music in general, compared with that of the antient Greeks. The only direct comparison between the two kinds is afforded by a curious relic of Grecian music, discovered by Father *Kircher* in the last century, consisting of the first eight verses of the first Pythian ode of Pindar, with notes; the melody of which has been judged to have a great similarity to that of the antient Russian songs. The rest of the article consists of some account of the Russian songs on various occasions, with the ceremonies or sports accompanying them. In one of these, called the game of the plate, a species of divination, the author discovers a striking resemblance to the clydonæ of the Greeks; and in another he finds a resemblance to the lampadiphorein used at the Greek marriages. The account of the Russian songs is taken from a work of M. *Pratch*, a German composer at Petersburg; and at the end of the volume are annexed specimens of the music in score, as likewise that of the ode of Pindar.

The subjects of the third dissertation are the antient mythology, the Pagan ceremonies, the festivals, sacred games, oracles, and modes of divination of the Russians, compared with those of the Greeks. Its basis is a work of M. *Michael Popoff* on the Russian mythology, whose authority Dr. G. has followed. As to the conformity of the deities, it is here given in so abridged a form that it can afford little satisfaction to an inquirer. The account of religious festivals and sports contains some curious and entertaining matter. The writer also finds some traces of the druidical worship of Britain in the rites belonging to the Russian deity Grove or Grope.

The fourth dissertation treats of the circular chorus dances, the games, diversions, marriages, drefs, and customs, of the Russian peasants, compared with the same among the Greeks. In some of these the conformity appears striking; in others it wants a considerable portion of fancy to help it; and in several, there is only that casual resemblance which may be found among many of the simple tribes of mankind, where there is no suspicion of imitation. One remark, however, which the reader cannot fail to make, and which Dr. G. expressly states in another part, is that the character of the Russian peasantry has a sprightliness, a gaiety, and even a sentimental delicacy, which make it very different from that of the northern nations in general, and which certainly approach that of the antient and modern Greeks. A pretty instance of this is given in the game called *venki*, or the garland of leaves, which is thus described :

‘ On the 29th of May, the feast of the Trinity, the young girls of the peasantry enter into vows of reciprocal friendship with the following ceremonial. They assemble by appointment in some neighbouring forest, when, on approaching the leafy coverts decked by the new spring, they chant, “ Do not flatter yourself, Aspin, what we seek is the white birch.” The favourite tree found, they make garlands twisted from three small branches with leaves still budding; after which, each chuses the companion whom affection, intimacy, or secret sympathy marks out for her. The garlands are then hung on the tree whence they were taken, at such a height that each couple may kiss one another thrice through them, while they sing these words, “ Let us be sponsors to each other’s children, and pass the remainder of our days in the tenderest friendship.”

This, it is obvious, is a form of address posterior to the introduction of christianity: but Dr. G. thinks that a relation equivalent to the god-mother subsisted before that period.

The account of the nuptial ceremonies still observed among the Russian peasantry, and which have a great air of classical antiquity, is a very pleasing part of this dissertation: but it is too long for an extract.

The fifth dissertation contains remarks concerning various miscellaneous circumstances of the manners and customs of the Russians, compared with those of the Greeks; some, as before, yielding rather remarkable analogies, others very trivial. The article of dwarfs gives occasion to a curious account of one of those diminutive beings, which we shall translate:

‘ One woman among others (says Dr. G.) in the house of a venerable nobleman formerly attached to Peter the Great, and whom I have the honour of frequently seeing, particularly engaged my attention. The Emperor took pleasure in viewing this dwarf, and used to call her his puppet, which the little creature is still proud of relating.

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From an inscription under her portrait in the possession of her present master, it appears that she was first made prisoner of war in Poland by Prince *Mentchicoff*; after whose disgrace she came into the hands of the Princess of *Hesse-Homburg*; and, when *she* died, General *Betskoy*, the Princess's heir, took her as a part of his inheritance. The inscription shews her to be nearly a century old. She is still brisk and lively, having the full use of her eyes, legs, and teeth, with an infantine voice when she cries, which often happens to her at the recollection of her antient court dress, which she regrets exceedingly. Seen from behind, she would be taken for a child of five or six years old, an age that her stature indicates. She is at this day, (October 15, 1794,) without any infirmity of age, after an abode of 80 years in Russia.

Dr. G. well observes that the long life of this dwarf, by name *Prasovia Ivanorona*, is worthy of notice as contradictory to the common opinion of naturalists, concerning the short duration of the lives of these imperfect creatures; which is farther contradicted by the number of aged dwarfs now existing in the old and new capital of this empire. There seems no need, however, to have recourse to antiquity for a parallel to the barbarous taste for dwarfs.

We could scarcely restrain a smile, when we observed an analogy stated between the *cognomina* of the Romans and those of some modern Russian generals; the latter being evidently no more than an ostentatious imitation of antiquity adopted by the ambitious Catherine, whose favour Dr. G. takes care to court by more than one stroke of adulation.

The Appendix is perhaps the most curious part of this work. It consists of a translation of some of the antient songs published by *Pratch*, with remarks. What is most singular in them is that they usually begin with some apologue or allegorical fable, referring, though sometimes darkly, to the proper subject of the song. We shall translate one, which is a kind of epithalamium.

A white swan, gently cleaving the waves of the Blue Sea, was seen by a young falcon, who suddenly darted down on her, sprinkled her blood on the water, and gave her soft plumage to the winds. Thus, while a young girl was gathering feathers on the shore in her velvet hat, to make a pillow for her lover, a young man suddenly advanced to her, and said, God assist you, charming creature! But, seeing that the fair one paid no attention either to his salutation or his compliment, he cried, in anger, 'Tis well, 'tis well, my pretty dear; I shall presently see you by the side of my bed, holding in your hand my silken whip.'

This is a very manifest, though not a very gallant, allusion to the present which the Russian bride is enjoined to make her husband, as at the same time a token of subjection and a means of

ensuring it. We are not told that this custom had a parallel in antient Greece.

Some general inductions drawn from these songs, relative to the mode of life and the country of the original Russians, close the volume: which, on the whole, we do not hesitate to recommend to our readers, as replete with matter of amusing and curious speculation; though it is obvious that, in order fully to establish the writer's hypothesis, a much more copious and accurate discussion would be requisite, and, we may add, one supported by erudition more solid and original than is here displayed.

It will appear singular that a comparison of languages makes no part of the present inquiry, though nothing is so important and decisive in tracing the common origin of different nations.

ART. XVI. *Philosophie Chimique, ou Vérités fondamentales de la Chimie moderne, disposées dans un nouvel ordre; par A. F. FOURCROY. Seconde Edition. 8vo. pp. 174. Paris.*

ART. XVII. *The Philosophy of Chemistry, or Fundamental Truths of modern Chemical Science, arranged in a new Order. By A. F. FOURCROY. Translated from the French of the 2d Edition. 8vo. pp. 192. 3s. 6d. Boards. Johnson, London. 1795.*

FROM this long-practised professor, we may expect an accurate and luminous delineation of the tenets of the French chemical philosophers. The principles on which he planned this delineation are thus stated in his preface: (we quote from the translation.)

‘In proportion to the advancement made by any science, and the improvement of its progress by the acquisition of methodical procedures, will be the multiplicity of its general truths. This is strikingly exemplified in the present state of chemistry. The principles of this science have been created but a few years; and it is already rich in corollaries, or general results, which embrace its whole circumference. A chain of these results may be of infinite utility.’ In combining these grand truths, it is evident, that great discernment should be employed in the selection of those, which are most general, which embrace and involve all the facts of the science, and which may be deduced from it as corollaries or direct consequences. It is requisite also, that they be delivered with clearness and precision, without ambiguity or doubt: that too large a number of them be not accumulated, though they must be sufficiently numerous to have nothing essential omitted: and, finally, that they be disposed in such order, and follow in so natural a series, as to exhibit the elements of the science, and at the same time display their relative bearings and connections.’

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The use of such a summary he states as twofold, to 'recall to the mind of the adept all the facts comprised within the vast domain of the science, and give to him who seeks instruction a competent notion of the career through which he has to run.'

On this latter point, we are obliged totally to differ from Dr. FOURCROY. No worse nor more uninstruative work can be imagined for beginners than a treatise consisting of general propositions or definitions. The access to knowledge is by particulars; and we note this error the rather, as it is very frequent among those who undertake to write elementary books. Dr. FOURCROY's countrymen, who so frequently employ themselves in studies of this kind, are apt to fall into it. A late little *introduction* to Natural Philosophy by M. Cotte, the celebrated meteorologist, is a very striking example. It consists of questions and definitions by way of answers, from which we think no learner has ever acquired a distinct idea. Dr. F.'s arrangement is as follows:

1. The action of light.
2. The action of caloric.
3. The action of air in combustion.
4. The nature and action of water.
5. The nature and action of earths, and the formation of alkalies, with the parts they perform in combinations.
6. The nature and properties of combustible bodies.
7. The formation and decomposition of acids.
8. The union of acids with earths and alkalies.
9. The oxydation and dissolution of metals.
10. The nature and formation of vegetable substances.
11. The transition of vegetables to the state of animal matter, and the nature of the latter.
12. Finally, the spontaneous decomposition of vegetable and animal substances.

Such are the contents. As an example of the manner in which the work is executed, we shall select the principal propositions from chap. xii. on the curious and complex process of putrefaction:

'XI. Nature, in organizing animals, and forming their fluids and solids by complex compositions, has placed in them a germ of destruction which develops itself after the death of the individual.

'This destruction is effected by the movement termed putrefaction, which consists in a kind of fermentation, a slow decomposition of the solid or fluid substances. Their order of composition, being more complex than that of vegetable matters, renders them still more susceptible of the putrid decomposition.

'XII. Animal substances composed of hydrogen, carbon, oxygen, and azot, and frequently still more complicated by the union of sulphur-phosphorus, &c., when deprived of that movement, and more particularly

ticularly of that renovation, which constitute animal life, are soon altered by more simple attractions between their principles, which have a tendency to unite two and two together. This reaction gives birth to binary compounds, such as the carbonic acid, nitric acid, ammoniac, and carbonated hydrogen gas, which gradually escape into the atmosphere, proportionally diminishing the quantity of animal matter. It is thus, in consequence of a natural decomposition, that we perceive this animal matter soften, change colour and smell, lose its texture and form, and diffuse through the atmosphere vapours and gases, which dissolve in the air and transfer to other bodies, particularly those of vegetables, the materials necessary for their formation.

‘ XIII. All the phenomena of the putrefaction of animal substances depend on the mechanism here explained. In the union of hydrogen and azot we perceive the formation of ammoniac, which has been deemed the principal offspring of putrefaction. The combination of carbon with oxygen explains the generation and evolution of carbonic acid, in which all the mystery of putrefaction was made to consist, about the time when gases were first discovered. Nitric acid, to the production of which it is well known how much animal substances contribute in artificial nitre-pits, arises from the union of oxygen with azot. A certain quantity of hydrogen gas is extricated, and carries off with it carbon, sulphur, and even phosphorus: hence the various noisome smells, and perhaps the phosphorescence, of all putrefying animal matter.

‘ XIV. When all these volatile principles have united two and two together, and diffused themselves in the atmosphere, nothing remains but a portion of carbon, combined or mingled with fixed saline substances, such as the phosphates of soda and of lime. These residua form a sort of mould termed *animal earth* which frequently retains a little sulphurated and carbonated hydrogen gas, fat, and extract, and in this vegetables find in abundance the principles requisite for the formation of their materials. It is on this account, that the residuum of animal matter is so proper for manure, when sufficiently concocted.

‘ XV. A certain portion of water is necessary for this putrid decomposition of animal substances: it furnishes them with the quantity of oxygen necessary to the composition of carbonic and nitric acids; and it contributes highly to the production of the putrefactive movement, by the attractions of the oxygen it introduces to them. It is equally indubitable, that the hydrogen arising from the decomposition of this water contributes greatly to the formation of ammoniac: for it is a well known fact, that, when animal matters are diluted with a large quantity of water, they furnish abundance of ammoniac in their decomposition.

‘ XVI. Putrefaction, consisting in a series of particular attractions, is modified in many different ways by external circumstances, such as temperature, the medium the animal substance occupies, the state of the atmosphere, whether more or less light or heavy, moist or dry, &c. Thus dead bodies buried in the earth, immersed in water, or suspended in the air, are differently affected: and moreover their bulk, their quantity, their propinquity to other bodies, and all the varying properties

Bradford's *Enquiry how far the Punishment of Death, &c.* 567

properties of the three mediums above enumerated, diversify the effects produced.'

The author may be considered as giving in this compend a sketch of the opinions now current among the Parisian chemists. We may remark that little or no progress has taken place in their philosophy of chemistry, since the communication with England was interrupted. To us Dr. F.'s arrangement appears by no means more perspicuous than that of M. *Lavoisier*; and certainly for beginners the elementary treatise of the latter is beyond comparison preferable. The present author, we observe, (p. 142) takes no notice of an opinion started by some English philosophers concerning the composition of carbon. Assuredly the theory of vegetation would be much beautified and enlarged by the adoption of this opinion, supposing it to be just. Mr. Keir on metallic dissolutions, Part I. and still more, we apprehend, in Part II. will shew that the French chemists have by no means precise ideas on this subject.

Our excerpts are specimens of the translation. We have compared it in several places with the original; and it appears sufficiently accurate in conveying the meaning, but not elegant. Perhaps some verbal improprieties are errors of the press. This tract is inserted in the new *Encyclopedie* under the very questionable title of *Axioms*.

ART. XVIII. *An Enquiry how far the Punishment of Death is necessary in Pennsylvania, &c.* By WILLIAM BRADFORD, Esq. Attorney General of the United States. 8vo. pp. 114. 2s. Philadelphia printed. London reprinted, for Johnston. 1795.

THE United States of America, notwithstanding their political separation from Great Britain, continue to govern themselves by the great body of the common and statute law of England. Coke and Hale are still as much authority in the courts of Philadelphia as in those of Westminster-Hall; and Great Britain may, like Rome, continue (if we may so speak) to govern great nations by her laws, for many centuries after power and empire are departed from her.

Among the defects of that system of law, the liberal humanity of our American brethren seems to have been chiefly hurt by the profusion of capital punishments which disgraces it. Guided, however, by the spirit of caution and wisdom, they hazard no rash and wanton innovations. They resolved that any reform which they should adopt might be the fruit of patient and exact research, and be justified by an appeal to experience and fact. In prosecution of this plan, the very able and respectable author of the pamphlet before us was requested, by the governor of

the state of *Pennsylvania*, to prepare this 'Enquiry;' the execution of which is not only highly honourable to his own character and talents, but will (we trust) be eminently conducive to the welfare of his country and to the general happiness of mankind. The plan of his work cannot be better stated than in his own words :

'Although the world has seen a profusion of theory on the subject of criminal law, it is to be regretted that so few writers have been solicitous to throw the light of experience on it. To supply in some measure this defect, to collect the scattered rays which the juridical history of our own and other countries afford, and to examine how far the maxims of philosophy abide the test of experiment, have therefore been the leading objects of this work.'—

'On no subject has government in different parts of the world discovered more indolence and inattention than in the constitution of the penal code. Legislators feel themselves elevated above the commission of crimes which the laws proscribe, and they have too little personal interest in a system of punishments to be critically exact in restraining its severity.'

In prosecution of his plan of experimental inquiry, Mr. B. investigates the effect produced on the number of crimes by the mitigations of penal law, which, in various degrees, were introduced into different countries of Europe, and more especially that established in Tuscany under the mild government of the late Emperor Leopold; and he uniformly finds the result to be rather the diminution than the increase of crimes. He compares those American states, of which the criminal law is more severe, with those of which it is far milder, and he finds a result similar to that which is furnished by the experience of Europe.

He then proceeds to consider an experiment of which he is able to judge with the most perfect accuracy; that of the progressive reform of the criminal laws of *Pennsylvania*.

By a law passed in 1786 and amended in 1790, the punishment of death was commuted for that of hard labour in the case of the crimes against nature, of robbery, and of burglary; and notwithstanding the imperfections of an infant system of regulation, the number of convictions for these crimes has been decisively less since this reformation than in any equal period of time before its adoption. Many circumstances are clearly pointed out by Mr. B. which prevented that inferiority from being so great and conspicuous as it probably would otherwise have been, and as it is likely in future to shew itself.

We lament that our narrow limits will not permit us to extract the ingenious and important observations on the nature and punishment of crimes. Many of them, though particularly
applied

applied to Pennsylvania, might furnish useful hints for the reformation of the criminal law of England; which, in the form of proceeding and trial, is a most wise and merciful system, but, in the infliction of penalties, cannot be acquitted of severity and harshness.

The fruit of these investigations has been a law passed by the General Assembly of the state of Pennsylvania, March 25th, 1794, by which the punishment of death is abolished for all offences except that species of highly aggravated murder, which they denominate "*murder in the first degree*;" and it is recommended to the next legislature to consider, whether the more moderate punishment may not be sufficient even for the prevention of that enormous offence.—There are very few examples in history of a government thinking itself secure without a capital punishment for treason.

The zeal of Mr. BRADFORD is tempered by moderation and regulated by wisdom. He clearly perceives, and candidly confesses, the great difficulties which might attend an extensive and sudden reform of the penal laws in other countries:

‘In the old and corrupted governments of Europe, (says he,) especially in the larger states, a reform in the criminal law has real difficulties to encounter. The multitude of offenders, the unequal state of society, the ignorance, poverty, and wretchedness of the lower class of people, the corruption of morals, habits, and manners formed under sanguinary laws, make a sudden relaxation of punishment in those countries a dangerous experiment.’

Experience has, in the opinion of Mr. BRADFORD, decisively established two maxims on this subject: ‘*That the punishment of death is not in its own nature necessary,*’ and yet, ‘*that it is dangerous rashly to abolish it.*’ The representation which he gives of our penal laws in England is truly melancholy. At the time of the publication of Blackstone, the number of capital crime (felonies ousted of clergy) was 160. In 1786 (about 20 years afterward) they had increased to 176, and in the Lent circuit of that year alone the capital convictions amounted to 286! ‘It is difficult,’ says Mr. BRADFORD, ‘to conceive how a free, humane, and generous people should so long have endured this weak and barbarous policy.’

It deserves to be remarked, though it be a praise of a very inferior nature compared with the other merits of this tract, that it is written with a purity and elegance of English style not very often observed in American productions; we find in it scarcely any of those licentious innovations, and unidiomatical combinations of words, by which the Anglo American style has of late been too often disfigured; and which threaten, if they be not checked,

570 *Cogan's Translation of the Works of Professor Camper.*

checked, to convert the English which is written and spoken on the different sides of the Atlantic into two different languages.

ENGLISH LITERATURE.

ART. XIX. *The Works of the late Professor Camper, on the Connexion between the Science of Anatomy and the Arts of Drawing, Painting, Statuary, &c. &c.* In Two Books. Containing a Treatise on the natural Difference of Features in Persons of different Countries and Periods of Life; and on Beauty, as exhibited in ancient Sculpture; with a new Method of sketching Heads, national Features, and Portraits of Individuals, with Accuracy, &c. &c. Illustrated with Seventeen Plates, explanatory of the Professor's leading Principles. Translated from the Dutch by T. Cogan, M. D. 4to. pp. 200. and 17 Plates. 1l. 1s. Boards. Dilly. 1794.

THE original of this work was amply noticed by us in the Appendix to our 6th vol. N. S. p. 206. It is now sufficient to point out the present translation as a valuable accession to the libraries of our English artists and amateurs. It is executed by a gentleman whose literary character, and long residence in the country in which the original appeared, are sufficient pledges for its good taste and accuracy. The publisher has likewise done it ample justice in the typographical part; and (which was of more importance,) in the copies of the plates, which are admirably engraven by the bold and correct hand of that excellent artist T. Kirk.—From the translator's very sensible and well-written preface, we shall copy some general information concerning the instruction and amusement which this work may be expected to afford:

The first book of this work contains the substance of several lectures, which were read at different times, and distant periods, before the Academy of Drawing, established at Amsterdam. These were afterwards revised and digested into a regular essay, and carefully prepared for publication by Professor Camper himself. It may, perhaps, be thought by those who admit the truth and importance of his leading principles, that the distinctions given in the first chapter concerning the characteristic differences of different nations, are too general, and not sufficiently adapted to assist the painter in describing that vast variety of national distinctions observable in the different inhabitants of our globe. But we are to recollect, that those are proposed simply as specimens of a new study, the prosecution of which would promise the greatest advantages to the national and historical painter. The grand object was to shew, that national differences may be reduced to rules; of which the different directions of the facial line form a fundamental norma or canon;—that these directions

and inclinations are always accompanied by correspondent form, size, and position of other parts of the cranium, the knowledge of which will prevent the artist from blending the features of different nations in the same individual, and enable him to give that true character to national figures introduced into a composition, which has always been felt as a beauty, and the want of it as a defect, though the cause has lain concealed. This subject may justly be considered as a new and interesting study in the natural history of man, which requires the joint labours of physiologists to surmount all the difficulties attending it. It is alone by forming a very large collection of the craniums of different people, that a discrimination can be made between what is general, from what is merely accidental; what is personal and to be ascribed to the diversities observable in individuals, from that which is national and characteristic of a particular people *.

* The other articles, minutely treated in this book, relative to a new manner of drawing portraits in profile, according to certain rules deduced from the confirmation of the cranium, and the changes made by age, being founded upon indubitable principles, cannot be subject to similar incertitude; so that respecting these, every student has the means of making great improvement completely in his power. The great utility of the remarks concerning the beauties of the antients will be self-apparent.

* The contents of our second book are the small remains of lectures upon other subjects relative to drawing; the ideas of which suggested themselves, while the Professor was engaged in the pursuit of his first object. They were collected from imperfect manuscripts and detached hints, found among the Professor's papers after his decease, and published by his son in as complete a manner as circumstances would allow. Of consequence they are merely to be considered as notes and heads of lectures, the substance of which was given extempore. This will sufficiently explain the reason why the scientific introductions appear so disproportionate to the explanatory parts. It must also be noticed, that at the time these lectures were delivered, the audience enjoyed the great advantage of seeing every part of the subject explained, by a great variety of extemporaneous sketches, which were successively effaced from the board to make room for others. Those communicated to the public, are the only ones to which the Professor had given permanency; and of these the sketches, illustrative of the passions, were too imperfect to be given as they were found; the engraver was obliged to supply some strokes that had been omitted.

* * Professor Blumenbach of Gottingen, is pursuing this study with great assiduity. He has already published two *Decades* of differences in the craniums of different people. The translator has only been able to procure the first; from which he learns, that the specimens in the possession of this Professor, led him, in some few instances, to differ from Professor Camper respecting characteristic marks. As each has formed his opinion from the specimens in his possession, those differences manifest the difficulties hinted above, and prove that further investigations alone will enable us to distinguish between accidental forms and national marks.*

All the other drawings were sufficiently accurate not to require additions or alterations. We are informed that Professor Camper had it in contemplation to extend the subjects much farther, arrange his ideas with more accuracy, form each lecture into a distinct treatise, and illustrate the positions advanced by a regular series of drawings. But upon recess from the academy at *Franiker*, public affairs engaged his immediate attention during the political troubles in Holland, until death terminated every sublunary pursuit *.

* Although, from the above causes, the lectures on the manner of delineating the different passions, and on the points of similarity between quadrupeds, birds, and fishes, founded upon this similarity, are necessarily imperfect, and have a claim to the indulgence due to fragments and rough sketches; yet they may be deemed a valuable acquisition to the painter. They abound with sound criticism, and furnish hints which promise peculiar advantage to the delineator of the human passions, or of objects in the animal kingdom; and they will greatly assist the connoisseur in judging of the accuracy and merits of a performance in this department of painting. In a word, the principles and hints advanced, contain valuable germs, the development of which promises an abundance of rich fruit to the intelligent artist.'

ART. XX. *A Philosophical and Critical History of the Fine Arts, Painting, Sculpture, and Architecture*; with occasional Observations on the Progress of Engraving in its several Branches; deduced from the earliest Records through every Country in which those Arts have been cherished, to their present Establishment in Great Britain, under the Auspices of his Majesty King George III. In Four Parts, Vol. II. By the Rev. ROBERT ANTHONY BROMLEY. B. D. &c. 4to. pp. 580. 1l. 1s. Boards. Cadell jun. and Davies, &c. 1795.

WE gave some account of the first volume of this work in our Review for February 1794, p. 151. The present volume is divided sometimes into books and sometimes into chapters: containing the 4th, 5th, 6th, and 7th books of Part II. and the 1st, 2d, 3d, and 4th chapters of Part III. The 4th book treats of Etruria; the 5th of antient Rome; the 6th of the Eastern empire; the 7th of Gothic architecture. The chapters relate chiefly to the arts in modern Rome and Florence.

In speaking of Etruria, the author observes, after other antiquaries, that the Tuscan style of sculpture resembles the oldest Grecian. The following observations, however, may enable us to distinguish the one from the other:

* If under the foregoing circumstances, and indeed in a general aspect, there be such a similitude between the Etruscan style and that of the oldest Greeks that the discrimination may not always be easy, yet

* * Professor Camper died at the Hague, in the year 1789.'

there

there are others in which that discrimination is plain and constant. And these we shall find in the cloathing of the figure. The older Greeks adorned the head with long channels or ringlets of hair, which fell down over the neck as may still be observed in the Mercury and other medals of those artists, in the ancient Proserpines on the medals of Syracuse, and in the head of bronze found at Herculaneum, more ancient than all the other bronzes that we know of. On the contrary, in the Etruscan medals and idols, and other works, those hairs were commonly either straight down, or cut as it became the Roman fashion; or, if they were formed into channels, they either fell about the forehead, or at most encompassed the whole head. The figure or character, (if so may be it called) we naturally find in each of those ancient schools to be a mere copy of the national features and national form respectively, without any great skill or concern about the idea, since the artists of those times worked only after nature. The Etruscan heads have the profile less straight, and their figures have usually less slenderness, than the Greeks. It may be said that the Etruscan style in their figures is conformable to that of their architecture. The Tuscan order is the stoutest of all; but it is the least genteel.*

Mr. Bromley proceeds, in imitation of Winckelman, to divide the Tuscan style into various kinds, which appeared at different epochs: but, as his book is not accompanied with plates, according to the modern fashion, the reader will not gain any distinct notion of the subject from his verbose but inadequate descriptions. This observation unfortunately applies to the work throughout; which is the more to be lamented, because the author appears, in this volume, to have employed much diligence in collecting his materials. As a specimen the least chargeable with the obscurities and inaccuracies of loaded expression, we shall insert a passage respecting the revival of arts at Constantinople, and the first introduction of subjects taken from holy writ:

‘If the quantity of sculptures carried on in Constantinople, if the life and spirit which pervaded that employment, if the eulogium passed on those works of art by some of the Byzantine historians, may be received as testimonies of their merit, we should then conclude that sculpture was not as unfavourable to the views of Constantine as painting, and that it had gathered new powers by it's migration from the west to the east. There can be no doubt but the enlivening patronage of it's new meridian produced a new vigour. Whatever had become of the art of casting large statues in the later periods of Rome, or whether from the mere want of employment it had rarely been seen, most certainly it was brought into surprising action at Constantinople. For scarcely in any part or period of the ancient world can we be led by history to the conception of more numerous and stately works in sculpture, particularly in bronze, and sometimes in silver, than are presented to us in all the quarters of that city, commencing with the age of it's first emperor, and continued through many succeeding ones till the art itself became the object of persecution. Whoever will follow the narrative of Petrus Gyllius through all the wards of that city, will
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be apt to imagine that Pausanias is leading him by the hand through the sculptures of Athens, or Junius through those of the world. The forum of Constantine, the forum Augusteum, the Imperial palaces, the Imperial walks, the porticos, the Chalca, and above all the Hippodrom, not to mention the temples old and new, nor to speak at all of the various collections of antiques, were so filled with statues and other sculptures, the works of Constantine and his successors, that we are naturally led to conclude, what in truth was the case, that of all the fine arts, sculpture was that with which they were most pleased, and on which they bestowed the greatest study. We must nevertheless remember that the age of Constantine, although nearer to the ages of purity, was itself a declining age, and much more those which were still later in time. Allowing for all the meliorating effects of a spirited patronage, the nature of things was not wholly to be controuled, declension was not to be raised at once into strength, nor the want of taste into purity.

The writers who have made us acquainted with those works of art, and who by their language would lead us to suppose that the nature of things was at once counteracted in the new seat of empire by the cure of that declension which had preceded the age of Constantine, must be read in that respect with caution; they must be considered as historians, but perhaps it was the least part of their character to be critics in the arts. Or if they were, they would see with those eyes which were given to the age around them; their notions of taste would be such as were derived from the taste which they had seen produced: they would speak of the works which came forth in their own times, or near them, as the Florentines spoke in exultation over the first picture of Cimabué, which they conceived to be wonderful, because they had seen no better. Even Petrus Gyllius, who flourished in the age of Leo X. if he had studied the fine arts as much as the antiquities of literature, and if his mission from Francis I. into Italy and Greece had been to collect works of art as well as ancient manuscripts, cannot be supposed to have beheld them with accuracy of taste at a time when hardly any of those antiques were recovered, by the study of which that accuracy of taste has chiefly been attained by the moderns. If other authorities were not sufficient to shew that with all the encouragements given to sculpture in the age of Constantine, it cannot be considered as affording any models of art, the conversation which is recorded to have passed between Constantius the son and successor of Constantine and Hormisdas the Persian architect, is decisive on the point. Surveying the brazen horse in the forum of Trajan at Rome, along with the superb buildings adjacent, Constantius said that "his utmost wish would be, to find abilities in his empire which could execute such another sculpture as that;" when he had some scores of brazen horses on the columns, and in the Hippodrom, of Constantinople. Hormisdas's reply did not mend the matter much, when he observed, with no little vanity intermixed, that "before the emperor could produce such another horse, a proper stable should be provided—and then he himself must build it."

The encouragements, with which Constantine was enabled to keep up the powers of art around him, received a very important strength and increase from the subjects of holy writ, which then opened a new and extensive

extensive field for the encouragement of ingenious talents. In those powerful and affecting histories, in all the various scenes arising from the scope of divine revelation, wider and more attractive interests were disclosed to the views of the pencil, ever guided before by the hands of heathens, who were aliens to the commonwealth of Israel, who counted the doctrines of the gospel foolishness, and who lived without God in the world. Constantine gave full effect to the zeal which as a new convert he felt. The arts both of painting and sculpture were fully employed in the service of Christianity, and not of Christianity only, but of the older revelation. Eusebius enlarged much in commendation of that emperor for the opportunities he took of making the arts contributory to useful instruction, while they decorated the city. Thus, says he, "the fountains were adorned by sculptural skill with the emblems of a good pastor, well known to those who understand the sacred writings; and among other attentions of that kind you might see the history of Daniel and the lions figured in brass, and shining with plates of gold."

"It was natural for those arts to direct their attention not only to lessons and events, but to those great characters from whom both had flowed. They seized with rapture, as well they might, the representation of those chosen apostles, who planted the gospel through the world at the expence of their own lives—of those first disciples and martyrs, who helped forward that glorious work not less by their death than their labours—and, above all, of that divine person, whom to view in the well-selected traits by which the imagination of the artist would approach to the expression of that "human form divine," has ever been the highest of contemplative enjoyments; but to behold him in any assured traits of likeness would justify, we do not hesitate to say, nay, would command, the internal adoration of all enlightened minds to all eternity.

"When we touch this point, we cannot refrain from interposing a momentary stop to our argument. Whether or no the age of Constantine was blessed with the advantage we have last mentioned, we cannot pronounce with certainty. It should rather seem probable, that notwithstanding the contempt in which Jesus Christ was held by the Jews, some portrait or model of him was taken, at least among his friends: and if so, the general cast of his features and person might have been conveyed down to the age of Constantine, not quite three hundred years after. It may be legend, or as an argument for image worship it may be suspected, but as we find it, so we shall give it to the reader. Gregory the second, patriarch of Constantinople, in his epistle to Leo Isaurus the head of the Iconoclasts, speaks of the first Christians as having often painted our Saviour and other martyrs to his religion. His words are these. "*Qui dominum, cum viderent, venientes Hierosolymam, spectandum ipsum proponentes, depinxerent, prout viderant. Cum Stephanum protomartyrum vidissent, spectandum ipsum proponentes, prout viderant, depinxerunt. Et uno verbo dicam, cum facies martyrum, qui sanguinem pro Christo fuderunt, vidissent, depinxerunt.*" But perhaps what Eusebius of Cæsarea relates from his own eye-sight may have more weight; and if that be true, there is foundation enough to conclude that Constantine had
very

very good traits of resemblance to go by in his images and pictures of Jesus Christ. What Eusebius says is this; that the woman, who is mentioned by St. Luke to have been healed of her issue of blood by touching the hem of our Saviour's garment, as an acknowledgment of her piety and gratitude, as well as a testimony of his miraculous powers, erected in the city of Cæsarea a statue of Jesus Christ in brass, and at his feet was the figure of this woman in a suppliant posture touching the hem of his garment. If any attention was paid in that work to the likeness of Christ, which we must suppose the grateful feelings of this woman would be anxious to obtain, more especially as she is said not to have wanted fortune for that purpose, there was certainly ability enough in the age of Tiberius to execute it highly in a Roman province, by Greek artists at least, who were very common through the empire, if not by Romans. That such a statue was erected is confirmed by Antipater Bostrensis, by Nicephorus, Cassiodorus, and Metophrastus. And that it long abode in its place we have the authority of Sozomen, who says that it was standing in the time of Julian the apostate, who took it away, and ordered his own statue to be set up in its stead.'

We shall not follow the author in his account of the monuments of antient Rome, and of the revival of arts in modern Italy; subjects that would require an historian endowed with talents very different from those of Mr. B.

Speaking of the contentions between Caravaggio and Arpino, the author seizes an opportunity of making the following reflection on that spirit of bitterness which often marks the emulation of artists:

'If we would gather from examples the origin of that evil spirit, which has so disturbed the most tranquil of professional walks, and has given the calm and pure emulations of ingenious talents to know all the strife and rancour of the meanest passions, it may be traced to that earlier period when poor Domenico fell by the ponyard of the ungrateful Andrea del Castagno. The ties of friendship and hospitality, the obligation of being trusted with an important discovery in art, were not sufficient to prevail over the jealousy or avarice, which could not bear another to share in the valuable secret, although that other was the man by whom that secret had been generously imparted. Was not that ungrateful artist rightly stiled "Andrea de gl' impiccati," Andrew the hang-dog? Was he not fitly reserved to paint the conspirators at Florence, so much in his own spirit, although it were a pity that his natural death deprived that Justice-hall of exhibiting the monster in another situation than when he painted it's walls?

'The horror of that example did not hinder others, equally desperate, from following it in other periods. Peruzzi was poisoned by his competitors. Lucas of Leyden met the same fate, it is said, from an artist of Flushing who was jealous of his merit, and at an entertainment to which he had been invited by his destroyer. Baroccio, precisely in the same circumstance at Rome, received from his malicious competitors the dose, which only lingered to aggravate and prolong the pains of death. Salviati could not bear the reputation of

Rosso

Rosso in France, he became licentious and bitter in his censures, and then only escaped the destruction, which he had nearly brought upon himself, by quitting that country. The weight of envy, rancour, and persecution by the Neapolitan artists lay so heavy on Domenichino, that he sunk under them as much as if he had fallen by the sword.

Yet were these events of a private nature, compared with the fury of Caravaggio and Arpino. All was uproar and danger: each of them alike increased the general tumult: each of them was a storm in the world of art, which never suffered it to be composed. Arpino, conceiving his professional success to be somewhat annoyed by Annibal Carachi at Rome, offered him a sword, as he met him one day in the street, and bid him to defend himself with it. It is due to the good sense of Annibal to give his answer: taking a pencil out of his pocket, he said, "it is with these arms that I fight, and with these I bid you defiance." Caravaggio was not quite so temperate as Arpino had been in that instance. He actually killed a young man, Tomasino, for having saved Arpino from his sword. Having fled for refuge, and been pardoned, his revenge only became more vehement for having been disappointed. He challenged Arpino, and even went to Malta, to compleat himself as a knight, that his antagonist might no longer object as a cavalier to meet him.

Having observed how much unlike the rancorous animosities which prevail among modern artists are to the spirit and principles which animated the artists of ancient Greece, the author proceeds to explain the cause of this difference:

There is certainly a great difference between the state of patronage in the modern world and that which carried the arts to their high celebrity in ancient Greece: that difference is just as great as the political situation of different countries, or of the same countries in past and present ages. The professor of fine art, in common with all who move in other professions, looks naturally and properly for patronage to his abilities: but the door which opens to it is much wider to all others than to him.

The man of letters reposes himself on that good sense, or that refined intelligence, which is diffused through the world: nor does he ever quarrel with another, merely because that other stands as high as himself in the estimation of the learned, even in his own path of excellence: perhaps those parties of merit, where no special differences of principles arise, are more generally seen to be the bond and cement of amiable and literary society.

The professor of law rises on that universal call for his abilities, which is ministered by the never-ceasing generation and intercourse of human transactions, and which he knows will evermore sustain and elevate infinite numbers besides himself, in spite of all that he can do or say: his jealousies therefore of others, or his opposition to those who move in his own immediate line, would probably never throw the smallest shade on their situation, nor answer any end but the vexation of his own heart.

The physical and the ecclesiastical man, although both of them perhaps come nearer than many others to that peevishness of spirit, which counts every thing gained by others as so much lost to itself, yet

move on so broad a ground, that if one man does in fact stand there in the way of another, the shade is too indistinct to irritate the temper, and the origin of it is too remote or too diffused to be controuled by any schemes of envy or ill nature.

The professor of fine art labours under different circumstances, and experiences patronage in a different measure. It rises to him more limited in it's compass. It is capable of feeding infinitely fewer numbers. And if the number of artists be every where smaller, in fact, than of other professors, yet among the former every individual is a candidate for the same reward. They all seek to gather the same rays of light and warmth: they must all bask in the same local sunshine; or be left in the shade. If to those circumstances nature should add in the individual the spirit of a Diogenes, will he not be as severe and cynical as that philosopher? Every man that comes across him will intercept his comfort. Of a scanty and confined stock every particle intercepted is a grievous loss. He grudges it; he cannot bear it. Malevolence succeeds to disappointment, or even to the fear of it. And should the spirit of a Caravaggio be uppermost, violence will presently become engrafted on ill will: all will be instant uproar.

Thus it is that the world of art, for want of being tempered by those dispositions which are at all times necessary to extract the sting from rivalry, and to render emulation fair and honourable and pleasant, or for want of that patronage which might open a wider field to the efforts of the professor, has too often become a world of strife; and in countries where that strife might be indulged to a greater extent by the connivance of the civil power, it has sometimes become a field of blood.

Mr. Bromley concludes this part of his subject with what may be considered as a word of advice to modern academicians; by some of whom he thinks that he has been most unworthily treated, in consequence of that 'spirit of bitterness' which he above describes:

But the fine arts can never thrive very much or very long, where such a spirit prevails. With unanimity and an harmonious contribution of abilities for carrying the arts to perfection, great advantages may be gained even where patronage is rare. That patronage will become insensibly extended. Those who have no taste will gather it from professional men. They will gather the zeal of those, who can best display the attractions of art, and whose zeal goes hand in hand with the amiableness of temper. They will come to admire what excites general admiration; and having fancied in themselves something that is sed agreeably by the taste around them, they will be disposed to nourish the growth of that taste in themselves, and to shed favour and patronage upon it in others. It was by such harmonious efforts of professional men that the fine arts every where gained their first footing, and that flourishing academies grew into existence. It was such a cordial communication and mutual candour, which produced some of the first standards of art in antiquity. From thence came forth the Laocoon, the united work of three men equally zealous for the perfection of their art, and who have shewn us in that great example how much may be reached, whenever the efforts of human genius are fairly concentrated;

concentrated, and earnestly directed to their object, and when all meaner passions are absorbed in a common zeal to excel.

Reverse the case, and let contradiction, and strife, and malevolent censure occupy the theatre of art, the taste which would otherwise rise in a country is chilled at once. The private gentleman has no encouragement to admire what is elegant, or to promote what he would admire. The progress of the arts is chilled in the very hands of artists, whose genius is unquestionably affected by the consideration that it is sure to be followed by the keen severity and malevolence of cotemporary antagonists. In such a state of things, where would you find three men, all equal in art, like the three Rhodians who formed the Laocoon, to unite in the accomplishment of any great work?

But that is not the only misfortune which flows from a bitterness of contention. It entails on the arts as well as on their professors an opprobrium not easily to be removed. When we see those professors indulging a common rapine on each others talents, or each others fame, we forget that the arts which they profess are arts of elegance; the painter or sculptor sinks into the mere mechanic, who abuses the commodities of his neighbours in the same trade, looks with anger on their gains, and has no other object but the low and wretched one of bringing every customer to his own shop, by every misrepresentation of others.*

The fine arts form an alluring subject, and their history has often been attempted: but the paucity of the performances, in which they are examined in such a manner as has merited public approbation, affords a proof of the difficulty of treating on them without tiring one class of readers, and disgusting another. To write instructively or agreeably on such topics, the author must have seen and thought much. With extensive and profound erudition, he ought to write scientific principles of art; his very complex materials require to be combined with uncommon skill; and, after all, his work will scarcely be intelligible, unless he unites great precision of style with a happy talent for description. If the present 'philosophical and critical' history does not, in every instance, either excite or gratify the reader's curiosity, the fault may, in a great measure, be chargeable on the extreme difficulty of the subject.

ART. XXI. *The Environs of London*: being an historical Account of the Towns, Villages, and Hamlets, within twelve Miles of that Capital: interspersed with biographical Anecdotes. By the Rev. Daniel Lysons, A. M. F. A. S. Chaplain to the Right Hon. the Earl of Orford. Vol. II. and III. County of Middlesex. 4to. each 1l. 11s. 6d. Boards. Cadell jun. and Davies. 1795.

TO the general character which we gave of this work in our account of the first volume*, we have little material to

* Monthly Rev. N. S. vol. c. . . 384.

add. Nothing is more difficult in planning a topographical work, than to lay down just such a scheme with respect to the choice and extent of materials, as shall suit the taste of a majority of readers. That which, to many, will appear very trifling and prolix, will to many others seem replete with curious and important information; and it is impossible to be assured beforehand which of these classes will be most numerous. With respect to ourselves, while we acknowledge that these volumes have afforded us considerable amusement, and that we think highly of the author's industry, candour, and good sense, we confess that we should have been well satisfied, if—by the omission of many pages of mere lists of names, conveying no other information than that the owners “lived and that they died,” of heraldic emblazonments, of petty family history, and of alliances, among persons whose utmost claim to notice is a remote affinity with nobility—the matter had been reduced to one half of its present bulk:—but, as we know that to many readers such particulars will be highly interesting, especially when referring to places to which they feel local attachments, we would not hastily condemn an industrious writer for an obscure diligence which may gratify those whom he may, possibly, most wish to please.

As the circle described in the author's plan comprehends nearly the whole of the county of Middlesex, these volumes almost assume the consequence of a county history; and we recommend it to his consideration, whether, by means of a detached supplement, it might not be worth his while to render it entirely deserving of this appellation. The objects of most importance being of course those which are seated nearest to the metropolis, all the most laborious part of the investigation is already executed; and we think that Mr. L. deserves peculiar credit for the clearness and accuracy with which he traces an historical point, relative either to a public foundation, or to a matter of private property, through all the vicissitudes of the times. As a specimen, we shall transcribe part of an article in which all readers may feel a degree of interest—the account of that noble foundation, Chelsea College:

‘The Royal Hospital at Chelsea stands a small distance from the river-side; it is built of brick, except the coins, cornices, pediments, and columns, which are of free-stone. The principal building consists of a large quadrangle, open on the south side; in the centre stands a bronze statue of the founder, Charles II. in a Roman habit, the gift of Mr. Tobias Rustat*. The east and west sides, each 365 feet in length †, are principally occupied by wards for the pensioners; at

* * It cost 500l.’

† Measured from the extremity of the north front.’

the extremity of the former is the governor's house, in which there is a very handsome state-room, surrounded with portraits of Charles I. and II.; William III. and his Queen; George II.; their present Majesties, &c. In the centre of each of these wings, and in that of the north front, are pediments of freestone, supported by columns of the Doric order. In the centre of the south front is a portico, supported by similar columns, and on each side a piazza, on the frieze of which is the following inscription: "IN SUBSIDIUM ET LEVAMEN EMERITORUM SENIO, BELLOQUE FRACITORUM, CONDIDIT CAROLUS SECUNDUS, AUXIT JACOBUS SECUNDUS, PERFECERE GULIELMUS ET MARIA REX ET REGINA, 1690." The internal centre of this building is occupied by a large vestibule, terminating in a dome; on one side is the chapel, and on the other the hall. The former was consecrated by Bishop Compton in the year 1691. It is about 110 feet in length, paved with black and white marble, and wainscotted with Dutch oak. The altar-piece, which represents the ascension of our Saviour, was painted by Sebastian Ricci *. A rich service of gilt plate, consisting of a pair of maffy candlesticks, several large chalices and flaggons, and a perforated spoon, was given by James II.; the organ was the gift of Major Ingram. The hall, where the pensioners dine, is situated on the opposite side of the vestibule, and is of the same dimensions as the chapel. At the upper end is a large picture of Charles II. on horseback, the gift of the Earl of Ranelagh; it was designed by Verrio, and finished by Henry Cooke †. The whole length of the principal building, as it extends from east to west, is 790 feet; a wing having been added at each end of the north side of the great quadrangle, which forms part of a smaller court. These courts are occupied by various offices, and the infirmaries; the latter are kept remarkably neat, and supplied with hot, cold, and vapour baths. To the north of the college is an inclosure of about thirteen acres, planted with avenues of limes and horse-chestnuts; and towards the south, extensive gardens. The whole of the premises consists of about fifty acres.

The establishment of the Royal Hospital or College at Chelsea, consists of a governor, lieutenant-governor, major, two chaplains, an organist, a physician, surgeon, apothecary, secretary, steward, treasurer, controller, clerk of the works, and various subordinate officers. The number of ordinary pensioners is 336; these men must have been twenty years in his Majesty's service; but such as have been maimed or disabled, may be admitted at any period. The number of those who can enjoy the advantages of this establishment, being so small in proportion to that of the brave veterans who stand in need of them, the present governor, very much to his credit, has made a rule, that except under very particular circumstances, no person shall be admitted into the house under sixty years of age; by this means the benefit of the charity is appropriated with much greater certainty to those who are its most proper objects. The pensioners who live in the house (commonly called the in-pensioners) are provided with

* Anecdotes of Painting, vol. iii. p. 142.

† Ibid. vol. iii. p. 92.

clothes; (an uniform of red lined with blue); lodging and diet; besides which they have an allowance of eight-pence a week. The college being considered as a military establishment, the pensioners are obliged to mount guard, and to perform other garrison duty. They are divided into eight companies, each of which has its proper complement of officers, sergeants, corporals, and drummers. The officers, who have the nominal rank of captain, lieutenant, and ensign, are chosen from the most meritorious old sergeants in the army, and have an allowance of three shillings and sixpence per week; the sergeants have two shillings; the corporals and drummers ten-pence. Two sergeants, four corporals, and fifty-two of the most able privates, are appointed by the King's sign-manual, to act as a patrol on the road from Chelsea to Pimlico, for which duty they have an additional allowance. The patrol consists of half the number here mentioned, the duty being taken alternately. There is likewise in the college a small corps, called the light horsemen, thirty-four in number, who are allowed two shillings per week, and are chosen indiscriminately out of any of the regiments of cavalry. The various servants of the college, among whom are twenty-six nurses, make the whole number of its inhabitants about five hundred and fifty. There are also belonging to the establishment, four hundred sergeants, who are out-pensioners, and receive a shilling a day; these are called King's letter-men, and are appointed, half by the Governor, and half by the Secretary at War. The number of private out-pensioners is unlimited; their allowance is five-pence per day, and they are always paid half a year's pension in advance. Their number has been much increased since the passing of the militia act; they are now upwards of twenty-one thousand, and are dispersed all over the three kingdoms, at their various occupations, being liable to be called upon to perform garrison duty as invalid companies in time of war. The expences of this noble institution (excepting about 7000*l.* which arises from poundage of the household troops*, and is applied towards the payment of the out-pensioners) are defrayed by an annual sum voted by parliament. The yearly expence of the house establishment, including the salaries of the officers, repairs, and other incidental charges, varies from 25,000*l.* to 28,000*l.* The internal affairs of the hospital are regulated by commissioners appointed by the crown, and consisting of the governor, lieutenant-governor, and some of the principal officers of state, who hold a board, as occasion requires, for the paying of out-pensions, and other business.

At the end of the third volume is a table of the population of the different parishes, which would be highly instructive were its accuracy worthy of reliance; since several of them are among the most populous in the outskirts of the metropolis, as Stepney, Pancras, Marybone, &c.:—but two things appear on the very face of it, which are material deductions from its utility: 1st, we find that the *people* have not been actually numbered ex-

* Since Mr. Burke's bill, the army poundage is confined to those troops.

cept in a very few instances; and those some of the mere country parishes; so that the proportion of individuals to a house, as taken from them, may be, and probably is, very erroneous, when applied to the parishes making part of London: We have also reason to suspect, 2dly, that the numeration of *houses* is far from correct, and in many instances is probably that of taxed houses only; for, in the very introduction to the table, Hackney is said to have 2339 houses; whereas in the table itself it is stated only at 1600. We are sorry to be so often compelled to observe, that the topographical works of the day contribute very little to enlighten us on the *present state* of our country.

Several plates accompany these volumes.

ART. XXII. *An Attempt to render the Pronunciation of the English Language more easy to Foreigners: being the Abridgment of a larger Work entitled a Dictionary of the English and French Languages, upon a Plan entirely new, &c.* By William Smith, A. M. 8vo. pp. 470. 6s. Boards. Dilly, &c. 1795.

THE English language, though admirable for its strength and copiousness, is perhaps of all the languages in Europe the most irregular. This in a great measure may be ascribed to its compound nature; our terms in philosophy are derived mostly from the Greek; in fortification, from the French; in navigation, from the Dutch; and an incredible number of Latin words have been naturalized into our language. The pronunciation of every foreign word, thus naturalized, should be determined by the rules of that language from which it was derived; and this we find frequently to be the case: yet the deviations from this practice are so numerous as to baffle every attempt to establish any system, and are resolvable only into caprice. The power of the vowels in every language in Europe, although expressed by the same alphabetic character, are essentially different: hence arises the variety of sounds expressed by the same vowel in English; and, although the pronunciation may sometimes be regulated by derivation or position, yet no certain rule can be established. This is one great cause of the difficulties of which foreigners complain in learning English.

The English language is now spoken in every quarter of the globe; and, as it is the vernacular tongue of the States of America, it may be no unpleasing speculation to consider the wide diffusion of English literature at some future period, when that vast continent shall be thoroughly inhabited: but, while this contemplation flatters our pride, it should excite our industry; and that language, which is to be the vehicle of information to so large a portion of the human race, ought to be cultivated

vated with the greatest attention. Mr. Smith in the work before us appears to have bestowed much thought and labour on the subject, and his plan seems sensible and judicious. He observes that—

‘ To represent 33 acknowledged and different vowels and consonants, or rather vocal and consonant sounds, there are only 26 distinct characters; and of these, two are superfluous, namely c and q, having the sounds of s or k; and two others, j and x, are undoubtedly the marks of the compound sounds, edzh, and gz, or ks, to be found exactly in the words, edge, eggs, axe: thus all the efficient marks are reduced to 22; which, at the very least, are to point out the pronunciation of 33 distinct and different sounds. It is said, at the very least, because there are one or two more, concerning the nature and place of which grammarians are not agreed; such as y and w, when they begin words and syllables, and so partake of the nature of consonants. From this representation, it may easily be conceived with what difficulty every attempt to teach the pronunciation of our language must be attended; having so great a variety of articulate sounds, and so small a number of letters to represent them, the unavoidable result has been, that many of our consonants have been the representatives of two articulations; all our vowel marks stand for three or more different sounds; and some of these, combined, have no less than nine different powers, or distinct modes of pronunciation. On account of such confusion and difficulty, all our orthoepists, or teachers of pronunciation, have been obliged either to change the orthography of the language, or to invent a sufficient number of arbitrary marks, to be placed over every syllable in each word, in all their dictionaries. Following their example, I must be allowed a certain number of data. It will be necessary, likewise, that these be well understood, and treasured up in the memory; but above all, I think it advantageous, both to foreigners and natives, who wish to acquire a just articulation and true pronunciation of the English, that we proceed from what is more easy and simple, to what may be more difficult and complicated. As I mean to make no alteration in the common way of spelling the words, but only to use indiscriminately the Roman and Italic characters, I begin with laying before the reader these two alphabets, in their ordinary arrangement, however improper I may think it, and place opposite to each letter a French word, or combination of French letters, to ascertain, as nearly as possible, the usual manner of naming them.’

The preface is sensible, and well written; and we think that we can safely recommend the work as a most useful assistant to those foreigners who wish to acquire a just pronunciation of English, and it may be read with profit even by the English scholar. We shall not at present enter into a minute examination of it, as we are told that it is only an abridgment of a larger work, which the author intends very soon to make public.

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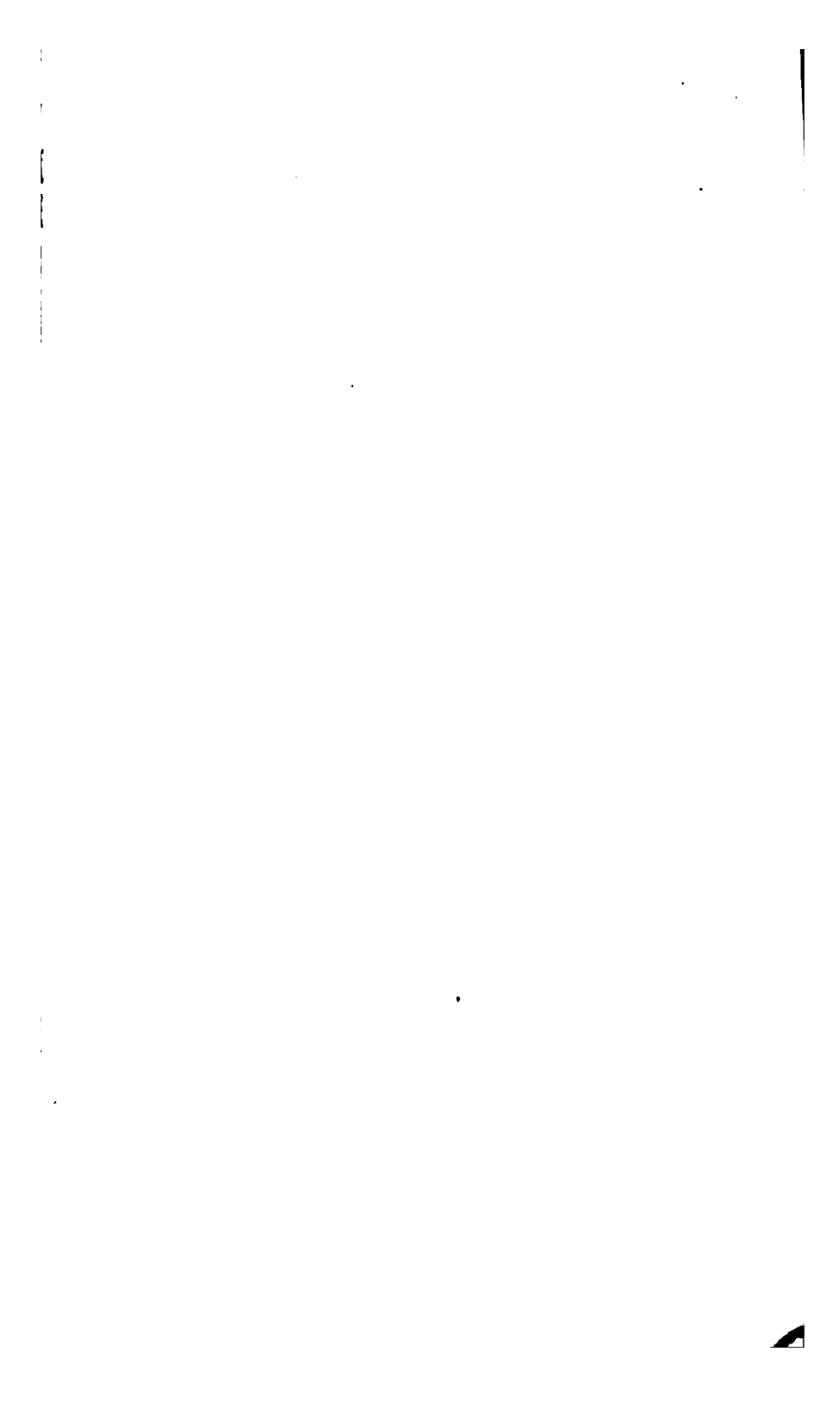
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